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A COMMENTARY ON THE HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

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PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,

ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED, ENLARGED, AND EDITED

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IN CONNECTION WITH AMERICAN AND ENGLISH SCHOLARS OF VARIOUS DENOMINATIONS.

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EXODUS AND LEVITICUS.

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EXODUS;

OR,

THE SECOND BOOK OF MOSES.

175

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PREFACE BY THE GENERAL EDITOR.

Dr. Lange's Commentary on Exodus, Leviticus, and Numbers was not published till 1874. Dr. Schroeder's Deuteronomy was issued in 1868.

The two corresponding English volumes were begun several years ago. The present volume contains:—

1. A general and special *Introduction* to Exodus, Leviticus, and Numbers. It unfolds Dr. Lange's original and ingenious view of the organic unity and trilogy of the three Middle Books of the Pentateuch and their typical import. The translation is by Rev. Howard Osgood, D. D., Professor in Rochester, N. Y.

2. The Commentary on *Exodus* by Dr. Lange, translated, with many additions, by Rev. C. M. Mead, Ph. D., Professor in the Theological Seminary at Andover, Mass. The Textual and Grammatical notes, some of which are very elaborate (*e. g.*, pp. 72–75), belong wholly to the American Edition, there being no corresponding part in the German of Lange. The "Doctrinal" and "Homiletical," which in the German edition are put together at the end of Numbers, have been appended to the Commentary proper.

3. The Commentary on *Leviticus* by Rev. Frederic Gardiner, D. D., Professor in the Berkeley Divinity School, Middletown, Conn. This part differs in one respect from most of the series. It was already far advanced before the commentary of Lange appeared, and it then seemed best to complete it on the plan begun, incorporating into it as much as possible of the German work of Lange. For the general structure and arrangement of this commentary, therefore, Dr. Gardiner is responsible; but the greater part of Lange, including every thing of importance, and especially every thing in which there is any difference of opinion, has been translated and included in the work. Nearly the whole of Lange's "Homiletical," and a large part of his "Doctrinal," have been distributed to the several chapters to which they pertain. Every thing from Lange is carefully indicated by his name and by quotation marks; all matter not so indicated is by the translator, and is not marked by his initials, except in the case of remarks introduced into the midst of quotations from Lange. A large part of the translation was prepared by Rev. Henry Ferguson, of Exeter, N. H.

The Commentary on Numbers and Deuteronomy will appear in a separate volume early in autumn. The remaining parts of the Old Testament division are also fast approaching completion.

PHILIP SCHAFF.

Union Theol. Seminary, New York,
April 28th, 1876.

INTRODUCTION

TO THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

BY

JOHN PETER LANGE, D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN.

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THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

A. GENERAL INTRODUCTION

OF THE THREE MIDDLE BOOKS OF THE LAW CONSIDERED AS A WHOLE.

§ 1. THE RELATION OF THE THREE MIDDLE BOOKS OF THE PENTATEUCH TO THE WHOLE PENTATEUCH.

WHILE the Pentateuch describes the Law of the Lord in its whole compass as the symbolical, typical, fundamental law of the kingdom of God, its universal basis stated in Genesis, and its universal purpose in Deuteronomy, it appears to be the unique character of the three middle books to set forth this law as the law of Israel strictly considered. They are the fixed, written, literal law of God for this people historically bounded and defined. But since this people should not live egotistically for itself, but be a blessing of the nations, and also a type of the nations to be brought into the kingdom of God, its law is not merely a law for the Israelites. Throughout it has a typical meaning as far as its ordinances and shadows indicate the principles of spiritual life and the divine regulations for all the nations of the kingdom of God, for all Christian nations. Israel is the type of Christian nationalities. Israel's law is the type of Christian theocratic systems in their ethical, ecclesiastical and political regulations.

It is therefore both one-sided and erroneous to mistake either the national and directly popular meaning of the Mosaic law in earliest times or the Judaizing and superficiality concerning this law in the Rationalistic era. This last view Rationalism has held equally with the Pharisees. Paul had this in view in his opposition to mere legality. The law of the three middle books is literally and particularly the law of the people of Israel; but this people Israel is essentially a type of the people of the kingdom of God; not only of God's people in general, but also of national institutions, of Christian nationalities. The significance of Israel in respect to Christian nationalities has been excellently set forth by Pastor Brüm of Neukirchen. Concerning the significance of nationalities in the Christian Church, comp. my *Vermischte Schriften*, New Series 11, p. 185, and W. Hoffmann, *Deutschland*, 1870, Vol. 2.

We may consider the special religion of the patriarchs as the subjective religion of the individual conscience led by divine grace, as a walk before and with God directed by special instruction from God and by complete obedience of faith. But now commences the predominantly objective form of religion in which the people of Israel, as an individual, are led by an external social code of laws and by mysterious external tokens of God. The patriarchal religion as compared with the Mosaic is more subjective, which gives it a gleam of New

Testament or of Protestant evangelical freedom and joy (Gal. iii.), as we see portrayed in the life of the Sethites: whilst the religion of Moses is that of promise contained in the training of the people, and therefore the external law and symbols are chiefly employed; as in a similar manner in the Middle Ages Christendom served for the elementary training of the nations. But on the other side a great progress is shown, in that now for the first time a whole nation is made the people of God, instead of a holy family living by themselves, and in that the simple word of God and the simple covenant of circumcision unfold into a complete code of laws and an organization of worship and of society. It is also an exceedingly important fact that Deuteronomy again points out the spirituality of the law, or throws a bridge over to the prophetic era—a fact frequently mistaken. Comp. *Gen. Introd.* p. 49.

§ 2. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO GENESIS.

According to the preceding, it is not correct to speak of Genesis as the introduction to the following books. According to that view, the Old Testament was designed as a particular and national Bible for the Jews. It is rather the archives of the foundation of the universal and indestructible kingdom and people of God, whose coming is prefigured by the typical people of God, Israel, and by the typical kingdom of God, the theocracy. For it is the high destination of Israel that in becoming the representative of the concentration or contraction of God's kingdom in process of development, it should prepare and bring about the expansion or enlargement of the real and complete kingdom of God as it is promised in the blessing of Abraham (Gen. xii. 3), but especially in the second part of the prophet Isaiah (chap. xliii. 21 f.). Yet the catholicism of Genesis tends to this typical speciality by defining narrower circles for the Messianic promise. The first circle is the universe itself in the significant religious contrast, heaven and earth. The second circle is the earth, Adam with his race. The third circle is the nobler line of Adam in the Sethites in contrast to the line of Cain. The fourth circle is the family of Noah baptized with the water of the flood and divided into the pious and blessed family of Shem and the humanitarian and blessed people of Japhet. Then the distinctive genealogical speciality is begun by the setting apart of Abraham. His posterity is ennobled by a series of exclusions; Ishmael, the children of Keturah and Esau, are shut out from the consecrated circle of Israel. Indeed within this circle great distinctions are indicated, though in the three books the tribes of Judah and Joseph (Ephraim and Manasseh) stand far behind that of Levi. Thus Genesis, which in its catholicism is one with the loftier Genesis, the Apocalypse, ends with the foundation of the Jewish nationality, with the seed-corn of the typical people of God in the house of Jacob.

The three middle books in relation to Genesis are the record of the first typical fulfillment of the divine promise which was given to Israel, and through Israel to mankind (Gen. xv. 13, 14). They inform us how a people of God grew out of the holy family, a people born amid the travail of oppression and tyranny in Egypt. This people, consecrated to God, come out through the typical redemption, which first makes them a people, and which is based upon the fact that the Almighty God (El Shaddai) appears under the name Jehovah, and proves Himself Jehovah. For in the revelation of God as Jehovah, as the covenant God who ever remains the same, and ever glorifies Himself by His faithfulness, there inhere two very diverse revelations, since by the first it was not proved that he would continue to return. As in geometry we must have two separate points in order to determine the distance of a third point, so in the region of faith we must have two indications of salvation in order to conclude assuredly that the covenant-God will continue to return. In this way for the first time the name Jehovah obtained its full significance, though it was known in earlier times in connection with the prevailing name El Shaddai: just as at the Reformation the word "justification" was invested with a new meaning, though it had been known before. On this redemption the theocracy (Ex. xix.) was founded, and appeared not in abstract forms, but in concrete, historical characteristics, in ethical, ecclesiastical and political laws. This code of laws was a boundary separating Israel from all other peoples, placing

them in strongest contrast to other peoples, making them particularly the executioner of the Canaanites, who had come to ruin through the practice of unnatural lust. By this Israel would have become actually, according to the idea of the Pharisees, "*odium generis humani*," had they not been predestined to be educated as the teacher of the peoples and as the mediator of their salvation.

§ 3. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO DEUTERONOMY.

Doubt has been expressed whether the man Moses who, in the spirit of the severe jurist, issued the code of laws contained in the three middle books, could also be the author of the essential parts of Deuteronomy. Doubts of this sort appear to pre-suppose that a lawgiver should make his own ideals, his loftiest thought a code for his people. But very false conceptions of the best legislation lie at the foundation of this view. A wise lawgiver will approve himself by the manner and mode in which he accommodates his loftiest views of right to the culture or want of culture of his people. Moses therefore might have given a law to his people corresponding to their culture as he found it, by mere external form, the very letter of the law, and the enlargement of the bald form by picturesque representations of a ceremonial worship which appealed to the senses and thought, not less than by a strong organization of the whole people. All this Moses might have done in the character of a Jewish Solon. But his giving an ethical, ecclesiastical and civil national law which was throughout a transparent representation, the symbol and type of the kingdom of God, proved him to be a prophet led and illumined by the Spirit of God.

Throughout his whole course Moses had been educated equally as a Jewish specialist of his times and as a catholic embracing all future humanity. As the adopted child of the daughter of a Pharaoh, he was educated in all the wisdom of Egypt, the most renowned centre of human culture of that time, and he also became familiar among the sons of the desert, the Midianites, with a noble patriarchal house. But as he was a true spiritual heir of Abraham, his personal experiences formed the basis for the catholic enlightenment imparted to him.

But as a prophet of Jehovah it could not be hidden from Moses, that with the institution of the covenant-religion in the forms of the external law, there was danger that the majority of his people might go astray in the mere letter of the law and in seeking righteousness by works. This danger of misunderstanding his law he met by bringing out in the second law, in Deuteronomy, the germs of spirituality which lay in the first law, and thereby opened a way from the isolation of Israel by its code to the spiritual catholicity which was to be developed in the prophets. Such a transition is unmistakably shown in the original portions of Deuteronomy which we distinguish from the final compilation. We are not called to treat of this compilation, or to offer any review of treatises upon it (*e. g.* KLEINERT'S Treatise, *Das Deuteronomium und der Deuteronomiker*).

In the first place, there is throughout Deuteronomy a solemn prophetic tone. Then there is the historical account of the miraculous leading of Israel in the light of Jehovah's grace, who pardoned the transgressions of the people, and even made Moses a typical substitute for the sins of the people (chap. iii. 26, 27). Israel and the law do not appear here in the lightning-flame of Sinai; Israel is the glorious people among the nations (chap. iv. 7), and the fiery law by which Jehovah made Himself known to Israel is comprised in the words: "Yea, he loved the people" (chap. xxxiii. 3). Respecting the form of the revelation on Sinai, not the terrors at the giving of the law are recalled, but the fact that Israel heard only the words of God; they did not see His form, in order that the danger of making images of God might be averted (chap. iv. 15). Thus decidedly were the people directed in the way of spiritual worship. The command against image worship in its length and breadth becomes a long-continued, positive demand for spirituality in religion. In the repetition of the ten commandments (chap. v.), in the tenth, the wife is placed before the house, and the critics have greatly troubled themselves with the question whether this position (chap. v. 21) or the reverse in the decalogue (Ex. xx. 17) is the right one. This alternative would make no essential change; for in Exodus the lawgiver speaks, but in Deutero-

nomy the prophet who interprets the law. According to the law the wife is part of the house and the property of the man; according to her spiritual relations, she is above the house. By the law of the Sabbath (its importance as regards worship in Leviticus must be distinguished from its ethical value, Ex. xx.) the principle of humanity, which was stated in the first sketch of the civil law (Ex. xxiii. 12), is further developed (Deut. v. 14, 15). Especially remarkable is the expansion of the first commandment in the declaration: Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might (chap. vi. 5). The covenant-sign of circumcision is here referred to the circumcision of the heart, regeneration (chap. x. 16; xxx. 6).

In Leviticus, after the curse and the blessing, come a few words of promise of the restoration of Israel (chap. xxvi.); but here how greatly is that promise expanded in prophecy (Deut. chap. xxx.)! This prophetic tendency in Deuteronomy is not obscured by the severe enactments against the Canaanites (chap. vii.); they are rather, on the one side, moderated (chap. vii. 22), and, on the other side, the reason for them is given (ver. 22). If more is said in this book of the Levites than of the priests, it is a proof not of the exaltation, but of the lessening of the priesthood, a step towards the general priesthood. To these are added the laws of a genuine humanity in the laws of war (chap. xx.) and also in various commands touching forbearance and morality. And finally the solemnity of the song and of the blessing of Moses. The grand antithesis between the song and the blessing makes these chapters the flower of Deuteronomy: in the song the curse referred to culminates; in the blessing, the promise. As Genesis from a universal basis converges to the particularity of the three middle books, so Deuteronomy diverges in the direction of catholicity. This shows that the particularity of the three books is economical and temporary, and that a golden thread of spiritual significance, of symbolical, typical suggestion runs through the whole law.

For the distinction between Deuteronomy and each of the three middle books, comp. the article "Pentateuch" in HERZOG'S *Real-Encyclopædie.*

§ 4. THE RELATION OF THE THREE MIDDLE BOOKS OF THE LAW TO EACH OTHER.

The internal, essential relation of the three middle books of the law to each other is not defined with sufficient theological exactness either by the Hebrew names which are the first words of the books, בְּמִדְבַּר ,וַיִּקְרָא ,אֵלֶּה שְׁמוֹת, or by the Greek names of the Septuagint representing the principal subjects of the books (comp. HARTWIG'S *Tabellen zur Einleitung des Alten Testaments*, 2 *Aufl.* S. 28).

An approximate distinction is found in the old division of the law into the moral, ceremonial and civil law. Yet these three forms do not sufficiently correspond to the concrete character of the three books.

But in perfect accord with the distinguishing marks of Messianic prophecy, we may designate the first book (Exodus) as the prophetic book of the theocracy, the second (Leviticus) as the priestly book, the third (Numbers) as the kingly book, the book of the army, its preparation and marches, and service of the heavenly king. In the sequence of these books there is mirrored the sequence of the offices of Christ, whilst in the history of Israel the rule of the prophets (judges included) comes first, then the rule of the kings, and lastly the rule of the priests.*

That in the preparation of the three books this distinction was intentionally maintained appears from the plainest marks. A cursory consideration might, for instance, ask: why do we not find the large section containing the erection of the tabernacle in Leviticus rather than in Exodus, since the tabernacle is the holy place of Levitical worship? According to the explanation of the Scriptures themselves, the tabernacle is primarily not the house of the offerer, but of him to whom the offering is brought; not the priest's house, but God's house,

* Ewald greatly misunderstands the matter when he makes the following order: God's rule, kings' rule, saints' rule. God's rule, or the theocracy, is not a form of government; it is the principle of government; but in permanent sovereignty it controlled all the three forms of government until they ended with the destruction of Jerusalem.

the temple-palace of Jehovah, where He is present as law-giver, and maintains the law given on Sinai; we might say, it is the Sinai that moves with the people; and therefore it is the house where Jehovah ever meets with His people through the mediation of His representatives. The significance of the tabernacle as the place of the revelation of the glory of God comes out very clearly at the close of Exodus (אֹהֶל מוֹעֵד and אֹהֶל הָעֵדוּת).

But we must more exactly define the two parts of Exodus.

The first part (chaps. i.–xviii.) narrates the formation of the people of Israel up to the foundation of the theocracy by their redemption, that is, the typical redemption and creation of the people of God and the typical foundation of the kingdom of God. The second part (chaps. xix.–xl.) comprises the giving of the law, the ethical law, and the tabernacle as the dwelling-place of the Law-giver. To this is added in Leviticus the law of worship and in Numbers the political law, for the most part illustrated by examples.

The first part (chaps. i.–xviii.) is therefore the real foundation of the three books, the single trunk which is further on divided into three codes of laws. But the preponderance of the prophetical and ethical law, of the decalogue over the law of worship and the civil law is shown by its place in the foundation, and it also appears from the fact that with the decalogue the outline of the three-fold code of laws is given (Ex. xx.–xxiii.).

In accord with the same law of a definite characteristic distinction of the books, we find in Leviticus the laws of the festivals arranged. All those festivals are placed before them as priests (chap. xxiii.). The Sabbath appears here not in an ethical point of view as the day of rest but in its relation to worship as the day of the great assembly and as the basis of all other festivals ordained by God (chap. xxiii.). But all these festivals are preceded by the distinctive mark of Leviticus, the complete directions concerning the great day of atonement (chap. xvi.). In like manner the ten commandments and all the statutes are conformed to the priestly idea (chap. xix.); and so the fourth book of Moses, the book of the army of God and of the beginning of its marches, true to its character, commences with a muster of the people fit for war.

Numbers therefore stands with the impress of the kingly revelation of Jehovah. It forms the foundation for the conscription of the army of the Lord (chap. i.–iii.). And if the Levites are again mentioned here, it is because they are now appointed to sanctify the march of the people of God and their wars (chaps. iii. 44—chap. iv.). The laws of purification, which were inculcated in Leviticus with respect to worship, are repeated here that the camp of the army of God should be kept clean, in order that the army may be invincible (chap. v.). All directions with respect to sacrifice which are repeated here are given more or less for this end (chaps. vi.–x.). And therefore the two silver trumpets, which sounded the march, form the last of all these regulations. But the offences of the people, their calamities and judgments, afford visible proofs that it is the typical march of the people of God and the divine guidance of the people which are set before us (chaps. xi.–xvii.), and that by severe, yet gracious interposition, the errors of the people are removed. And then, preceded by new ordinances for purification, and, since the assembly needed a new incitement, by the death of Miriam and Aaron in due time, and by the purification of Moses himself with the assembly through great perturbation at the waters of Meribah (chap. xx.), the great conquests of Jehovah (one had long before taken place) follow, though these are again interrupted by new transgressions by the people (chap. xxi.–xxv.). The second enumeration of the people marks the end of the preliminary foundation of the state (chap. xxvi.), and hence there follow sketches of the political and civil law (chap. xxvi. f). The regulations of the festival again occur here, because of their relation to the civil order of the state. All further directions are merely outlines of the future typical state (chaps. xxx.–xxxvi.).

§ 5. THE ORGANISM OF THE THREE BOOKS AS TO THEIR UNITY AND THEIR SEPARATE PARTS.

The ethical and prophetic legislation of Exodus is based on the formation and redemption of the people of God: it is also the prophecy of the better legislation, the erection of a true spiritual kingdom of God by the vivifying laws of the Spirit of God. The typical, sac-

rificial rites of Leviticus are connected with this prophecy by internal relations. Then on the basis of consecration through sacrifice, the army of God, according to the book of Numbers, comes together in order that, being led by God in its marches and purified by peculiar judgments, it may execute judgment upon the world and lay the foundation of God's state.

In accordance with the three-fold division Moses appears most prominently in Exodus (Exodus is therefore peculiarly the book of Moses), Aaron in Leviticus, and the princes and leaders of the twelve tribes in Numbers. We have already mentioned that this three-fold division becomes four-fold because we must distinguish in Exodus the general fundamental portion (chaps. i.—xviii.) from that which is special.

The organism of Exodus—The theocracy as prophetic and ethical, or as the sole foundation of worship and of culture.

Exodus is divided in general into two parts; the first part (chaps. i.—xviii.) narrates the formation and redemption of the people of God, more strictly, the formation of the people of God and their redemption until the institution of God's state or the theocracy; the second part (chaps. xix.—xl.) narrates the institution of the covenant and the ethical and prophetical law of God by itself, a compendium of the whole law as special training unto Christ, until the completion of the habitation of the ever-present Law-giver.

The first larger division is divided again into the history of the typical origin and redemption of Israel (chaps. i.—xii.), and into the history of the confirmation of the redemption by the typical consecration (chaps. xiii.—xviii.). The fundamental thought of the first part of the history of redemption is deliverance through suffering, a deliverance marked by the institution and celebration of the passover, with the solemn exodus begun with the repast of the exodus, the passover (chap. xii.). The fundamental thought of the second part, or of the history of the confirmation of the redemption, is the separation of Israel from the Egyptians by the passage through the Red Sea, accomplished by means of the pillar of cloud and of fire (chap. xiv.), celebrated in Moses' song of victory, and taking shape in the preparation for the theocratic covenant. The first part describes merely the pangs of birth until the birth, the second describes merely separations or typical consecrations.

The second larger division (chaps. xix.—xl.) is divided into the history of the covenant of the first legislation (chaps. xix.—xxiii.), of the institution of the covenant (chap. xxiv.), and of the ordering of the tabernacle together with the reception of the written law (chaps. xxv.—xxxi.); further into the history of the apostasy in the setting up of the golden calf, of the restoration of the covenant through chastisements, and of the law renewed partly in severer, partly in milder terms (chaps. xxxii.—xxxiv.); finally into the history of the erection of the tabernacle, by which Mount Sinai or the house and the revelation of the Law-giver is brought within the congregation of God (chaps. xxxv.—xl.).

Remark.—Some commentators and writers of Introductions never give themselves the trouble to discover the arrangement of these books, but, on the contrary, tell us the sources whence they were compiled. This is plainly scientific aberration, the result of an ambitious but owl-like criticism, an anatomical history of literature, which without right desires to be called theology. However thoroughly one may pursue the question of the sources, that will not release us from the duty of understanding the books as they are according to their logical structure and religious intention.

The organism of Leviticus—The theocracy as priestly; after the dedication of the covenant-congregation to God follows the dedication of the covenant-people to Jehovah, the holy covenant-God, by means of theocratic consecration, for the purpose of manifesting theocratic holiness.

The fundamental thought of this book is offering, but offering as atonement or the typical atonement with God (chap. xvi.). Both the principal divisions correspond with this. First, the holy rites (chaps. i.—xvi.); second, the holy life (chaps. xvii.—xxvii.). In the first section the various offerings are set forth in order, beginning with the burnt offering and ending with the peace offering (chaps. i.—vii.). It is worthy of remark that in this book it is repeatedly said, "when one brings an offering," whilst the ethical decalogue speaks abso-

lutely "thou shalt." In the second section follow the directions concerning those appointed to the office of mediation by sacrifice, the priests, *i. e.*, of those who in a typical sense are worthy to draw near to God in behalf of the sinful people (Jer. xxx. 21) chaps. viii.—x. Then follow the directions concerning the animals of the typical offering, clean beasts which as distinguished from unclean beasts are alone fit for an offering (chap. xi.). Then is described the typical cleanness or purification of the offerers, *i. e.*, of the Israelites bringing the offering. With these directions is reached the festival of the yearly offering for atonement, the central point and climax of worship by offerings (chap. xvi.).

Hence there now follow in the second division the typical consequents of the typical offering for atonement, the precepts for maintaining holiness. *a.* All killing and eating of flesh becomes in the light of the offering for atonement a thank offering (chap. xvii.). *b.* Since the table of the Israelite as a priest is hallowed, so is also his marriage (chap. xviii.). This priestly holiness pertains to all the relations of life; first, positively (chap. xix.); second, negatively (chap. xx.). Above all it demands a typical positive maintenance of holiness in the priestly office itself (chaps. xxi.—xxii. 16), as well as perfection in the very animals to be offered (chap. xxii. 17–33). To the keeping holy the animals for offering is joined the keeping holy the festivals on which the offerings are brought (chap. xxiii.): so also the acts of offering (chap. xxiv. 1–9). The keeping holy the name of Jehovah is inculcated by an instance of punishment (chap. xxiv. 10–23). The very land of Israel must be kept holy by the Sabbatic year and the great year of jubilee (chap. xxv.). The general law of the typical holy keeping is then followed, as a conclusion, by the sanction or declaration of the holiness of the law itself; the promise of the blessing, the threatening of the curse (chap. xxvi.).

But why does ch. xxvii. speak of special vows? Here also the law points beyond itself. Vows are the expressions of a free, prophetic, lofty piety. They point to a higher plane, as the *consilia evangelica* of the Middle Ages sought to do this, but could do no more because they made the law of the spirit of Christ a mere external law of the letter, and just as the longings inspired by the *consilia evangelica* found their solution in a life of evangelical faith, so the desires expressed by Old Testament vows found their solution in the New Testament. But under the law they were to be regulated according to law. Yet even in the great day of atonement there were two ceremonies which pointed beyond the Old Testament; first, an offering for atonement in accordance with all legal offerings; second, the putting of the unknown, unatoned sins on Azazel * in the desert.

The organism of the Book of Numbers—The theocracy as kingly in its relation to the world. The army of God. Its preparation. Its march to take possession of the inheritance of God. Its transgressions, its defeat and rejuvenescence under the discipline of its king Jehovah and under the leading of Moses to the border of the promised land.

The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals of war and victory for directing the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise (chap. x. 1–10). Around this centre are grouped the separate parts of the book.

The conscription and the order of the camp of the holy people form the first part: at the same time the Levites are assigned to lead the army of God (in a symbolical sense as a banner, not in a strategic sense, chap. iii. 22); they are also mentioned here as being the servants of the ark of the covenant, the symbolic banner of the army, to precede the army (chs. i.–iv.).

Upon this in the second part follow the directions for the typical consecration of the army, especially for putting away whatever would defile (chap. v.), and for self-denial on the part of the army (chap. vi. 1–21); then the solemn blessing of the army (chap. vi. 22–27), and the gifts and offerings which the leaders of the army brought for the tabernacle as the central point (staff and head-quarters) of the army of God (chap. vii.). Then in conformity with this high purpose the splendid lights of the tabernacle and those who were to serve them, the Levites, are spoken of (chap. viii.). In addition to these consecrations there are enact-

* [See note, p. 43].

ments for keeping clean the army by the feast of the passover and the supplementing of the law of the passover by that of the second passover for those unclean at the first, stragglers in the holy march, and by the law for strangers eating the passover (chap. ix. 1–14).

The third part, the central point of the book, forms a special section. It describes the pillar of cloud and of fire over the tabernacle as the divine signal for the marches of Israel, and the blowing of the silver trumpets as the human signal following the divine (chap. ix. 15—x. 10).

Then in the fourth part the departure of Israel from Sinai and the first division of its marches, its chastisement by a series of calamities, transgressions and judgments, which proves that this army of God is only symbolical and typical. This occasions the institution of a new purification of the people by the sprinkling of water, mixed with the ashes of a red heifer, which has been made a curse. This section ends with the death of Miriam and of the high-priest Aaron (chap. x. 11—chap. xx.). This part includes the march to Kadesh and the long sojourn there till the departure of the new generation for Mount Hor. Special incidents are, the burning in the camp and the miraculous gift of food by manna and quails; the boasting of Aaron and Miriam against Moses; the dejection of the people at the report of the spies and their defeat afterwards in their presumption; a new regulation of the peace-offerings, which encloses a new prediction of the promised land; a violation of the Sabbath and the judgment accorded to it; the rebellion and destruction of Korah's faction; the murmuring of the people against the judgment which had overtaken the faction, and the deliverance of the people from the judgment intended for them by the incense offered by Aaron, at which time the position of the priesthood is still higher advanced. And finally, apart by itself comes the catastrophe at Meribah, when both Moses and Aaron sinned and were punished.

The fifth part describes the second division of the march of the Israelites, which apparently is to a large extent a return; but it now begins to be a march of victory, though some great transgressions of the people are followed by great punishments. On this march, which begins at Mount Hor and continues through a great circuit around the land of the Edomites to the encampment of the Israelites at Shittim in the plain of Moab, Eleazar the new high-priest stands by the side of Moses; at last Joshua comes forth more positively as the representative of Moses (chaps. xxi.—xxv.). The two transgressions of Israel, their murmuring because of the long journey, and their thoughtless participation in the revels of the Midianites in the land of Moab, are punished by suitable inflictions, which are again followed by theocratic types of salvation. The blessings of Balaam form the central point of the exaltation of Israel now beginning.

With the sixth part begin the preparations for entrance into Canaan. First there is a new enumeration of the now purified people, the new generation. Then an enlargement of the law of inheritance, especially in reference to daughters who are heirs. Then the consecration of Joshua as the leader of Israel. The directions with regard to the offerings which are now made more definite are a presage of the march into Canaan, or of the beginning of a time when Israel will be able to bring these offerings. The new law of the feasts given here bears a similar signification. The seventh new moon, the great Sabbath of the year, is made chief of all, as a sign that Israel now enters into its rest. Here also the sphere of the vow appears as one of greater freedom, and above that of the legal offerings; but at the same time it must be brought under the rule of law. A last blow against the heathen, the campaign for vengeance on the Midianites, by which Israel is purified, forms the conclusion of these preparations (chaps. xxvi.—xxxi.).

The seventh part contains the commencement of the settlement of Israel in Canaan. First, the settlement of the tribes of Reuben and Gad and the half tribe of Manasseh, are described. This is followed by a retrospect of the wandering in the desert; and by an anticipation of the future, consisting of an encouragement to enter the land, defining the boundaries of the land and those who should allot the land, at the same time particularly mentioning the cities of the Levites and of refuge. Finally the inheritance of the tribes is ensured against division (chaps. xxxii.—xxxvi.).

§ 6. THE RELATION OF THE THREE BOOKS TO HOLY SCRIPTURE IN GENERAL, AND TO THE NEW TESTAMENT IN PARTICULAR.

These three middle books are in an especial sense the law books, or the law of the Jewish people. But even for the Jewish people they are not books of a mere external law for the regulation of an external state. With such a view these books would be read as the heathen law books of a powerful heathenism, and the Jewish people would be regarded as a heathen people among the heathen. In fact the Jewish people who made the law a covenant of the partiality of God and of righteousness by works, has been shattered as a nation, and cast out among all people.

In conjunction with the special legal and national signification, these books, as books of revelation, have a symbolical side; in their literal commands and historical features they present in symbol lofty spiritual relations. The law of circumcision announced in Genesis becomes the symbol of a circumcision of the heart. This symbolical side of the law in limited construction, becomes further on through the law in broader construction, the larger revelation of God in prophecy, till the latter passes away in the morning beams of the Spirit.

But, thirdly, the three books have a typical side; they set forth the future real, *i. e.*, spiritual redemption and its fruit, the new covenant and the real kingdom of God, that is, the New Testament in preparatory and fundamental outlines. If we regard merely the symbolical and typical, that is the spiritual side of the three books, we have the New Testament in the Old, the beginnings and foundations of the eternal revelation of salvation (Heb. xi. 1 f.); if we regard only the exterior we have the national law of the Jews, whose burden and impossibility of fulfillment must lead to Christ (Acts xv.). But regarding both sides at once, we have the picture of a strong concentration or contraction of the kingdom of God as a preparation for its future unlimited expansion and catholicity.

The positive side of this history of legislation is the lofty spiritual aim and significance of the law, its prophetical and Messianic bearing. Its negative side consists in its bringing out prominently that the law as law cannot give life, but that under the law the people constantly stumble and fall, and only by divine chastisements and grace, by priestly intercession and atonement, by true repentance and faith, do they again reach the path of salvation.

Within this law—irrespective of its expansion in Deuteronomy—there is great progress and growth, as is shown in the difference of the relations before and after the setting up of the golden calf, between the first and second tables of the law.

At the first giving of the law the people see the lightning and hear the thunder on the mount, and in mortal fear hurry away. Moses alone must speak with God for the people. But Moses was able so far to quiet the people, that after the giving of the law Aaron, Nadab, Abihu, and seventy elders, with Moses, were able to approach the top of the mount, and there behold God, and eat and drink (Exod. xxiv.). At the second sojourn of Moses on the mount, we do not hear of these fearful signs. From mysterious concealment and silence, he comes forth with shining face, before which Aaron and the princes, who at the first giving of the law beheld God, retreat; and their slavish fear, and that of the people, is again quieted by covering Moses' face with a vail. Jehovah Himself, also, in order to reassure the people, makes known from Sinai the meaning of the name Jehovah; that He was "God, merciful and gracious, long-suffering and abundant in grace and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, but leaving nothing unpunished, and visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." But on the other hand, it is now determined that Jehovah will accompany the people, not as Jehovah Himself, in the midst of the people, but in the form of an angel before them, that is, in the form of Old Testament revelation and law. As a mark of this positive separation, Moses removes his tent as a provisional tabernacle outside the camp; an act which brings to mind John the Baptist in the wilderness; and the congregation in the camp is by that declared unclean.

§ 7. THE RELATION OF THE THREE BOOKS TO THE RECORDS ON WHICH THEY WERE FOUNDED.

The logical connection and the organic unity of these three books are exhibited in undeniable precision, clearness, and beauty.

And not less clear is it that this whole complex of the Jewish national law is arranged not according to the strict requirements of history but of religion; a sacred tabernacle though made of historical materials; not a mere didactic composition, but a concrete didactic disposition strung upon the threads of history. Separating the historical from the didactic elements, we find that the first historical portion (Exodus, chaps. i.—xviii.), makes a book by itself. Joined to this, as a second book, is the second part of Exodus; the book of prophetical and ethical legislation. Leviticus contains no trace of historical progress; it is simply the law-book of Levitical worship. The first section of Numbers (chaps. iv.—x. 10), forms the outline of the theocratic, kingly legislation. Then at the blast of the silver trumpets the people depart from Sinai. And now follow. the second historical part of the whole work, the march from Sinai to the plain of Moab, and various new legal precepts, as special circumstances occasioned them. Thus the three books arranged according to theocratic purposes make five books, a smaller Pentateuch in the greater. Though we may not lay special stress upon the sacred trinity of this law, yet it is worthy of remark, that the ethical legislation progresses through the stadia of development, that the legislation concerning worship from beginning to end is a finished system, which is further on supplemented by the civil legislation, while this last is enlarged as historical occasions required, in accordance with the usual course of civil legislation. But that this concrete unity did not proceed from a single human author under divine inspiration, appears from many proofs, as well as from the very nature of these books. First of all, this is shown by the connection with Deuteronomy, in which it is plain that previously-existing records were arranged by a subsequent editor. Such records are also in these books quoted or presupposed, for instance, the songs (Numb. xxi. 17 ff., 27 ff.): the history and especially the prophecies of Balaam.

In general we cannot with certainty decide between those parts which had Moses for their author (as for instance Bleek does in his Introduction, recognizing many such parts), and those which are due to a later revision or addition; but from satisfactory proofs we make the following distinctions: 1, Those originals which are fundamental, to wit, the primary, traditional and written records of the genesis of the people—especially of Joseph—then the outlines of the theocratic legislation (the passover, the decalogue, the tabernacle, the law of offerings, *etc.*, songs, forms of blessing, encampments); 2, the arrangement of the law into three parts by the hand of Moses; 3, a final later revision, which, by arrangement and addition, sought to present the complete unity of the Pentateuch.

That such collected originals were the foundation of these books needs no argument. But that Moses himself distributed the materials into three parts, appears from the great significance of this organic three-fold unity with its Messianic impress, from the designation of the tabernacle, not for Levitical but for ethical legislation, as well as from the break in the whole construction before the death of Moses. It is particularly to be remarked that the three legislations manifest their theocratic truth by their interdependence; either by itself would present, judged by common rules, a distorted form.

That these three books were made by dividing up a larger book which enclosed within itself that of Joshua, is a modern scholastic view without any proof. As regards the distinction between Elohistic and Jehovistic portions, it may have some importance for Genesis. But maintaining the great importance of the revelation in Exod. vi., thenceforth the distinction between the two names must rest only on internal relations, not upon portions to be critically distinguished. For instance, when, from the calling of Moses (Ex. iii.) and from the intercourse of Jehovah with him (Exod. vi.) it is asserted that this is a compilation from two different accounts, the assertion is made at the expense of the internal relations of the text, which plainly show a perfectly logical progress from one section to the other. In consequence of the decided refusal of Pharaoh to let the people of Israel go for a religious festival in the desert, and on account of the increasing oppression of the people which brought them to

despair, Jehovah as the covenant-God of Israel comes forth in the full glory of His name. With this new significance which He gives to His name, He repeats previous promises (Exod. iii. 8–15) and assures the redemption of the people by great miracles and judgments, and their admission into a peculiar covenant relation. That the first general account anticipates some particulars of the second transaction is not an argument against it.

In view of the totality of the Mosaic legislation the fundamental law asserts itself, that as already mentioned, the essential parts are in the highest degree interdependent. Moses, as the author of the decalogue only, would no longer be Moses; but a system of offerings which was not founded upon this ethical basis, would seem to be an institution of sorcery. The preparations recorded in the book of Numbers, without these conditions precedent, would have to be regarded as measures for a conquest of the world by war. The proof of this compact organism of the Pentateuch is the complete interdependence of the separate parts.

For the sources of the Pentateuch, especially of these three books, see BLEEK, *Introd. to Old Test.* The various views, see in "*Uebersicht der verschiedenen Vorstellungen über Ursprung und Zusammensetzung des Pentateuchs,*" page 172. According to EWALD, the Mosaic sources are difficult to disentangle. The defenders of a single authorship are indicated in HARTWIG'S *Tabellen*, pp. 28, 29. Comp. BUNSEN'S *Bibelwerk*, 2 *Abtheilung, Bibelurkunden*, p. 108.

§ 8. HISTORICAL FOUNDATION OF THE THREE BOOKS.

The Range of this History.

CHRONOLOGY.—In these books of the Pentateuch we have narrated the history of the birth of the people of Israel up to its complete development as a nation. As the typical history of the people of God, it is a miniature of the birth of Christianity. The course of the history begins with the theocratically noble origin of the people, and continues until they behold their inheritance, the promised land. Betwixt these is the history of an obscure embryonic condition, in which they gradually become a people, though at the same time they sink deeper and deeper into slavery, and of a birth as a nation in the midst of severe pangs, by which redemption is accomplished, and which is then confirmed by the discipline of the law and God's guidance of them through the desert, where the old generation dies away and a new generation grows up.

The narrative is joined to Genesis by the recapitulation of the settlement of Israel in Egypt, and of the death of Joseph, and continues to the time of the encampment in the plain of Moab, shortly before the death of Moses. According to Exod. xii. 40, the Israelites dwelt in Egypt four hundred and thirty years. To this must be added the sojourn in the desert, forty years (Numb. xiv. 33; xxxii. 13). The whole period of this history is therefore four hundred and seventy years. But out of this long period only a few special points are marked. The origin of the people dates from the death of Joseph to the commencement of the oppression. Of this interval we learn nothing. It is a period covered with a veil like that which covered the birth of Christianity from the close of the Pauline epistles to the great persecutions of the second century.

The duration of Israel's oppression cannot be accurately defined; it began at an unknown date, which preceded the birth of Moses and continued till his mission to Pharaoh. Then Moses was eighty years old, and Aaron was eighty-three years old (Exod. vii. 7). To this must be added the forty years of the march in the desert (besides the period in which Egyptian plagues occurred), and accordingly Moses at his death was one hundred and twenty years old (Deut. xxxiv. 7). That Moses was forty years old when he fled into the wilderness, and then lived in the wilderness forty years with Jethro (Acts vii. 23–30) is the statement of Jewish tradition. See Comm., l. c.

The undefined period of the Egyptian plagues, which from their connection followed one another quickly, is terminated by the date of the exodus. The period from the departure from Egypt to Sinai, and from Sinai through the desert to Kadesh, is clearly marked. Departure on the 14th (15th) Abib or Nisan (Exod. xii. 17); arrival at Sinai in the third month (Exod. xix. 1); departure from Sinai on the 20th day of the 2d month of the 2d year (Numb.

x. 11); arrival at Kadesh Barnea in the wilderness of Paran in the 2d year (the spies' forty days, Numb. xiv. 34); abode at Kadesh (Numb. xxi. 1; Deut. i. 46) to the arrival at the East bank of the Jordan thirty-eight years. In the fortieth year of the exodus they came to Mount Hor, where Aaron died on the first day of the fifth month (Numb. xxxiii. 38). On the first day of the eleventh month of the fortieth year, Moses delivered his parting words to Israel (Deut. i. 3).

Goethe was therefore right when he said that Israel might have reached Canaan in two years. But he did not understand God's chastisement, nor, we may add, the human sagacity of Moses, which together occasioned a delay of thirty-eight years. And so Goethe's denial of Moses' talent as a ruler is a proof that he utterly misunderstood the exalted and sanctified worldly wisdom of Moses. But quite in accord with Goethe the Israelites, against the will of Moses, did make an attempt to take possession of Canaan (Numb. xiv. 40).

The endeavor to fill up the obscure interval between the death of Joseph and the history of Moses by the supposition of revelations proceeds from the idea that Old Testament revelation must be made continuous, agreeing with the continuity of the biblical books. But this would obliterate the distinction between periods and epochs made in Old Testament history, as well as the peculiar import of revelation at chosen times. It is only through a perception of the spiritual rhythm in the history of the kingdom of God (of the distinction between the χρόνοι, in which a thousand years are as one day, and the καιροί, in which a day is as a thousand years) that we reach an understanding of the great crises of revelation. SCHILLER's words: "*es gibt im Menschenleben Augenblicke*," *etc.*, may be paraphrased thus: there are moments in human life when it is nearer than at other times to the spirit of revelation, to eternity, to the other world. Concerning the strictures of DE WETTE, VATKE, and BRUNO BAUER on the "great chasm" in the chronology, see KURTZ's *Hist. of Old Covenant*, Vol. II., p. 21. Yet in that obscure interval came forth the special significance of the name Jehovah as already mentioned.

On making the length of the sojourn in Egypt four hundred and thirty years, see this Comm. on Gen. xv. 13. This Comm. on Gen. xiii. DELITZSCH, *Gen.*, p. 371. This Comm. Acts vii. In relation to the various readings in the Septuagint, Samaritan Codex, and in Jonathan (the sojourn in Egypt 430–215 years), see KURTZ, *Hist. of the Old Covenant*, Vol. II., p. 135, as well as concerning the statement of Paul (Gal. iii.), which KURTZ explains by his citation of the Septuagint, while we date from the end of the time of promise. The objections which are made to the chronology of the Septuagint see examined in KURTZ as above. On the amazing conjectures of BAUMGARTEN, see KURTZ, Vol. II., p. 143. According to BUNSEN, the limit of the sojourn in Egypt is too short; according to Lepsius it was only ninety years.

We compute as follows: the whole sojourn was four hundred and thirty years. The thirty years were not counted because the oppression did not immediately begin; therefore four hundred years of oppression. But as the four hundred and thirty years (Gal. iii.) are apparently counted from Abraham, it would appear that the period in which the promises were made to Abraham and the patriarchs ended with the death of Jacob.

Egypt.

For the description of this land, where the Israelites became a nation, we must refer the reader to the literature of the subject, particularly to the articles on Egypt in WINER's *Bibl. Realwörterbuch;* ZELLER's *Bibl. Wörterbuch* (Egypt); HERZOG's *Real-Encyclopädie;* BUNSEN, *Egypt's Place in History;* HENGSTENBERG, *Egypt and the Books of Moses*, with Appendix, Berlin, 1841; UHLEMANN, *Thoth, oder die Wissenschaften der alten Egypter*, Göttingen, 1855; EBERS, *Egypten und die Bücher Moses'*, Vol. I., Leipzig, 1868; BRUGSCH, *Reiseberichte aus Egypten*, Leipzig, 1855; BRUGSCH, *Die Egyptische Gräbervelt, ein Vortrag*, Leipzig. 1868; SAM. SHARPE, *History of Egypt*, 2 Vols., London, 1870; A. KNOETEL, *Cheops, der Pyramidenerbauer*, Leipzig, 1861; *Travels*, SCHUBERT [see also the maps in the Ordnance Survey under direction of Sir Henry James, F. R. S.], STRAUSS, *Sinai und Golgotha, etc.* See the bibliog-

raphy of the subject in KURTZ, *Hist. of the Old Covenant*, Vol. II., p. 380. Also in DANZ, *Ægypt, Egyptians*.

For a sound knowledge of the history of Israel in Egypt one must consult the maps, *etc.* Kiepert, *Atlas der alten Welt;* Henry Lange, Bible-atlas in Bunsen's Bibelwerk; Chart and Conspectus of the written characters in BRUGSCH. *Reiseberichte*. LONG'S *Classical Atlas*, New York, 1867.

God's providential arrangement that Israel should become a nation in Egypt is shown by the following plain proofs:

1. The people must prosper in that foreign land, and yet not feel at home. This was brought about, first, by a government which knew Joseph, that is, by national gratitude; then by a government which knew not, or did not wish to know Joseph, and which made the sojourn in Egypt very oppressive to the people.

2. The rapid growth of the people was favored by the great fertility of Egypt, which not only supplied abundant food, especially to a pastoral people living by themselves, but also revealed its blessing in the number of births.

3. A people who were to be educated to a complete understanding of the great antithesis between the blessing and the curse in divine providence could be taught in Egypt better than elsewhere to know the calamities attendant upon the curse. Here too were found the natural prerequisites for the extraordinary plagues which were to bring about the redemption of the people from slavery.

4. The capacity of Israel, to receive in faith the revelations of salvation and to manifest them to the world, needed as a stimulus of its development, contact and attrition with the various civilized nations (Egypt, Syria, Assyria, Phœnicia, Babylon, Persia, Greece, Rome). The first contact was pre-eminently important; by it the people of faith were prepared by an intercourse during centuries with the oldest civilized nation. Their lawgiver was educated in all the wisdom of Egypt, and the conditions of culture for the development of the religion of promise as a religion of law, the knowledge of writing, education in art, possession of property, *etc.*, formed a great school of instruction for the people of Israel. The external culture of the theocracy and the Grecian culture of æsthetics grew from the same stock in Egypt.

5. And yet the national as well as the spiritual commingling of the people with Egypt must be precluded. The people were preserved from a national commingling by the antipathy between the higher Egyptian castes and that of shepherds, and by Israel's separate abode in Goshen, as well as by the gloomy, reserved character of the Copts and by the constantly increasing jealousy and antagonism of the Egyptians. The spiritual commingling was obviated by the degradation of the Egyptian worship of animals and the gloominess of their worship of the dead to a people who had preserved though but an obscure tradition of monotheistic worship of God. That the people were not altogether free from the infection of Egyptian leaven is shown by the history of the golden calf; yet this infection was in some degree refined by a knowledge of the symbolic interpretations held by the more cultured classes of Egypt, for the golden calf was intended to be regarded as a symbol, not as an idol, as was the case in later times among the ten tribes.

Israel in Egypt, the Hyksos, Pharaoh.

The date when the Israelites settled in Egypt has been, in earlier and later times, variously given, and with this indefiniteness of times has been joined the relation of Israel to the Hyksos mentioned by the Egyptian historians, who migrated into Egypt, and were afterwards driven out.

For the Biblical Chronology we refer to the exhaustive article by ROESCH in HERZOG'S *Real-Encyclopädie*. "Among chronologists who accept the scriptural accounts SCALIGER, CALVISIUS and JACOB CAPPEL place the exodus in 1497, PETAVIUS in 1531, MARSHAM in 1487, USHER in 1491," *etc.* DE WETTE makes the sojourn of the Israelites in Egypt to be from 1921 to 1491 B. C. (*Biblische Archäologie*, p. 28). Various computations are found in the treatises, *Biblische Chronologie*, Tübingen, 1857; BECKER, *Eine Karte der Chronologie*

der Heiligen Schrift, Leipzig, 1859; V. GUTSCHMID, *Beiträge zur Geschichte des Alten Orients zur Würdigung von Bunsen's Egypten*, Bd. 4 and 5. The chronology of MANETHO is exhaustively treated by UNGER, *Chronologie des Manetho*, Berlin, 1867.

Some chronologists of the present day by the combination of Egyptian traditions have arrived at results very different from the above. According to LEPSIUS (see KURTZ, Vol. II. 409), the Hyksos came into Egypt as conquerors about the year 2100 B. C., and after a sojourn of five hundred and eleven years were driven back to Syria. "After this about two hundred years pass away before the immigration of the Israelites into Egypt, which, as well as their exodus about a hundred years after, took place under the nineteenth dynasty." Sethos I. (1445–1394, by the Greeks called Sesostris) was the Pharaoh under whom Joseph came to Egypt: his son Ramses II., Miamun the Great (1394–1328), was the king at whose court Moses was brought up; and his son, Menephthes (1328–1309), the Amenophis of Josephus, was the Pharaoh of the exodus, which took place in the year 1314. See the remarks by KURTZ and this Comm., Introd. to Genesis.

According to BUNSEN (*Bibelwerk, Bibelurkunden Theil I.*, § 111), the Israelites lived in Egypt many hundred years before their enslavement. Then a few centuries more passed until the oppression culminated under Ramses II., and under King Menophthah (1324–1305) the exodus took place. Here Biblical Chronology is made entirely dependent on conjectures in Egyptology. It does not speak well for the infallibility of the research, that one requires only ninety years, the other about nine hundred years, for the sojourn of the Israelites in Egypt.

In this connection the following questions are to be considered:

1. What is the solution of the difference between the four hundred and thirty years as given in Exodus and the period shortened by the two hundred and fifteen years of the patriarchs, as given by the Septuagint and the Samaritan codex?

2. What is the solution of the statement of the Bible that the building of Solomon's temple was begun four hundred and eighty years after the exodus of the children of Israel out of Egypt (1 Kings vi. 1)?

3. What relation does the history of the Israelites bear to the account by MANETHO of the Hyksos and the lepers?

As to the first question, we refer to the explanation in this Comm., Genesis xv. 14. Comp. KURTZ, Vol. II., p. 133. As to the second question, see this Comm.; The Books of Kings by BAEHR, 1 Kings vi. 1. The reconciliation of this statement with other chronological statements of the Bible is found, first, in the view that many of the periods mentioned in the Book of Judges are to be regarded as contemporaneous; second, in the indefiniteness of the four hundred and fifty years of the judges (Acts xiii. 20).

The third question has become the subject of various learned conjectures. The account of MANETHO concerning the expulsion of the Hyksos and the lepers from Egypt seems hitherto to have obscured rather than illustrated the history of Israel in Egypt. According to the first account of the Egyptian priest MANETHO (JOSEPHUS, *c. Apion* I. 14), people from eastern lands invaded Egypt under King Timaus, conquered the land and its princes, and ruled five hundred and eleven years. They were called Hyksos, that is, shepherd-kings. At the end of this period they were overcome by a native king, and finally having capitulated, were driven out of their fortress, Avaris, by the king's son Thummosis. They then retreated through the desert to Syria, settled in Judea, and there built a city (Hierosolyma) which could hold their entire host (240,000 persons). JOSEPHUS referred this tradition to the exodus of the Israelites.

The second account of MANETHO tells of an expulsion of the lepers (*c. Apion*, I. 26). Amenophis, an imaginary king, desired to see the gods. He was commanded by another Amenophis first to clear the country of all lepers. From all Egypt he collected them, eighty thousand in number. The king sent them first into the eastern quarries, later into the city Avaris, where the Hyksos were said to have entrenched themselves. A priest from Heliopolis, chosen by them, taught them customs which were opposed to those of the Egyptians. Then he called the Hyksos from Jerusalem to a united struggle against the Egyptians. King

Amenophis marched against the united forces with 300,000 men. But fearing the gods, he retired to Ethiopia, while the enemy committed the greatest atrocities in Egypt. The priest (Osarsiph) who led the lepers, now called himself Moses. After thirteen years Amenophis came with Ethiopian confederates, defeated the shepherds and the lepers, and pursued them to the Syrian boundary (see the full account in Kurtz, v. 2, pp. 380–429).

These utterly fabulous stories are well fitted as a stage for the higher learning. According to Josephus and many others, the Hyksos were the Israelites, according to others the Hyksos lived with the Israelites, and if so, according to one view, they were the protectors and defenders of Israel, according to an opposite view, they were the oppressors of Israel (Kurtz, vol. 2, p. 380). According to Lepsius, the Hyksos were expelled two hundred years before the immigration of the Israelites. According to Saalschütz, the destruction of Pharaoh in the Red Sea, and the destruction of the dynasty of the Hyksos, occurred at the same time; but the expulsion of the Hyksos took place later.

In a careful consideration of the stories of Manetho great difficulties arise against every conjecture. If the Hyksos left Egypt for Jerusalem before the Jews, then history must show some trace that the Jews in their march through the wilderness to Palestine came upon this powerful people who preceded them in migration. If the Hyksos left Egypt after the Israelites, then the Hyksos in their journey to Jerusalem must have met with the Israelites. Finally, if these pastoral people were together in Egypt, the shepherd-kings could not have preserved an entire separation from the Jewish shepherds. KURTZ supposes that the Hyksos were Canaanites, and the immigration of Israel took place under their supremacy. He also finds in the legend of the lepers a reference to the Israelites, a view which requires some modification, if Manetho's connecting the lepers with the Hyksos points to the Mosaic account that a mixed multitude joined themselves to the departing Israelites.

HENGSTENBERG, in his work "Egypt and the Books of Moses," with an appendix, "Manetho and the Hyksos," opposes the prevailing view that Manetho was the chief of the priesthood in Heliopolis, the most learned in Egypt, and wrote the history of Egypt by order of king Ptolemy Philadelphus, using the works which were found in the temple. His reasons are the following: evidences of striking ignorance of Egyptian mythology, of geography, *etc.*, remarkable agreement of his account of the Jews with the statements of writers like Chæremon, Lysimachus, Apion, Apollonius Molo, all of whom lived under the Roman empire. There are no other witnesses who corroborate his statements. Manetho was a forger of later times, like Pseudo-Aristeas. In later times there was a large number of Jews who cast off their nationality, only retaining the national pride and antipathies, of whom Apion was an example. Accordingly HENGSTENBERG holds the view, "that the Hyksos were no other than the Israelites, that no ancient Egyptian originals formed the basis of MANETHO'S accounts, but that the history preserved by the Jews was transformed to suit Egyptian national vanity."

If we grant the statements concerning the historical character of MANETHO it is still possible that there arose in Egypt false traditions of the sojourn of the Israelites and of their exodus. It is easily conceivable that the national pride of the Egyptians did not perpetuate this history, as it really was, on their monuments: and it is just as conceivable that the unpleasant tradition of this history was transformed in accordance with Egyptian interests and with different points of view. The legend of the Hyksos intimates the origin, mode of life, and power of the Israelites, that by them great distress came upon Egypt, and that they went away to Canaan and founded Jerusalem, while the legend of the lepers, to please Egyptian pride and hatred, has made of the same history a fable. The names Avaris and Hierosolyma, as well as other marks, prove that these two legends are very closely connected. A. KNOETEL in his treatise "Cheops" presents a peculiar construction of Egyptian history, which proceeds upon the supposition of the untrustworthiness of MANETHO. That the shepherd kings came from Babylon, and imposed upon the Copts the building of the pyramids and the worship of the dead, is a surprising statement in a work showing great research.

That an intimate acquaintance with Egypt is shown in the Pentateuch, is proved by HENGSTENBERG with great learning in the work quoted above. He has also manifested undeniable impartiality, as his departures from the orthodox traditions prove in his history of

the sacrifice of Isaac, of Balaam, of Jephthah's daughter, and in the paragraphs on "The signs and wonders in Egypt," "Traces of Egyptian customs in the religious institutions of the books of Moses." That his purpose was apologetic cannot obscure the worth of these investigations.

The influence which Egyptian art and science must have exerted upon the culture of the Israelites, as well as the antagonism between Israelitish and Egyptian character, has been treated in a summary way by SAM SHARPE in his *History of Egypt.** How much the Israelites owed to Egypt in respect to science and art is an interesting chapter in ancient history; and here something should be said on the relation of the religion of Egypt to that of Israel. Moses, whose name is Egyptian, and means "son of water," was brought up in the neighborhood of Heliopolis, the chief school of Egyptian philosophy, and, according to the legend, received through Jannes and Jambres most careful instruction in all the wisdom of the Egyptians, while many Israelites had given themselves to the idolatry and superstition of the land. This is the reason, according to Manetho, why so many Egyptian customs are expressly forbidden in the Mosaic law, whilst others, which were harmless, are accepted in it. A comparison of the customs of both nations would throw much light upon their relative positions. The grand purpose of the separation of the Israelites from other nations was the unequivocal maintenance of monotheism. Moses therefore declared that the gods which were commended to the veneration of the ignorant masses by the Egyptian priests were false gods. The Egyptians worshipped the stars as the representatives of the gods, the sun by the name Ra, the moon as Joh or Isis; but among the Israelites a worshipper of any of the heavenly bodies was stoned. Among the Egyptians sculpture was the great support of religion; the priests had the god hewn out in the temple, and there prayed to it; they worshipped statues of men, of irrational beasts, birds, and fishes; but the Israelites were forbidden to bow down before a chiseled or carved image. Egyptian priests shaved off their hair, but the Israelites were forbidden to make a bald place, or even to cut the ends of the beard. The inhabitants of lower Egypt cut marks on their bodies in honor of their gods, but the Israelites were forbidden to cut their flesh or to make any marks in it. The Egyptians put food in the grave with the corpses of their friends, and on their behalf sent presents of food into the temples; but the Israelites were forbidden† to put any food with a corpse. The Egyptians planted groves in the courts of their temples (like the later Alexandrine Jews in the courts of their synagogues); but the Mosaic law forbid the Israelites to plant any tree near the altar of the Lord. The sacred bull, Apis, was chosen by the priests of Memphis on account of black color and white spots, and Mnevis, the sacred bull of Heliopolis, bore nearly the same marks; but the Israelites were ordered in preparing the water of purification to take a red heifer, perfect and young. Circumcision and abstention from swine's flesh was common to both Egyptians and Israelites; but the Egyptians offered swine's flesh to Isis and Osiris, and ate of it once a month, on the day after the full moon, after the sacrifice.

In addition to their knowledge of nature, the Egyptian wise men were acquainted with sorcery and magic, which they used for the deception of the common people. When Moses came before Pharaoh with signs and wonders, their magicians imitated him in some cases. The Egyptian sorcerers and magicians exerted a great and often injurious influence on the spirit of the nation; they spoke as if they were the messengers of heaven; an abuse which two thousand years after the law could hardly restrain, though it condemned to punishment any who asked their advice. But the Mosaic law empowered the people to punish those who would seduce them, and commanded them to stone any who practised magic or witchcraft.

We must now speak of some things which the Israelite law-giver borrowed from the land he left. The Egyptians inscribed the praises of their kings and gods on the inner and outer sides of the walls of their buildings, and in the same manner the Israelites were commanded to write the chief commands of their law upon the posts of their doors and gates. The Egyptians adorned the carved images of their gods with wings; the Israelites were commanded to place at each end of the ark a cherub with outstretched wings. In a picture of a religious

* [I have been unable to verify this reference in the last edition of SHARPE's *Egypt*.—H. O.]

† [Is not the author mistaken as to any prohibition of this?—H. O.]

procession in the time of Rameses III., there is a representation of a statue of the god Chem being carried, which measures two and a half cubits in length, and one and a half cubit in height, agreeing in form and measure with the ark which the Israelites made for the tabernacle. When the Israelites in the desert were bitten by serpents, Moses made a serpent of copper, and fastened it upon a pole, that those bitten might look upon it and be healed; similar serpents are often seen on Egyptian standards; and finally, when the Israelites fell into idolatry, and demanded that Aaron should make them a god, he made them a golden calf, the same animal they had frequently seen worshipped at Heliopolis under the name Mnevis, and which they themselves perhaps had worshipped.

The Israelites brought with them from Egypt a knowledge of the art of writing, and in the perfection of the alphabet and the mode of writing, as well as the more important matters of religion and philosophy, they soon surpassed their teachers. The Egyptian hieroglyphics, at first representing syllables, made no further progress except that later they were used as phonetic signs of syllables. In the enchorial character (current hand) on papyrus, the more clumsy signs were omitted, and all strokes were made of equal thickness by a reed pen. Unfortunately Egyptian religion forbade all attempts at change or reform, and therefore in all ornamental and important writings the hieroglyphics were retained, which otherwise would probably have been changed to signs of letters. The enchorial writing was used only in current hand; but it never reached the simplicity of a modern alphabet. The Hebrew square characters were derived directly from the hieroglyphics, and the world owes it to the Hebrews that instead of writing in symbols an alphabet was formed by which a sign expresses a sound. The Israelites admired the grand buildings of the Egyptians, but made no attempt to imitate them. They early saw the great pyramids, and might have known when and how they were built, but they probably satisfied themselves with the remark, that giants built them. That Israelite religion and philosophy were not derived from the valley of the Nile appears from the following: among the Israelites there was no encouragement to trade, for the taking of interest was forbidden by law; women were not permitted to be priests; the reward of the good and the punishment of the wicked was not, as among the Egyptians, expected after death, but here on earth;* religious mysteries were as foreign to the Israelites as to the Egyptians the thought that the earth could be deluged by rain. In general, Heliopolis, from its close connection with Chaldea, received far more science and instruction from Babylon than it returned thither. On the similarity between Egyptian and Israelite customs comp. *Thoth* by UHLEMANN, p. 7. EBERS, *Egypten und die Bücher Moses*, Vol. I., Leipzig, 1868.

Growth of Israel in Egypt.

If we regard the sojourn of Israel in Egypt as so short in duration as Lepsius would

* [This is the common view, but it does not accord with some of the plainest facts of revelation. At the beginning of the Pentateuch stands the account of the death of Abel by the hands of Cain. Accepted as righteous by God (Gen. iv. 4; Heb. xi. 4), the younger brother, for no crime on his part, is murdered by the elder; and this murderer, though under a curse, lives to become the head of a long line of descendants, who enjoy in rich abundance the good things of this world. The righteous is cut off in early youth. The wicked lives in security and wealth. If there were no other revelation on this subject in the Pentateuch, this account would be sufficient to teach every believer in God, who is just, that His rewards and punishments are not confined to this world, but must be expected beyond death. Enoch was righteous before God, but he had not lived to half the age of the other patriarchs before the Flood when he was translated. Was his reward here? Heb. xi. 5, 6. The expectations of Abraham, Isaac and Jacob, as to their reward, were utterly deceived, if they were confined to this world. And what was the reward of Moses on earth? He tells us in the 90th Psalm that after three-score years and ten the strength of man is "labor and sorrow;" and in Deuteronomy he rehearses to the people the pangs of the burden he had borne in leading the people, and declares that death on the eastern side of the Jordan was to be his punishment for his sin at Meribah. No, all these patriarchs prove by their lives the truth of Paul's words respecting all believers that "if in this life only we have hope in Christ, we are of all men most miserable." Their latter days must have been shrouded in impenetrable gloom if they looked for their reward here—and in that gloom the promise of God must have vanished for them and for us. But the New Testament plainly says that all these men were men of faith. "Now faith is assurance of things hoped for, a conviction of things not seen. For by it the elders obtained a good report. * * * * * But without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a Rewarder of those who diligently seek Him." Heb. xi. 1, 2, 6. Jesus says the doctrine of the resurrection was taught by Moses (Matt. xxii. 32; Ex. iii. 6), and the Epistle to the Hebrews asserts that both Abraham and Moses believed it (Heb. xi. 13–19, 26). The only rational solution of their lives is a belief in rewards and punishments after death. The earliest revelation, in the first four chapters of Genesis, was enough by itself to establish this faith.—H. O.]

make it, then it would not have been possible in that time for Jacob's family to become a great nation. But if, on the other hand, we accept twice the length of time given in the Bible it would be questionable whether the people, through so long an oppression, could have preserved their Jewish peculiarities and religious traditions, as in this interim, they were left to natural development on the basis of patriarchal revelation. "It has been argued from 1 Sam. ii. 27 that there was not an interruption of divine revelation during the stay in Egypt. But the argument is unsound. The meaning of the words, 'I plainly appeared unto the house of the fathers, when they were in Egypt, in Pharaoh's house,' *etc.*, is fully exhausted if we suppose them to refer to the last year of the sojourn of the Israelites there. At the same time it is a strong proof that religious consciousness was kept alive in the hearts of the people, that in so many of the proper names which were given during that period (Numb. iii.) the name of God is found as one of the component parts." KURTZ, Vol. II., p. 177.

Moses found existing among his people an organization of the tribes, heads of tribes, who as elders exercised authority in their tribes (Ex. iv. 29). The religious zeal which Levi first manifested in fanaticism (Gen. xxxiv.) seems to have remained in a purer form in the tribe of Levi, as appears from the call of Moses, from the course of the sons of Levi at the punishment of the idolatry of the golden calf, and from the blessing of Moses.

A tendency of the Jews to dispersion, the opposite pole to their strong coherence in their peculiarities, in its loftier motive prefigured by the emigration of Abraham (Gen. xii.), first shows itself in the separation of Judah (Gen. xxxviii.), and seems to have been felt frequently during the settlement of the Israelites in Goshen. Concerning an earlier emigration (1 Chron. vii. 21) of some of the sons of Ephraim to Canaan, and a colonization of some of the sons of Judah in Moab (1 Chron. iv. 22), comp. Kurtz, vol. 2, p. 177. The Danites in the time of the Judges (Judg. xviii.) left their home and conquered the city Lais in northern Canaan, and gave to it the name Dan. Later the tribe of Simeon left their narrow bounds within the tribe of Judah and disappear among the other tribes (1 Chron. v.): a circumstance which throws light on the last statement of the tradition in the blessing of Moses in which Simeon's name is wanting. Even in Egypt many Israelites seem to have exchanged their home in Goshen for settlements among the Egyptians, for in this way alone could arise the familiar relations with Egyptian neighbors, which appear in the presents to the Jews of articles of silver and gold. Similar to the tax-gatherers under the Romans in the time of Christ were the Jewish scribes and bailiffs whom the Egyptians obtained among the Jews themselves to confirm their despotic rule over them. In like manner the two midwives, who probably were the heads of a class of midwives (Ex. i. 15), are described as Hebrews.

§ 9. MOSES.

Comp. the articles under this title in WINER, HERZOG, ZELLER (*bibl. Wörterbuch*), and the index of the literature further on. We regard as the peculiarity of Moses, legal conscientiousness in a highly gifted nature under the leading of the revelation of God. Hence he stands in the history of the kingdom of God as κατ' ἐξοχήν, the servant of God in contrast to the Son in the house, who in a yet higher, the very highest sense, was the servant of God (Heb. iii.). Hence his renunciation of the world is based upon his "respect to the recompense of the reward" (Heb. xi. 26). As a champion of the law, but in misunderstanding of the law, he smote the Egyptian (Ex. ii. 12); then he became the protector of the oppressed women in the desert. For forty years he maintained his faith clear; then he thought he had failed of the conditions of his call, and felt that by the wrath of God he was brought near to death because his Midianite wife had probably long been a hindrance to the circumcision of his sons (Ex. iv. 24). It is specially remarkable that though he governed the people in the desert with a strong hand by the law, he condemned himself because for an apparently small omission or transgression (Numb. xx. 12) he saw prescribed by Jehovah his great punishment, which indeed he prescribed for himself,* that he should not with the people

* [There is no warrant for this in Numb. xx. 12; xxvii. 14; Deut. xxxii. 51, 52; Psalm cvi. 33, or elsewhere, that I am aware of. Moses' death was not brought about by his remorse, but was accomplished as God had foretold and by God.—H. O.]

enter the land of promise. This is the legal conscience of an eminently ethical mind. Moses thus stands in strong contrast to a fanatical spiritualization, which, like the company of Korah, would anticipate New Testament relations, as well as to the soulless perversion of the law into mere rules, else he could hardly have broken the first tables of the law, or have come down with the second tables from Sinai with his face shining, or in the original documents forming the basis of Deuteronomy, have drawn the lines of a spiritual interpretation of the law. Aaron, who could play the fanatic (Ex. xxxii. 5), as a man of mere legal rules, together with Miriam, at times opposed Moses (Numb. xii.). As the faithful steward of the law, Moses stands in harmonious contrast to the Gospel economy; only a temporary and intermediate evangelist, who on Sinai (Ex. xxxiv.) had heard Jehovah's exposition of His name; the faithful theocrat, who by law and symbol pointed to Christ (Numb. xi. 29).

As nature points beyond itself to the region of spirit, as the law points beyond itself to the Gospel and its royal law of freedom (James i. 25; ii. 8), the law of the Spirit (Rom. viii.), so the mediator of the divine law points beyond himself to the Prophet of the future (Deut. xviii. 15). At the beginning and the end of his declaration of the ethical law in the decalogue there are the germs of the coming law of freedom, "who brought thee out of the house of bondage," "thou shalt not covet."

Besides Moses' relation to Christ we must mark within the Old Testament his relation to Elijah and Elisha. Elijah is the Old Testament counterpart of Moses on the side of legal retribution; but Elisha is the expounder of Moses as to the spirituality of the law, its gentleness and mercy, the coming gospel.

The grandeur of the genius of Moses appears in striking contrasts, pre-eminently in the contrast of his firm conscientiousness with his prophetic power as a seer; then in the contrast of his eminent worldly wisdom, with his inner spiritual life; in the contrast of his delicacy with his heroic vigor; in the contrast of his deep sensitiveness to the signs of the curse and the signs of the blessing; and finally in the opposite traits of the mildest humanity, yea, of priestly self-sacrifice (Ex. xxxii. 11, 31; Numb.: the laws of humanity) and of the inexorable firmness of the law-giver (Ex. xxxii. 27; Numb. xiv. 28; chap. xiv.).

That Moses should not be identified with Jewish superficial legality, with the letter of the law that "killeth," though as a national law-giver he was compelled to exercise specially the office of death (2 Cor. iii. 7), that this was not his whole office (as Luther would lead us to infer), is apparent from the fact that by the side of the ethical law he has placed the law of atonement, the theocratic reform of the traditional law of offerings. And that he did not intend to establish a real hierarchy is proved by his laying the basis of civil rights, the first article of which regulates the emancipation of slaves. We judge the Papacy too leniently and wrongfully when we assert that it is a return to the Old Testament priesthood—a priesthood that would absorb utterly all prophecy and all political authority!

Among the great law-givers of antiquity Moses stands in solitary grandeur. He alone gave to others the two most popular offices in national life: the high-priesthood to Aaron, the chief command of the army to Joshua. As prophet he points beyond himself and his institutions to the future; he does not obliterate the hope of the future which Abraham had impressed upon his religion, but filled it with life and unfolded it chiefly through symbols. But it was the Spirit of God who, in addition to his great genius, and by means of special direction, made him capable of these great things. The common characteristic of all mighty men of God and of faith, who made known the revelation of God, unconquerable patience and endurance, the sign of the victorious perseverance of the kingdom of God, especially of Christianity, as it appeared in many individuals, the firmness of Noah, Abraham, Jeremiah, but pre-eminently the patient and long-suffering perseverance of the Lord, these also appear in typical traits, and though imperfect, yet in peculiar beauty, as the special marks of the character of Moses. Hence in his old age a single act of impatience, reflecting the severely punished impatient act of his earlier years, was sorely requited, though this single false step was so turned by God as to give to his life a solemn and glorious ending on the eve of enter-

ing Canaan (Deut. xxxiv.). He was not allowed to pass into obscurity behind Joshua, the general, or to close his life without solemnity at an unimportant time.

Finally there is one trait in the character of Moses to be considered which has been almost entirely overlooked, because, in the interest of an abstract supranaturalism, or of a criticism which resolves them into myths, his miracles have been discussed without respect to their means. If we believe in a charism, that is, that a gift of nature is always the basis of a gift of grace, and this gift of nature becomes a charism by being purified and inspired by the Spirit of grace, we will find this synthesis constantly appearing in heroic proportions in the sphere of revelation. And accordingly it was a sense of nature grand and deep, an instinctive sensibility for nature which Jehovah made the exponent of His revelations in nature in Egypt and the wilderness, the miracles of Moses. For if every scriptural miracle is a miracle both of knowledge and of power, then in the miracles of Moses there is surpassing knowledge, a piercing into the depths of nature which the Spirit of the Lord opened to him. His power is a dauntless trust in God, by which he lifts his rod, which accomplishes the miracle, not as by magic, but as a symbol, pointing to the strong arm of the Lord. With respect to Moses' knowledge of the deep things of nature, we can distinguish his knowledge of natural history, of the earth, of geology, of psychology, and of the laws of health; but each of these the Spirit of revelation had made a charism.

§ 10. THE DESERT AND THE MIDIANITES.

It seems to be a primary law of the divine economy and instruction that the people of God should be born in servitude and brought up in the desert (Hos. ii. 14; ix. 10). For not only did the nation of Israel come forth from the house of bondage and take its stamp in the desert, but also Israel's reformation after the Babylonian captivity under Ezra, its second Moses; and Christians grew to be the people of God under the despotism of the old world and in the great desert of asceticism, and the Christian Reformation was compelled to pass through servitude and the desert. For the German Reformation the desert was prepared by the devastations of the thirty years' war; the French Reformation received its purification in the Church of the desert.

As the land arose out of the earlier formation of the sea (Gen. i.), so the deserts, like the steppes, appear to have come forth by changes in the formation of the sea, as though they were bottoms of seas, rocky, stony, salt and sandy plains, without water or vegetation. The old world is to a large extent covered with deserts, and the Arabian desert, with which we are concerned, with its many parts and projections, is pre-eminently the desert (see WINER, *Wörterbuch*), having, in connection with the great stretch of desert from the northwest coast of Africa to northern Asia, two great wings, the desert of Sahara in North Africa and the desert of Zobi in Northern Asia. The desert is nearly allied to the region of the dead, to Hades; it forms dead places of the living earth, and is the place of death to many pilgrims who attempt to cross it. Yet water has won for itself many parts of the desert (as the earth has won a portion of the sea by the formation of islands), steppe-like pasture-lands, real shepherds' commons (מדבר) and spice-bearing oases. The most remarkable conquest has been that of the Nile, the father of Egypt, over the desert on its right and left bank. The Red Sea also intersects the desert.

As to the configuration of the Arabian desert, we refer to the articles in the lexicons on the desert and Arabia, as well as to the most important narratives of travels and to maps.

The Midianites, to whom Moses fled, and among whom he was prepared for his calling, seem to have been a nomadic branch of an Arabian tribe, descendants of Abraham and Keturah (Gen. xxv. 2-4), which had its home on the eastern side of the Elanitic gulf, where the ruins of the city of Madian still testify to their settlement, and which carried on the caravan-trade between Gilead and Arabia, from eastern lands to Egypt, whilst another branch extended eastward to the plain of Moab. Thus they became closely interwoven with the history of the Jews. Midianite merchants brought Joseph as a slave to Egypt; with the nomad Midianite prince, Jethro, Moses found a refuge for many years; and Jethro exerted important influence even in the organization of the Mosaic economy, and assisted the mis-

sion of Moses by a fatherly care for his family (Ex. xviii.). On the other hand, it was the Midianites who, in league with the Moabites, by means of their wanton idolatrous festivals, almost brought the people of Israel to destruction (Num. ch. xxv. and xxxi.), so that Moses found it necessary to take vengeance on the Midianites, that his people might be freed from their customs, as they previously had been freed from Egyptian customs by the passage through the Red Sea. Again, later in the time of the Judges they were a scourge of the Israelites, from which the Israelites were delivered by the victory of Gideon (Judg. ch. vi. and 8). In Isaiah lx. 6 a nomad Midianite people is mentioned, part of whom were peaceful shepherds in the desert, and others formed a band of Arabian robbers. Comp. the art. "Midian" in WINER and KURTZ II. 192.

The March through the Desert.

For a comprehensive synopsis of the literature, see KURTZ II. 360; BRÆM, *Israëls Wanderung von Gosen bis zum Sinai*, Elberfeld, 1851; EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

From the Indian Ocean the Arabian gulf stretches north-westwardly, and divides Asia from Africa until it reaches the isthmus of Suez. Its eastern side bounds Arabia, and its western side bounds Ethiopia, Nubia and Egypt. On the north it branches fork-like; the left prong, the Sea of Sedge, or the Hero opolitanic Gulf, extends towards the Mediterranean with which, as is shown by the Bitter lakes and a Mediterranean gulf, it is loosely connected, while the right prong, the Gulf of Akabeh, or the Elanitic gulf, seems by a long reach to seek the Dead Sea, with which it is connected by the long ravine of the Arabah. Between the two gulfs is the Arabian desert, through which lay a great part of the journey of the Israelites. This journey was first along the Gulf of Suez, and then by the west shore of the Elanitic gulf, and through the Arabah to Kadesh; then it returned to the head of the Elanitic gulf. The smaller division of the journey begins with the crossing of the Arabah at the head of the gulf, in order to pass around the mountains of Seir and in the plains of Moab to exchange the toil of the pilgrim for the march of war.

In the adjustment of the minute, but not very clear accounts of the journey through the desert (Ex. ch. xiv.-19; Deut. x. 12-21, 33), we must, as VON RAUMER rightly remarks, distinguish between days' journeys and encampments or days of rest, as well as between mere encampments and long settlements. So also we must distinguish between the stations of the encampments of the people and the marches of the army.

It seems also very important to distinguish between the two sojourns of the army (not of the mass of the people) in Kadesh. The true key for the solution of the greatest difficulty in the determination of the stations appears to be in Deut. i. 46: "So ye abode in Kadesh" (again) "many days," "according unto the days that ye abode there," (כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם, *ὅσας ποτὲ ἡμέρας ἐνεκάθησθε*). The Vulgate has only "multo tempore." According to KNOBEL this means: they remained still in Kadesh a long time, to wit, just as long as they did remain. But we prefer to translate: equal to a time ye wished to make it your abiding residence. The two sojourns in Kadesh will not seem so improbable, if, as according to VON RAUMER's map, the people twice went over the route from the Elanitic gulf to Kadesh. In Deut. i. 46 we are told, the Israelites at the first time left Kadesh to pass into Palestine; but when they were smitten by the Amorites, they settled in Kadesh (Num. xx. 1).

The first division of the whole journey in the Arabian desert extends to the first settlement of Israel in Kadesh in the desert of Paran (Num. xiii. 1; Deut. i. 19). The sections of this journey are as follows: 1. Journey from Rameses to Succoth and Etham, and turning in the direction of Pi-hahiroth on the sea-shore; 2. Passage through the sea and journey to the encampment in Elim; 3. From Elim to Sinai, and encampment before Sinai (Ex. xiii. 17—xix. 1); 4. Departure from Sinai, and journey parallel with the western coast of the Elanitic gulf to Hazeroth and to Kadesh in the desert of Paran (Num. x. 12—xiii. 1); 5. Certain incidents of the first settlement in Kadesh; the spies; the insurrection of the people against Moses; the decree of God that that generation should die in the desert, and that the

wandering should last forty years (Num. xiv. 34); the fool-hardy march of the people and their rout to Hormah, to which the supplementary account returns (Num. xx. 1): "And the children of Israel, the whole congregation, came into the wilderness of Zin;" so that they returned from Hormah back again to Kadesh. The second division of the journey through the desert includes the obscure thirty-eight years' abode in Kadesh (Deut. i. 46). The decree of Jehovah was fulfilled in this period. After this comes the journey to Mount Hor, the chain of mountains forming the eastern boundary of the Arabah (Num. xx. 23), and not lying in the land of Edom. After that Moses was compelled by the threatening attitude of the Edomites to give up the attempt to reach the eastern side of the Dead Sea from Kadesh across the Arabah (Num. xx. 20). The death and burial of Aaron on Mount Hor (for another name of the place, see Dt. x. 6) necessitated a longer sojourn (Num. xx. 29). It is again related that the king of the Canaanites at Arad fought Israel when he heard that they would force their way into the land by the way to Atharim. The Vulgate translates: "by the way of the spies," and exegetically this is doubtless right; it is the same history which is told in Num. xiv. 45, as appears from the locality, Hormah (Num. xxi. 3). But the fact is again mentioned because with it is joined the assertion that Israel received satisfaction for this defeat.

The first countermarch was from Etham to Pi-hahiroth, the second from Hormah to Kadesh and Hor, and the third makes a complete return from Hor to the head of the gulf of Akabeh, "to compass the land of Edom" (Num. xxi. 4; Deut. ii. 1). In the neighborhood of Elath and Ezion-geber the road led them between the gulf of Akabeh and the end of the Arabah onwards to the desert of Moab. With the crossing of the brook Zered the decree of the wandering was accomplished, and therefore the whole period of this wandering is stated at thirty-eight years (Deut. ii. 14). The words "the space" (of time) "in which we came from Kadesh-barnea," plainly indicate the first departure from Kadesh towards southern Palestine, and the second long sojourn in Kadesh is included in the thirty-eight years. The Israelites were not to pass through the centre of Moab (Deut. ii. 18), or through the territory of Ammon (ver. 19). From the wilderness of Kedemoth, near by a city of the same name in what was afterwards the territory of Reuben, the conquests begin. The embassy to Sihon at Heshbon asks permission for a peaceful passage through his land, though Moses foresaw the hostile refusal and its consequence, as he had when he asked Pharaoh to permit the people to go into the desert to hold a feast (Ex. v. 1). This policy is justified by the consideration that the grant, though highly improbable, would have obliged the grantor to keep his word. After the conquest of Heshbon east of Jordan over against Jericho, northern Gilead from Wady Arnon to Mount Hermon was the fruit of the victory over Og, King of Bashan, who made the first attack (Num. xxi. 33; Deut. iii.). The conquered country was apportioned, and the army returned to the "valley over against Beth-peor" (Deut. iii. 29; Num. xxii. 1), where Moses gives his last orders before closing his course in mysterious solitude on Mount Nebo (Deut. xxxiv. 6). Here at Beth-peor, or in the plains of Moab, the people were brought into great danger by Balak, the King of Moab. He did not succeed in cursing Israel, but in enticing them by the counsel of the false prophet Balaam, who had just before been made to bless them (Num. xxxi. 8). In Beth-peor they were near to the temple of their idol, where obscene idol feasts were held. The enticement was accomplished by the Moabites and by that branch of the Midianites which had its home in the mountains to the east; but the war of vengeance which Moses ordered, and which was intended to prevent the moral degeneracy of the young generation who had so grandly begun their mission, was called a war against the Midianites, perhaps in tenderness to Moab. The war was concluded, and Moses' work was done.

There were the best reasons for the circuitous marches of the people. For the first circuit the reasons are given. Had they gone direct through the desert to Canaan, they would have been compelled to fight with the Philistines, and they were not prepared for this (Ex. xiii. 17). In addition to this, there was a second purpose in the counsel of God; Israel must

pass through the Red Sea, that thereby destruction might come on Pharaoh pursuing them (Ex. xiv. 1).

For the second circuit there are also two reasons. As Israel at first would not venture, even with Jehovah's aid, to enter southern Palestine, and then made the attempt presumptuously without Jehovah, and was punished with defeat, their courage, the courage of the old generation, was broken. But when the new generation strove to march through Edom to attack Canaan from the east, they were forbidden to do so on account of their relationship to Edom; and hence the motive for their great circuit and return to the Red Sea. And again they must make detours in order to avoid war with Moab and Ammon. On this march the way led them between Moab and Ammon, so that the capital of Moab was on the left and the territory of Ammon on the right.

The desert through which Israel passed, Arabia Petræa, is divided into a succession of separate deserts, of Shur, of Sin, of Sinai, of Paran, *etc.*, stretches of sand, of gravel, of stones and rocky wastes.

For the geography of Edom and the lands east of Jordan, see the articles Seir, Moab, Ammon, in the Bible Dictionaries; and the numerous books of travel, VON SCHUBERT, STRAUSS, PALMER, TRISTAM, PORTER, BURTON; the geographical works of RITTER, DANIEL and others, especially the geography of Palestine by VON RAUMER, ROBINSON and others.

On the differences in the indications of the lines of March, comp. WINER, *Arabische Wüste*, though he does not adhere to the simplicity of the Biblical narrative. In order to harmonize these statements, we must suppose that the list (Num. xxxiii.) contains not only the encampments and day's journeys, but also lesser way-stations, and we must also remember the oriental custom of giving several names to the same object, and in addition, there may be interpolations in places not well understood.

As has been remarked, there were two sojourns in Kadesh, but not as they are usually conceived from a misunderstanding of Num. xiii. 1; xx. 1, and xxxiii. 36. The station Moseroth (Num. xxxiii. 31) must be identical with Mount Hor, where, according to Num. xxxiii. 38 (comp. Deut. x. 6; Num. xx. 22), Aaron died, and if we accept the list of stations as without error (Num. xxxiii.), the sojourn in Kadesh must have been near Moseroth (Num. xxxiii. 31). The verses 36 to 40 appear to be an explanation which perhaps was taken from the margin into the text. According to Num. xxxiii. 31 the Israelites came from Moseroth to Bene-jaakan; but according to Deut. x. 6, they came from Bene-jaakan to Mosera. This contradiction is solved by supposing that on their journey northward, they came from Moseroth to Bene-jaakan, and marching southward, they removed from Beeroth Bene-jaakan to Moseroth, which agrees with the shorter narrative. It appears then from the parallel accounts that Aaron died at Mount Hor on the return march to Moseroth, and further, that the sojourn in Kadesh is to be sought in the well-watered country of the sons of Jaakan. It is also plain that we can speak as truly of the sojourns in Kadesh as of one. There were two sojourns of the army in Kadesh, since after its march from Kadesh towards Canaan, it was brought back to this encampment; but the mass of the people had remained there. The following is the list of stations (Num. xxxiii.) and the parallel statements:

1. FROM RAMESES TO RED SEA, PI-HAHIROTH.	Exodus.
Rameses.	
Succoth.	Succoth.
Etham.	Etham.
Pi-hahiroth.	Pi-hahiroth.
2. FROM RED SEA TO SINAI.	
Marah.	Desert of Shur; Marah.
Elim.	Elim.
Red Sea.	
Desert of Sin.	Desert of Sin, between Elim and Sina.
Dophkah.	(Quails (anticipated on account of the manna, see Num. xi.), Manna, Sabbath).
Alush.	
Rephidim.	
Sinai	

3. FROM SINAI TO EZION-GEBER, AND THENCE TO BENE-JAAKAN.	Num. xi. From Sinai to Desert of Paran.
(Kadesh).	
Kibroth-hattaavah.	Taberah, Kibroth-hattaavah (Quails).
Hazeroth.	Haseroth.
Rithmah.	
Rimmon-parez.	
Libnah.	
Rissah.	
Kehelathah.	
Mount Shapher.	
Haradah.	
Makheloth.	
Tahath.	
Tarah.	Desert of Paran and Kadesh-barnea (Deut. i. 19),
Mithcah.	especially Zin (Kadesh, Deut. i. 46).
Hashmonah.	Kadesh-Hormah, Num. xiv. 45.
Moseroth.	Hormah-Kadesh.
Bene-jaakan (Kadesh).	
4. FROM KADESH TO EZION-GEBER.	Num. xx. 22. Kadesh.
Hor-hagidgad (Moseroth ?).	Hor.
Jotbathah.	
Ebronah.	Red Sea.
Ezion-geber (vers. 36-40, later addition).	
5. FROM EZION-GEBER OR MOUNT SEIR ON ITS EAST SIDE TO BOUNDARY OF MOAB.	
Zalmonah.	
Punon.	
Oboth.	Oboth.
Ije-abarim.	Ije-abarim.
6. FROM THE BOUNDARY OF MOAB TO THE PLAINS OF MOAB	Brook (Valley) of Zered.
OPPOSITE JERICHO.	Arnon.
Dibon-gad.	Beer.
Almon-diblathaim.	Mattanah.
Abarim near Nebo.	Nahaliel.
Plains of Moab, opposite Jericho.	Bamoth.
	Mount Pisgah.
	Plains of Moab.

The statements of the Book of Numbers are more clearly defined by those of Deuteronomy.

1. General direction from Horeb or Sinai to the mount of the Amorites (Kadesh, Deut. i. 6). March through the desert to Kadesh-barnea, ver. 19.

2. Sortie from Kadesh to the mount of the Amorites. Defeat and return to Kadesh. Settlement there for a long time, ch. i. 43–46.

3. Return by Mount Seir to the Red Sea, chap. ii. 1.

4. From Elath and Ezion-geber march northward on the eastern side of Mount Seir. March through desert of Moab, chap. ii. 8. Passage of brook Zered. March through the boundary of Moab. Avoidance of the territory of the Ammonites. Passage of the Arnon, chap. ii. 24.

Special notice, chap. x. 6, 7, concerning Aaron and the priesthood. These verses appear to be an interpolation, as ver. 8 refers to ver. 5. At this time, by the ordination of Eleazar, son of Aaron, the tribe of Levi was entrusted with the priesthood, chap. x. 8. March from Beeroth-jaakan (Kadesh) to Mosera (Mount Hor). Thence to the stations Gudgodah and Jotbath (Hor-hagidgad and Jotbathah, Numb. xxxiii.).

The whole narrative is made clearer by the well-founded view that Mount Hor is used in a wider and in a narrower signification. According to the first, it signifies the range of Seir, while the Hor on which Aaron died is also called Moseroth, near Hor-hagidgad or Gudgodah. Similarly Kadesh, in its narrower signification (Kadesh-barnea) must be distinguished from Kadesh in its wider signification.

The common interpretations make the people to have marched twice from Ezion-geber to Kadesh, and twice from Kadesh to Ezion-geber. This contradicts Deuteronomy.

After the decree of Jehovah that the old generation should die in the wilderness, there could be no purpose in the people's making long marches hither and thither. They must have moved only so far in the desert of Paran around the central point, Kadesh, in the desert of Zin, as the mode of life and the sustenance of a nomadic people required.

On the question, whether Horeb or Serbal, see EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

§ 11. THE SOJOURN OF THIRTY-EIGHT YEARS IN KADESH.

In the midst of the marvellous journey through the desert there is a period, like that between Joseph and Moses, hidden in obscurity. We only know that Jehovah left the people to their natural development, so that the old generation trained in Egyptian servitude died in the desert, and a new generation of brave sons of the desert grew up. The troubles of Israel correspond to this difference between the old and the new generation.

The sins of the old generation are pre-eminently sins of despondency: as the displeasure of the Israelites in Egypt at the mission of Moses (Ex. v. 21; vi. 9); the lamentation of the people at Pi-hahiroth (Ex. xiv. 10, 11); the murmuring at the bitter water of Marah (Ex. xv. 23, 24); the longing for the flesh-pots of Egypt in the desert of Sin (Ex. xvi. 3); the murmuring on account of the want of water at Massah and Meribah (Ex. xvii. 7); the flight of the people from the mount of the law (Ex. xx. 18); the cowardly motive in setting up the golden calf (Ex. xxxii. 1); the sin of impatience (Numb. xi. 1); the pusillanimous longing for flesh to eat (Numb. xi. 4–10); the perversion of the law to a mere set of rules by Miriam and Aaron (Numb. xii. 1); finally the faint-heartedness of the majority of the spies and of the whole people (Numb. chap. xiii.—chap. xiv. 1 f.), which they sought to atone for by a presumptuous attempt.

During the sojourn in Kadesh there occurred the rebellion of Korah's company (Numb. xvi. 1 f.), the rebellion of the whole people (Numb. xvi. 42), and the second rebellion on account of the want of water (Numb. xx. 11). Here appears a youthful, presumptuous self-assertion. The old generation demanded a hierarchy (Ex. xx. 19); on the other hand, the new generation would anticipate the universal priesthood.

The sins of the new, strong generation that marches from Kadesh have the impress of presumption. At first they were vexed because of the way and the food (Numb. xxi. 4, 5), and they were punished with fiery serpents. Then, later, in Shittim, they took part in the idolatry of the Moabites, and committed whoredom with their daughters (Numb. xxv.). Soon after this the tribes of Reuben and Gad make demands for separation, which only the authority of Moses suffices to direct aright (chap. xxxii.).

As regards the long middle period of the sojourn in Kadesh, KURTZ supposes a period of defection or of exclusion for thirty-eight (*Lehrbuch der heiligen Geschichte*, p. 89) or thirty-seven years (*Hist. of Old Covenant*). "The theocratic covenant was suspended, and therefore the theocratic history had nothing to record. Circumcision, the sign of the covenant, was omitted; they profaned the Lord's Sabbaths, despised His laws, and did not live according to His commands (Ezech. xx.). Burnt-offerings and meat-offerings they did not bring, but they carried the tabernacle of Moloch and the star of their god Remphan (Saturn), figures which they made (Acts vii. 43; Amos v. 25, 26). But the Lord had compassion on the outcasts, and restrained His anger, so as not to destroy them. He fed them with manna, and gave them water from the rock to drink." KURTZ, in his *History of the Old Covenant*, rightly says, that as the people could not have found food at one place for thirty-seven years, the mass of the people must have been, after the decree against them, scattered in small bodies over the whole (?) desert, and must have settled in the oases found by them until by the call of Moses they were collected again at Kadesh.

But we must distinguish between falling away, exclusion, and repentance. A people fallen away is not fed with manna and by miracle given drink from the rock. A people under excommunication is not disburdened of the excommunication by a promised ter-

mination of it. A repentant people is not one falling away. As regards the passage quoted from Ezekiel, it speaks first of sins in Egypt (chap. xx. 8), which are not now under consideration; the more general sins in the desert (ver. 13) do not belong here; not until the fifteenth verse is there an obscure hint of the time of punishment in Kadesh; and ver. 21 speaks of a new generation, which was afterwards delivered to the service of Moloch (vers. 25, 26; comp. chap. xxiii. 37). But this corruption is joined with the worship of lust, and hence we can suppose that the mention of it refers to the great sin in Shittim. To the same great sin, in all probability, Stephen refers in his speech, Acts vii., where he quotes the passage in Amos. That the sins of omission of the sacrifices and meal-offerings and circumcision were general, is explained by the temptations of their trials in the desert. The worship of Moloch and that of Saturn are allied as the gloomy antithesis of the more cheerful worship of Baal or of Jupiter, and yet they are connected with them. The history of the company of Korah, which occurs at this time, shows that the covenant of Jehovah with Israel was not suspended at this period.

For the position of Kadesh, see the Lexicons and Travels in this region.

§ 12. RELIGIOUS AND SYMBOLIC MODE OF REPRESENTATION—ESPECIALLY THE POETICAL AND HISTORICAL SIDE OF THE THREE BOOKS.

In general, we refer to what was said in this Comm. *Introd. to Genesis.* But we must reiterate that the religious mode of representation requires repetitions and insertions which are foreign to a scientific exact treatise; as, for instance, the mention of Aaron, Deut. x.; the insertion of Kadesh, Numb. xxxiii. 36, *etc.*

More important is the consideration of symbolic expression. We have before (*Comm. Genesis*, page 23) distinguished it plainly from the mythical and the literal. It cannot be understood without a perception of its specific character, as it is used to define clearly (*e. g.*, the Nile became blood), to generalize (bringing the quails), to hyperbolize (Egyptian darkness), but constantly to idealize (words of Balaam's ass), for the vivid representation of the ideal meaning of facts. The mythical conception disregards not only the essential constancy of the facts, but also their perennial religious effect; the literal conception, on the other hand, disregards entirely their ideal meaning, as well as the spirit and the mode of statement, the theocratic-epic coloring. Both are united in being opposed to the peculiar mysterious character of revelation. This is specially true of the miracles of the Mosaic period.

The highly poetic and yet essentially true history of the leading of Israel to Canaan culminates on its poetical side in its songs (SACK, *Die Lieder in den historischen Büchern des Alten Testaments*, Barmen, 1864). The first lyrical note in Genesis is heard in God's words on the destiny of man (*Comm. Gen.* i.), then in the song of Lamech and in other portions. Again we hear it in Moses's song of redemption (Ex. xv.), and again, after the afflictions of the old generation, it awakes with the new generation. In close connection with the original poetic works (*Book of the Wars of the Lord*, Numb. xxi. 14) come the songs of victory and festival (Numb. xxi. 14, 15, 17, 18, 27-30); the blessings of Moses (Numb. vi. 24-27; x. 35, 36); blessings even out of the mouth of Balaam, their enemy. The crown of those lyrics is formed at the close of Deuteronomy by the two poems, the Song of Moses and the blessing of Moses, the solemn expression of the fundamental thought of the whole law, especially of Deuteronomy, blessing and curse. The first poem is well-nigh all shadow, the last is full of light.

The historical side of the three books culminates in the lists of generations, in the directions for building the tabernacle, in the list of encampments, in the statutes, and, above all, in the decalogue. We must also remark that the history of Moses would be entirely misunderstood if we should regard it as the beginning of the history of the Israelites, or if we should sunder it entirely from the history of the patriarchs. Moses and his legislation are only understood in connection with Abraham and the Abrahamitic basis of his religion. By this measure those new theological opinions are to be judged which would commence this history with Moses.

§ 13. MIRACLES OF THE MOSAIC PERIOD.

Abraham prayed to God under the name of El Shaddai, God Almighty. He learned to know God's marvellous power by the birth of Isaac (Rom. iv. 17), and manifested his trust in His omnipotence by his readiness to sacrifice his only son (Heb. xi. 17). Thus the foundation was laid for belief in miracles under the theocracy.

The miracles of the Mosaic period appear as peculiarly the miracles of Jehovah. He is ever present with His miraculous help in the time of need. All changes and events in the course of nature He orders for the needs of the theocracy, for the people of God but lately born, to whom such signs are a necessity. The prophet as the confidant of God has not only the natural presentiment, but also the supernatural, God-given prescience of these great deeds of God. Yet, since they are to serve for the education of the faith of the people, he is not only to make them known beforehand, but performs them in symbolical acts as the organ of the omnipotence of Jehovah. Hence we may call these miracles double miracles (see *Life of Christ*, Vol. II., Part 1, p. 312).

The whole series of miracles is begun by a glorious vision. Moses beholds the bush burning with fire, and yet not consumed, but glowing in the bright flame. This was Israel, his people, and how could he doubt that this vision would be fulfilled in the people of God (Exod. iii.)?

Also the three miracles of attestation which Moses at this time received (Ex. iv.) appear to be miracles in vision and served to strengthen the faith of the prophet. The second sign, the leprosy and its cure, is not used by Moses afterward, and the third, the change of the water into blood, became one of the series of Egyptian plagues. He only uses the miracle of the rod; doubtless it comprehends a mysterious fact in symbolical expression; the swallowing of the rods of the sorcerers being called "destroying their works." The natural basis of the Egyptian plagues has been well explained by HENGSTENBERG. They were all plagues usual in Egypt, but were made miracles by their vastness, their close connection and speedy sequence, by their gradation from stroke to stroke, by the prophetic assurance of their predestination and intentional significance and use, and finally by their lofty symbolic expression. In their totality they reveal the fearful rhythm in which, from curse to curse, great punitive catastrophes come forth. Symbolic expression is also found in their number, ten. It is the number of the historic course of the world. Their sequence corresponds to the course of nature.

1. Water turned into blood.
2. Innumerable frogs.
3. Swarms of gnats (mosquitoes).
4. Dog-flies.
5. Murrain.
6. Boils and blains.
7. Storm and hail.
8. Locusts.
9. Darkness for three days (Hamsin).
10. Death of the first-born (pestilence).

For particulars see HENGSTENBERG, *Egypt and the Books of Moses;* KURTZ, *History of the Old Covenant*, Vol. II., 245–238.

The contest of theocratic miracle with magic represented by the Egyptian magicians is very significant. It is an opposition of symbolic and allegorical significance, continued through New Testament history (Acts viii.; Simon Magus; chap. xiii.; Elymas; 2 Tim. iii. 8; Jannes and Jambres), and still through Church history to its last decisive contest, when the false prophet shall be destroyed together with his lying wonders (2 Thess. ii.; Rev. xiii. 13).

To the miracles of the Egyptian plagues, which culminate in the overthrow of Pharaoh and his host, is opposed the miracle of the passage of the Red Sea, the typical baptism of the typical people of God, by which they were separated from Egypt, a reminiscence of the flood

and a type of Christian baptism (1 Cor. x. 1, 2; 1 Pet. iii. 20, 21). This miracle also has a natural basis, as the Scriptures more than once mention. The Lord caused the sea to go back by a strong east wind (Ex. xiv. 21). That a natural occurrence forms the basis of this miracle is shown by the Egyptians pursuing the Israelites into the sea—for they would hardly have ventured into it if there had been an absolutely miraculous drying up of the sea; just as the natural explanation of the Egyptian plagues became the snare of Pharaoh's unbelief. But on the other side, the Egyptians could hardly have made so great a mistake in taking advantage of a natural occurrence: the ebb-tide* was miraculously great, just as the sudden turn of the flood-tide was miraculously hastened, and therefore rightly celebrated in the Song of Moses (Ex. xv.), and often afterwards (Ps. lxvi. 6; cvi. 9; cxxxvi. 13-15; Zech. x. 11).

In the investigation of the passage of the Red Sea there is a conflict between those who seek to belittle the miracle and those who would enlarge it. Of those who take the first position, K. VON RAUMER is one of the champions.

The leading of the people to the Red Sea is accomplished by the angel of the Lord in the pillar of cloud and of fire. At the sea the cloud came between the Israelites and the Egyptian host, so that they were separated by the cloud before they were separated by the sea. For the distinction which the Hebrews made between this cloud and the pillar of cloud see Ps. lxviii. 8-10; 1 Cor. x. 2. The pillar of cloud was a mystery, in which were united the manifestation of the angel of the Lord and the flame ascending from the sanctuary. Afterwards the ark of the covenant as a symbol led the people, and over it the glory of the Lord was revealed in the cloud, and in New Testament times (Isa. iv. 5) it was to cover Zion with its brightness. If we grasp these two miracles, the pillar of cloud and of fire and the Red Sea, we shall gain some idea of the *harmonia præstabilita* between the kingdom of grace and the kingdom of nature, as it emerges at great decisive epochs in ineffable glory.

The healing of the water at Marah from its bitterness is accounted for in the Scriptures by natural means. The Lord showed Moses a tree (see the exegesis) by which the water was made sweet. Here grace and nature work together, and here too a general idea, an ethical law, is connected with the extraordinary fact; Jehovah will be the Physician of His people if they will obey His voice (Ex. xv. 23-26).

The miracle of healing is followed by the miracle of feeding the people with manna. The gift of quails appears to have been introduced into the account of the manna by a generalizing attraction (Ex. xvi. 11-13). In Numb. xi. 31 the gift of quails appears as an entirely new event: and they were far past Sinai then. The miracle of the manna enclosed a special mysterious occurrence, which was made the symbol of the true relation between the labor of the week and the rest of the Sabbath. The law also was symbolized, in that the food of heaven was common to all (Ex. xvi. 18). Concerning the natural basis of the miracle of manna see exegesis.

* [By the plain and repeated words of God we are prohibited from assuming an extraordinary ebb and flood tide in this miracle. The account is that "the Lord caused the sea to go (back) by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." "But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand and on their left." Ex. xiv. 21, 22, 29. בָּקַע—here translated "divided"—is also used of "clearing" wood (Gen. xxii. 3; 1 Sam. vi. 14; Ps. cxli. 7; Eccles. x. 9), "the ground clave asunder" (Numb. xvi. 31), of "rending," "ripping up," making a breach in a wall, *etc.* A very close parallel to the use of this word in Ex. xiv. 21, *etc.*, is found in Zech. xiv. 4: "And the mount of Olives shall cleave" (Niph. נִבְקַע—be cleft, divided) "in the midst thereof toward the east and toward the west, and there shall be a great valley, and half of the mountain shall remove toward the north, and half of it toward the south." The word is here confined to this signification of division, cleaving asunder, by the additional and repeated statement that "the waters were a wall unto them on their right hand and on their left," which utterly excludes the idea of an ebb and flood tide, or that the waters were driven out of a shallow arm of the sea by the wind. (ROBINSON'S *Researches*, I. 54-59.) The same representation is thrice repeated in Ex. xv. 8: "With the blast of thy nostrils the waters were gathered together" (*i. e.*, piled up); "the floods stood upright as an heap, and the depths were congealed in the heart of the sea." See also in Ps. lxxviii. 13. Comp. with this the account in Josh. iii. 13-17, where it is said the waters of the Jordan to the north of the passing host "stood and rose up upon an heap." It is vain to indulge in theories to explain a miracle. The division of the waters of the Jordan, descending an incline of three feet to the mile, laughs at all theories to account for it. In order to allow two or three millions of people, men, women and children, to pass over (eastward six or eight miles) in a night, there must have been a cleft in the sea several miles in width from north to south.—H. O.]

At Rephidim, the last station before the encampment at Sinai, the failure of water for the murmuring people was the occasion of a miraculous gift of water from a rock in the Horeb range of mountains. Paul, the Apostle, calls Christ the Rock from which Israel drank in the desert (1 Cor. x. 4), and by this reveals the prophetic meaning of the springs from the rocks and the desert. This event at Rephidim stands in a certain opposition to a similar miracle which took place during the sojourn in Kadesh. At Rephidim, Moses was ordered to strike the rock; at Meribah he was ordered, with Aaron, only to speak to the rock, and it was accounted as his great sin that he twice smote it. The victory also over the Amalekites was miraculous in its character, as it was obtained through the intercession of Moses (Exod. xvii.).

There is also a striking contrast between the occurrences at the reception of the first and of the second tables of the law. The reception of the first tables is introduced by the words: "And all the people saw the thunderings and lightnings, and the noise of the trumpet and the mountain smoking, and when the people saw it, they removed and stood afar off," Ex. xx. 8. But after the reception of the second tables, Moses descended the mountain, and his face shone with a brightness before which Aaron retired affrighted, and Moses was compelled to put a veil upon his face that the people might draw near him (Ex. xxxiv. 30). The glory of the holy law, so fearful in its majesty, shines out from Moses himself as soon as he heard the explanation of the gracious name of Jehovah given by Jehovah on Sinai (Ex. xxxiv. 6); but even in its human mediation and beauty the law affrighted the unsanctified people as well as the externally sanctified priests.

The pillar of cloud and of fire over the tabernacle consecrated it as the typical house of God (Ex. xl. 34). Over against this shining mystery is set the darkness of the death of the sons of Aaron, Nadab and Abihu, by fire, because they brought strange fire in their censers to the altar (Lev. x.). They died by fire (ver. 6—BUNSEN speaks of an execution)—and it is remarkable that these words are addressed to Aaron: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." An extraordinary doom became forever afterwards the symbol of the putting away of all strange fire; that is, of fanaticism, of extravagance, of mere sensual enthusiasm in the service of the sanctuary, which required the pure flame of a holy inspiration. Miriam's leprosy, the punishment of her fanatical rebellion against Moses, stands, in its spiritual significance, on a plane with the doom of the sons of Aaron (Numb. xii.).

The departure of the children of Israel from Sinai is followed by the destruction of some of the people by fire from the Lord at Taberah, to punish them for complaining to Jehovah and longing for the flesh pots of Egypt. Then follows, in striking contrast to the manna, the miraculous gift of flesh to eat, the flight of quails, which settle down over the camp. While there was this murmuring among the people, there arose the opposite disposition on the part of some near Moses: not only did the seventy elders, chosen by Moses to be his helpers, begin to prophesy under the inspiration of the Mosaic spirit, but two other men in the midst of the camp prophesied. This opposition of the inspired exaltation of chosen men to the rebellious ill-humor of the people is well founded in the psychology of the theocratic congregation. The greedy eating of flesh is followed by a new and naturally necessary judgment, from which the place itself takes its name, Kibbroth-hattaavah, the graves of lust.

In this increase of theocratic inspiration, the following events may have their foundation. First, the legal, fanatical opposition of Aaron and Miriam to the mixed marriage of Moses, whose wife is spitefully called a Cushite, but who was probably an Egyptian, a spiritual disciple of the prophet (Num. xii. 2). Miriam is smitten with leprosy to mark her as the one chiefly responsible for the opposition. Nevertheless this new agitation continued, and was shown in the despair of the people at the report by the spies of the strength of the Canaanites, and then in the presumptuous and disastrous attack by the people in opposition to the command of God, which was followed by a second and greater commotion. After the well-deserved defeat of the people, Moses drew the reins of government more tightly by a series of legal precepts and by a stricter maintenance of the law of the Sabbath. It is again in accordance with the psychological oscillation of the life of the people that this is followed

by the insurrection of Korah's company, which, in the interest of an universal inspiration, threatened to put away the authority of Moses and Aaron (ch. xvi.). The revolt and the miraculous destruction of Korah's company belong to the second sojourn in Kadesh; and connected with these is another punishment of the people and Aaron's staff that blossomed (ch. xvi. 17).

The revolt of Korah's company was three-fold, and brought on one of the most dangerous crises in the history of Israel. The Korahites, as Levites, revolted especially against the priestly prerogative of Aaron; the sons of Eliab, descendants of Reuben, Jacob's first-born, were offended at Moses' position as prince; but the people themselves were so puffed up with their fanatical claims that even after the destruction of the company, they murmured again, and brought upon themselves a new chastisement. The Korahites seem to have been led into temptation by great natural gifts; at any rate, we find in later times, what was apparently a remnant of them, the sons of Korah, employed as chief singers in the service of the temple. The blossoming staff of Aaron indicated by an obscure, yet symbolic event the confirmation of the Aaronic priesthood, and even by this fact it was with difficulty that the excited spirit of the people was pacified (ch. xvii. 12, 13). The most important fact was that the staffs of all the princes of Israel paid homage to the staff of Aaron. It is a striking contrast to find the people who before had demanded a hierarchy now submitting to the established hierarchy with impatience and ill-humor.

The second murmuring about water, the occasion of the second miraculous gift of water, so momentous for Moses and Aaron (Num. xx. 12), occurred in the beginning of the second sojourn in Kadesh. The narrative in Num. xx. 1 is retrospective, for the want of water in the desert of Zin, the northern part of the great desert of Paran (see *Bible Dict.* Paran and Zin) would be found out on their entrance, not after a long sojourn. Their entrance into the desert of Zin is particularly recorded, because the name of the desert of Zin, the assembling of the whole people, and the long settlement there bring into prominence the want of water. The murmuring of the people and the impatience of Moses show that the discord which arose at the defeat at Hormah and at the insurrection of Korah's company still continued, but subsided in the darkness of the thirty-eight years over which the narrative draws a veil.

The history of Balaam and his ass forms a miraculous episode in the narrative of the exodus. It is in truth a double psychological miracle; the miracle of the trance of a sordid prophet, who by inspiration is lifted above his covetous intention, and beholds the ethical relations of the future of the theocracy; a fact which is repeated again and again in literature, and even in the pulpit; and the miracle of the influence of spiritual powers on the sensorium of animals, in order that they may make symbolic utterances. It is interesting to observe how BAUMGARTEN, in the second volume of his commentary (against HENGSTENBERG), adheres to the letter, as he had done earlier in the six days of creation.

The whole series of miraculous events, which made the exodus of Israel through the desert one great miracle of providence, is grandly closed by the mysterious death of Aaron on Mt. Hor and the mysterious death of Moses on Mt. Nebo. In both cases God's summons home and the heart of the dying man agree; freely and gladly he goes home. The mystery of Moses' death recalls the passing away of Enoch, the taking up of Elijah, and the last words of the dying Christ.

§ 14. THE LEGISLATION OF MOSES IN GENERAL.

We must ever remember that there is a distinction to be made between Moses the lawgiver and Moses the prophet, for the true prophet or philosopher is never lost in the lawgiver; but his higher intelligence must accommodate itself to the culture and the moral capability of his people as he finds them.

Further we must regard the legislation of Moses in general: 1. According to its three divisions, which are plainly marked in the outline, Ex. xx.–xxiii., and are represented in the three books, of the prophetical, of the sacerdotal, and of the civil law; but each of these legislations, if considered by itself, would lose its theocratic impress. 2. According to its

three evolutions: *a.* the outline, Ex. xx.–xxiii.; *b.* the distinct form of the three books; and also the just modification of relations between the first and second tables of the law acccording to the Epistle of Barnabas. 3. According to the interpretation of the letter of the law by prophetic inspiration in Deuteronomy as an introduction to the New Testament law of the Spirit.

Literature.—LANGE, *Mosaisches Licht und Recht;* D. MICHAELIS, *Das Mosaische Recht;* BERTHEAU, *Die sieben Gruppen mosaischer Gesetze;* general title, *Zur Geschichte der Israeliten*, Göttingen, 1840; BLUHME, *Collatio legum Romanorum et Mosaicarum*, 1843; SAALSCHUETZ, *Das mosaische Recht*, Berlin, 1846; RIEHM, *Die Gesetzgebung im Lande Moab*, Gotha, 1854; GEORGE, *Die älteren jüdischen Feste mit einer Kritik der Gesetzgebung des Pentateuch*, Berlin, 1835; J. SCHNELL, *Das israelische Recht in seinen Grundzügen*, Basel, 1855; ROBERT KUEBEL, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; FRANZ EBERHARD KUEBEL, *Die soziale und volksthümliche Gesetzgebung des Alten Testaments*, Wiesbaden, 1870; MAYER, *Die Rechte der Israeliten, Athener und Römer, mit Rücksicht auf die neueren Gesetzgebungen*, 2 vols., Leipzig, 1866.

§ 15. THE TYPOLOGY OF THE WRITINGS OF MOSES.

On the types and symbols of Scripture, see this Commentary on Revelation, Introd., and Genesis, Introd. As this subject must be treated when we come to consider the Mosaic ritual in Leviticus, we refer to that. For the works on the types, see DANZ, p. 971. On the brazen serpent, see this Comm., John iii. 14, 15. HILLER'S work, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament und die Vorbilder der Kirche des Neuen Testaments in Alten Testament*, was reissued in a new edition by ALBERT KNAPP, Ludwigsburg, 1857–8. It was written carefully and with a devout spirit, but defends some mistaken views, *e. g.* that the scape-goat signified Christ's new life; that the blood of the sacrifices was burnt, and the significance of the red heifer is overstrained.

B. SPECIAL INTRODUCTION

TO THE THREE BOOKS.

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1. EXODUS.—The first query, not only of this book, but of the whole trilogy of legislation, as indeed of all the historical books of Holy Scripture, is the right determination of the connection between the facts and their symbolic meaning. The symbolism of the books of legislation by Moses must be distinguished from the general significance of symbolism in all religious history. If Moses was the great instructor directing men to Christ, it follows that his legislation must also be pre-eminently symbolic; for instruction has two sides—legislative and symbolic. Hence, above all things, we must distinguish between the mere legal force of the laws of Moses, and their symbolic significance; and as respects the latter, between a wider and a contracted symbolism, the first of which is divided into allegorical, symbolical and typical figures.

EGYPT.

The history of Egypt has an especial charm, because Egypt was the earliest home of culture in the old world, and because of its relation to the origin of the people of Israel, and to the history of the kingdom of God. See the article on Egypt in WINER'S *Bibl. Wörter-*

buch, and those of LEPSIUS on Ancient Egypt, and of W. HOFFMANN on Modern Egypt, in HERZOG'S *Real-Encyklopädie*. In the last article there is a list of the later works of travels in Egypt. There is also a full catalogue of the literature of the subject in BROCKHAUS' smaller *Conversationslexicon*, p. 68. The article in SCHENKEL'S *Bibellexicon* has specially treated Egypt's place in Old Testament prophecy. Every comprehensive history of the world, in treating the history of antiquity, must especially treat of Egypt. HEGEL, in his *Lectures on the Philosophy of History*, has enlarged on the history of Egypt (*Werke*, Vol. IX. p. 205); and on the religion of Egypt under the title "*Die Religion des Räthsels*," in his *Lectures on the Philosophy of Religion* (*Werke*, Vol. XI. p. 343). It would be a superfluous comment if, in a history of occidental philosophy, Egyptian mythology were spoken of as dualistic, since no mythology has been found which had not a dualistic basis; and this comment would be altogether erroneous if we should regard the worship of the dead and of graves as an exotic growth imported into Egypt (KNOETEL, *Cheops*). We have regarded the Egyptian mythology as occupying a middle position between the Phœnician mourning for the dead and the Grecian apotheosis of men. BUNSEN'S work, *Egypt's Place in History*, has largely served to spread the knowledge of Egyptology. See also GFROERER, *Die Urgeschichte des Menschengeschlechts*, Schaffhausen, 1855. BRUGSCH, *Reiseberichte aus Egypten*, Leipzig, 1855. UHLEMANN, *Israeliten und Hyksos*, Leipzig, 1856. G. EBERS, *Egypten und die Bücher Moses'*, Leipzig, 1868. G. EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

HISTORY OF ISRAEL.

This history in the literature of the present day is obscured in a twofold manner. First, by separating the religion of Moses from the promises to the patriarchs. But Moses, without the religion of Abraham, cannot be understood (Rom. iv.; Gal. iii.). If the patriarchs are remitted to the region of myths, Moses is made a caricature, a mere national lawgiver, and nothing but a lawgiver, like Solon, Lycurgus, and others. On this theme, which, without further notice, we entrust to the theology of the future, frivolous correctors of the history of Israel's ancient religion may expend their thought at their pleasure. Secondly, this history is greatly disparaged by a severely literal interpretation of the narrative in entire disregard of its historical and symbolic character. This severely literal interpretation is only a detriment to orthodoxy, because it serves negative criticism as a pretext for invalidating the sacred history. Bishop COLENSO came to doubt the historical truth of the books of Moses by the candid doubt expressed by one of his converts, who was assisting him in translating the Bible. His first step was honest and honorable—he would not be a party to deception in the exercise of his office. He sought counsel and help from his theological friends in England—and received none. The German theological works which he ordered gave him no help. And so he gradually passed from a noble unrest of candor to the tumult of skepticism. He passed the line which runs between a discreet continuance within a religious community that cannot reduce its treasure of truth to the capacity of a special period or of a single individual, that is, between the continuance and quiet investigation of a pastor, a bishop, and the tumble of an impatient spirit, which, after the first break with servility to the letter, finds no rest in doubt. Yet, with all this, Bishop COLENSO bears a very favorable comparison with those novices who think they have reached the peak of critical illumination while they really fall into the dense darkness of boundless negation.

As regards later criticism, we refer to the distinction previously made between originals or records and the final compilations which were also under the guidance of the prophetic spirit. Joseph and Moses, the mediators between Egyptian culture and theocratic tradition, are said to have written little or nothing. It is a similar supposition to the one that the Apostle John never before his old age recalled the discourses of Jesus, nor ever used records.

Theological criticism, like classical philology, should above all things free itself from the mere idea of book-making, from all plagiarism and literary patch-work, and estimate the books of Scripture in their totality, as well as make itself familiar with the idea of a synthetic inspiration, one of the canons of which is, if the idea of the book is inspired, and

the book itself appears in divine-human harmony as a literary organism, the whole book is inspired. For the literature, see the bibliography, p. 49.

MOSES.

As in the life of Christ we must assume that there was no motion of Deity in Him without a corresponding motion of His ideal humanity, so we must assume with respect to Moses, though most persons rend asunder his mysterious personality; some by making him merely the servant of an absolutely supernatural divine revelation of law; others by making him only a human lawgiver of great political sagacity, or of great incompetence. For this reason it is the more necessary to assert with respect to Moses the synthesis of the divine-human life. In this regard we must ascribe to him a deep sympathy with nature. Who among the men of antiquity was more sensitive to the life of nature—its signs and omens? Who had such clear vision of the *harmonia præstabilita* between the course of nature and the course of the kingdom of God? As to the moral law, he was as firm and unyielding as the mount of revelation, Sinai itself. That he should not enter Canaan, the object of his hope, because in impatience he had struck the rock twice, is not only God's decree concerning him, but also an expression of his heroic conscientiousness, the last subtle, tragical motive of his lofty, consecrated life, a life which had been full of tragical motives, and whose crown, according to the Epistle to the Hebrews, was a resolute self-denial, illumined by a steadfast trust in the great reward. It was pre-eminently in this that Moses was a type of the coming Christ.

MOSES AND IMMORTALITY.

This Moses, who, in the effulgence of the promise, passed from Mt. Nebo to the other world, is said to have been ignorant of immortality, and his people are said to have remained ignorant of it until in the Babylonian captivity they came in contact with the Persians. This is LESSING's view in his *Erziehung des Menschengeschlechts*. With respect to this fact, "God winked at the times of this ignorance," Acts xvii. 30. The Jews came out of Egypt, the land of the worship of the dead, where the doctrine of another world, a fancied immortality, was taught, and yet they are said to have been ignorant of immortality. What this derivation of Moses and his people availed is shown by the fact that even heathenism held a defective doctrine of the other world; and this reappears in the mediæval teaching and in the worship of the dead by the Trappists. It was all-important that Moses should guard against Egyptian heathenism, and make the sacredness of laws for this world, the revelation of Jehovah, of His blessing and His curse in the present, fundamental articles of faith. Besides, Moses wrote of the tree of life, of Enoch, of Sheol, of the God of Abraham, Isaac and Jacob, of the antithesis of prophecy in Israel to consultation of the dead, and of the restoration of a repentant people from waste places of the world. In this matter we must distinguish between the metaphysical or ontological idea of immortality and the ethical idea of eternal life, and then mark that the ethical idea is the main point for theocratic faith, but it always presupposes the metaphysical idea of immortality. In the ethical view the sinner is subject to death, the immeasurable sojourn in Sheol, because, in the metaphysical idea, his continued existence is immeasurable. If this distinction is not made and maintained, confusion is sure to arise, as in the work of H. SCHULTZ, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*.

LATEST WORKS ON SINAI.

See *Die neue evangel. Kirchenzeitung*, Dec. 28, 1872, "*Die neuesten Forschungen über die Lage des biblischen Sinai.*" PALMER, in his work, *The Desert of the Exodus*, has decided against Serbal (LEPSIUS, BARTLETT, HERZOG) and for Sinai. So also the work of the British Ordnance Survey. The *London Athenæum* has said that the question is decided. Yet Professor EBERS, in his work, *Durch Gosen zum Sinai*, maintains the hypothesis of Serbal. RITTER and EWALD maintain that it is not yet decided. RITTER remarks: "Since the fifth century there have been two opposite views—the Egyptian, which is for Serbal; and the Byzantine, for the present Sinai."

THE LAW.

Since it is certain that the ethical law of the decalogue is identical with the law of the conscience (Rom. ii. 14)—and it is also certain that the decalogue logically requires the law of worship and sacrifice, as well as the law for the king, for the state, and for war—it follows that these last two legislations are symbols and types of the imperishable norms of man's inner life, of the individual spirit as well as of the spiritual life of mankind. In the New Testament the whole law of sacrifice is converted into spiritual ideas, and Christians are represented as the spiritual host of their royal leader, Christ, or as the soldiers of God who, through warfare with the kingdom of darkness, shall gain the inheritance of glory (Eph. vi. 11 f.).

The law was always two-fold. On the one side it must develope as the law of the Spirit; on the other side, as a law of the letter, it could become a law of death—that is, in this apparent contrast between its spirit and external form it must reveal itself. The solution of this contrast is brought about by catastrophes which, on the worldly side, appear as the consummation of tragedy; on the divine side, as the consummation of the priesthood.

The law as the principle of life is one, the law of love, of personality; the law as the principle of society is two-fold, the law of love of God and love of man, the harmony of worship and culture. The law as the statute of the kingdom is three-fold—prophetical, sacerdotal, royal. The law as the statute of the kingdom is given under ten heads, the number of the complete course of the world, and from this basis spring its multiplied ramifications, the symbolism of all doctrines of faith and life, a tree of knowledge and a tree of life; ramifications which Jewish theology of the letter has attempted to number exactly.

Jehovah's law is in exact correspondence, not only with the natural law of morals, but also with the moral law of nature; and it is a one-sided view to regard these legal precepts as either only abstract religious statutes, or as mere laws of health and of common weal, with a religious purpose. In this respect there has been great confusion, as, for example, in HENGSTENBERG's works.

The development of the legislation was in accordance with the need for it—a fact which must not be overlooked. The hierarchical law of worship is required because the people were afraid to enter into immediate communion with Jehovah (Ex. xx.). After the people's fall into idolatry, the law of the new tables is illustrated in two ways, by mildness and by severity, by the announcement of Jehovah's grace, and by punishment. As the priests were called to maintain the warfare of Israel within the people, so the army of God was called to carry the law of God into the world as a priesthood *ad extra*. The unfolding of the spiritual character of the law was provided for in Deuteronomy.

According to John vi., Acts xv., and Jewish theology, the basis of Mosaic legislation was a still more ancient law—1, the so-called Noachic patriarchal law; 2, the Abrahamic patriarchal law of faith.

The so-called commands of Noah are a tradition connected with the general principle of monotheism, which forbids idolatry, and with the fundamental law of humanity, which forbids murder.

The first law of the Abrahamic covenant is circumcision, which, as a type of regeneration, signifies the consecration of the family to regeneration (Gen. xvii.), and in Exodus this law is renewed by means of a striking fact (Ex. iv. 24). In patriarchal faith it was the sacrament of consecration. It contains the germ of the monotheistic law of marriage. By Abraham's great sacrifice, commanded and directed by Jehovah, Gen. xxii., the traditional and corrupt ancient religious sacrifices were changed to a hallowed custom, and this takes the form of law in the institution of the Passover, the sacred celebration of the covenant with the house of Israel. The Passover is not only the central norm of all forms of sacrifice, but it is also the basis of legislation; for on it depend the ethical laws of the worship of God, of the hallowing of His name, of the consecration of the house, of festivals, and of religious education, of the consecration of the first-born and of the Levites, and lastly the civil law, by the regulation of the festivals and of the principal offices of the theocratic state.

The three phases of religion, its prophetic, sacerdotal, and voluntary or kingly character, appear under peculiar forms in the sphere of law. Prophecy becomes command, resignation becomes sacrifice, exaltation to royal freedom from the world and in communion with God is the entrance into the army of Jehovah. It has been remarked above that these three phases are logically dependent upon each other and inseparable.

The relation of the law to the ideal, the law of the Spirit, is three-fold. First, the law bounds life with its plain requirements, and each one who is in accord with it receives its blessing,—he is a good citizen. But as the law is the representative of the moral ideal, it is impossible for sinful men to avoid coming short of its requirements. Before the transgressor there are two ways; if he continues in malicious transgression, the law spews him out,—he becomes "cherem," accursed; but if he confesses his transgression, the law accounts his guilt as an error, and points him to the way of sacrifices of atonement. By the presentation of his sacrifice he expresses in symbol his longing after righteousness. Yet through these very sacrifices a consciousness is awakened in candid minds of the insufficiency of animal sacrifices, of the blood of beasts. On the part of the insincere, the bringing of a sacrifice was a mere service of pretence, instead of an earnest prayer. The sincere offerer was directed to the future, and in hope of the coming real expiation his sacrifice became typical, just as the law itself sets forth this typical character in the great sacrifice of atonement. Thus the son of the law becomes a man of the Spirit, a soldier of God for the realization of His Kingdom, though only in typical form. The decalogue may be regarded as the sign-manual of Christ in outline; the law of sacrifice as the type of His atonement; the march of Israel as the leading of the people of God under His royal orders.

Considered as to its essential character, the law is a treasure-house of veiled promises of God's grace, since every requirement of God is an expression of what He gave man in Paradise, and what He will again give him in accordance with his needs.

In addition to the literature already given, see the articles in HERZOG and in SCHENKEL'S *Lexicon*. In WINER'S *Real-Wörterbuch* will be found a very full list of the literature.

THE TABERNACLE.

The idea that there was no central holy place before the Levitical tabernacle, gives rise to certain critical assumptions. But one might as well doubt that there was a tabernacle in the wilderness. The idea of the tabernacle arises from the relation of the law to the life of Israel, or from the requirement of a three-fold righteousness or holiness. The requirement of social or legal holiness, of legal civic virtue, is the requirement of the court. But as civic virtue cannot be separated from the religious and moral intent which is its spiritual basis, so the court cannot be separated from the sanctuary. The court where sacrifices were brought was one with the Holy place and the Most Holy place. The theocratic court was possible only in its relation to the sanctuary. The Holy Place by its conformation was imperfect, as the place of self-renunciation, of aspiration, of prayers, of moments of enlightenment of the soul, hence an oblong structure, which finds its complement in the square of the Most Holy Place, the place where God reigned supreme, where were the cherubim, the place of the perfect satisfaction of the divine law or of atonement, and of a vision of God which did not kill but made alive, the Shekinah. This gradation recurs in all sanctuaries. In Catholic, Greek, and Roman temples the most holy place is, after the manner of the ancient sanctuary, more or less shut off. In the churches of radical Protestants the chancel as the place of the sacramental assurance of atonement for those who partake of the Supper is made level with the floor of the church, which has no court.

See W. NEUMANN: *Die Stiftshütte in Bild und Wort*, 1861. RIGGENBACH: *Die mosaische Stiftshütte*, 1863. He treats of the tabernacle also in the appendix to his pamphlet: *Die Zeugnisse des Evangelisten Johannes*, 1867. J. POPPER: *Der biblische Bericht über die Stiftshütte*, 1862. WANGEMANN: *Die Bedeutung der Stiftshütte*, 1866.

Concerning the form of the tabernacle and the symbolism of the colors, see this Comm. on Rev. xiii. WANGEMANN calls the number five, which is the basis of the measurement of the court, the number of unfulfilled longing after perfection. But this longing does not

reach perfection in the parallelogram of the sanctuary. We have called five the number of free-choice, Rev. xi. On the materials of the tabernacle, see WANGEMANN, p. 7; also on the coverings, p. 8, where the relation of the hidden to the revealed, according to the law of theocratic appearance, is to be emphasized. The taste of the world presents the best and most beautiful side without; the æsthetics of the theocracy turns the most beautiful side within. For the symbolism of the three places, and of the priestly attire, we refer to the exegesis.

2. LEVITICUS.

BIBLICAL ALLEGORY, SYMBOL AND TYPE.—The theory of the figures of Holy Scripture belongs in general to the hermeneutics of Scripture from Genesis to Revelation, but in a special sense it belongs to an introduction to Leviticus. To avoid repetitions we refer for the general theory to this Comm. Introd. to Matt. xiii.; for the special theory to Introd. to Rev. These points will be touched upon in the exegesis of the three books. See also my *Dogmatik*, p. 360 f.

As the symbolism of Leviticus is largely treated by many authors, we append a list of the more important works.

SPENCER: *De legibus Hebræorum ritualibus earumque rationibus*, Tübingen, 1732. HILLER, *Die Vorbilder der Kirche des Neuen Testaments* (see above). BAEHR: *Die symbolik des mosaischen Kultus*, 1876. BAEHR: *Der salomonische Tempel*, 1841. FRIEDRICH: *Symbolik der mosaischen Stiftshütte*, 1841. HENGSTENBERG: *Beiträge zur Einleitung ins Alte Testament.* THE SAME: *Die Opfer der Heiligen Schrift*, 1852. LISCO: *Das Ceremonialgesetz des Alten Testaments. Darstellung desselben und Nachweis seiner Erfüllung im Neuen Testament*, 1842. KURTZ: *Das mosaische Opfer*, 1842. THE SAME: *Beiträge zur Symbolik des mosaischen Kultus*, 1 Bd. (*Die Kultus-stätte*), 1851. THE SAME: *History of the Old Covenant*, CLARK, Edinburg. THE SAME: *Der alttestamentliche Opferkultus*, 1 Theil (*Das Kultusgesetz*), Mitau, 1862. THE SAME: *Beiträge zur Symbolik des alttestamentlichen Kultus*, 1859. SARTORIUS: *Ueber den alt- und neutestamentlichen Kultus*, 1852. THE SAME: *Die Bundeslade*, 1857. KLIEFOTH: *Die Gottesdienstordnungen in der deutschen Kirche*, 1854. KARCH (Cath.): *Die mosaischen Opfer als Grundlage der Bitten im Vater-Unser*, 1856. KUEPFER: *Das Priesterthum des Alten Bundes*, 1865. WANGEMANN: *Das Opfer nach der Heiligen Schrift, alten und neuen Testaments*, 1866. THOLUCK: *Das alte Testament im neuen Testament*, 1868. BRAMESFELD: *Der alttestamentliche Gottesdienst*, 1864. HOFF: *Die mosaischen Opfer nach ihrer sinnbildlichen und vorbildlichen Bedeutung*, 1859. BACHMANN: *Die Festgesetze des Pentateuch*, 1858. SCHOLTZ, *Die heiligen Alterthümer des Volkes Israel*, 1868. SOMMER: *Biblische Abhandlungen*, 1846. THIERSCH: *Das Verbot der Ehe innerhalb der nahen Verwandtschaft*, 1869.

This part of Biblical theology is greatly in need of clear explanation to free it from the confusion which frequently attaches to it. Allegorical figures ought to be carefully distinguished from those which are typical or symbolical. We are to avoid the confusion which results from commingling the exegesis of real allegories with an allegorizing of histories that are not allegorical. Nor, to satisfy our prejudices, are we arbitrarily to allegorize history and precept, or interpret severely according to the letter unmistakable allegorical figures,—a mode of exegesis in which BAUR of Tübingen excels. (See this Comm. Introd. to Rev.) The distrust aroused by this arbitrary allegorizing has led to a long-continued misunderstanding of all really symbolical and typical forms. But even when these forms are in general rightly understood, the types may be permitted to pass away into mere symbols; that is, the classes of typical representations of the future into the classes of symbolical representations of similarity, although both sorts of representations should be carefully distinguished. As an allegory, the priest was a pre-eminent representative of his people; as a symbol, he was the expression of their longing after righteousness in perfect consecration to God; as a type, he was the forerunner of the perfect High Priest who was to come.

SACRIFICE OR TYPICAL WORSHIP.

The antecedent and basis of sacrificial worship, of the typical completion of religious consecration, is religion itself or the relation between God and man, who answers the end of

his being by self-consecration to God. The expressed will of God is therefore the foundation of sacrifices, and He manifests Himself to the offerer by His presence, deciding the place and time of sacrifice, and by His ritual of sacrifice and His word, which explains the sacrifice.

The sacrifice needs explanation because in the life of the sinner it has taken the form of a symbolic act. God, as the Omnipresent, primarily and universally demands the entire consecration of man, the sacrifice of his will, as is proved by the sacrifice of prayer, "the calves of the lips," and by the daily sacrifice of the powers of life in active service of God (Rom. xii. 1).

Man's religious nature, conscious of the imperfection of this spiritual sacrifice, has set up religious sacrifices as a sort of substitution. Therefore, from the beginning they have been only conditionally acceptable to Jehovah (Gen. i.); they had their influence on the natural development of heathenism, and in heathenism sank to the sacrifice of abomination; for this reason, when Jehovah initiated the regeneration of man, He took them as well as man himself under his care (Gen. xxii.). Hence in His first giving of the law He did not prescribe but regulated by a few words a simple sacrificial worship (Ex. xx. 24); He accompanied the sacrifice with His explanation, and gradually caused the antithesis between the external act and the idea of sacrifice to appear (1 Sam. xv. 22; Psalm li.); afterwards he proclaimed the abomination of a mere external sacrifice (Isa. lxvi.), as he had from the beginning abhorred the sacrifice of self-will (Isa. i.); but finally, with the fulfilment of all prophecy of sacrifice, in the obedience and death of Christ, He made an end of all external sacrifices (Heb. ix. 10, 14).

Sacrifice can no more be turned by man into a mere outward act than religion itself. If he does not offer to God sacrifices that are well-pleasing, he offers sacrifices of abomination, even though they may not bear the name of sacrifices in the Christian economy. The theocratic ritual of sacrifice was the legal symbolic course of instruction which was to educate men to offer to their God and Redeemer the true sacrifices of the heart as spiritual burnt-offerings and sacrifices of thanksgiving.

The immediate occasion of sacrifice is God's manifestation of Himself by revelation and personal presence, which arouses man to sacrifice. Its symbolic locality was indicated by a sign from heaven, Gen. xii. 7; xxviii. 12, or was a grove, Gen. xiii. 18, a hill (Moriah), afterwards, when established by law, the sanctuary, the tabernacle, the temple.

The temple was not merely the place for sacrifice, but primarily the dwelling-place of Jehovah, indicated by the laver in the court, by the golden lamp-stand in the Holy Place, by the cherubim and the ark of the covenant in the Holy of Holies. But, secondarily, it was the place for sacrifice, as was shown by the brazen altar, by the altar of incense in the Holy Place, by the mercy-seat in the Holy of Holies. Thirdly, the temple was the place where man came most closely in communion with God. In the court every priest, and so relatively every Israelite (in the peace-offerings), had his part in the sacrifice; in the Holy Place this communion with God was represented in the show-bread; and in the Holy of Holies He was granted the vision of the glory of God (the Shekinah).

The decisive act in the performance of the sacrifice was, on man's side, his approach to God (Jer. xxx. 21), to God's altar with his sacrifice; on God's side, it was the reception of the offering by fire; the divine-human union in both acts was the burden of the temple praises and of the priest's blessing.

As the temple was the holy place of sacrifice, so the festival days of sacrifice were made holy. Yet every week-day, according to the ideal, was a day of festival, over which the theocratic festivals were exalted as epochs, the higher symbolic units of time, just as all Israelite houses, from the tents of Abraham and Moses, were houses of God which were united and transfigured in the temple. The Passover was celebrated in houses, and so the principal sacrifice, the burnt-offering, was offered daily, and not only on the Sabbath. The season of festivals had its three ascents, just as the temple had its three courts ascending one from the other. On the basis of the Sabbath appears the Passover in connection with the feast of unleavened bread; then the festival of weeks or Pentecost, and finally the great festival of

the seventh month, the feast of tabernacles, founded on the great day of repentance, the day of atonement. In the Sabbatic year man and nature rested, and the great year of Jubilee was a symbol of the restoration of all things. The year of Jubilee was a diminutive Eon.

THE ORIGIN OF SACRIFICE.

It is no more true that sacrifice was the product of the childlike conceptions of the original man, as a supposed means of obtaining the favor of God, than that it was intended by man as a means of atonement, and contained a confession of the sinner's guilt; nor is a magical effect to be ascribed to it, so that it became the source of superstition. Comp. Winer, *Ueber die verschiedenen Deutungen des Opfers.*

The basis of sacrifice is the use and waste of life in work and pleasure, both of which, according to the original destiny of man, should be, but are not in reality, sanctified to God. There is this consciousness in man, and external sacrifice, as a prayer and as a vow, is the confession of debt—a debt never paid.

But as the heathen, by reason of his carnal mind, changed God's symbols into myths (Rom. i. 21), so also he changed sacrifice into a pretended meritorious service, and as he had acted against nature and his myths, his sacrifices became abominable. On the contrary, theocratic sacrifice was exalted until it found its solution in the holy human life of Christ. This exaltation was accomplished by a clearer explanation of its spiritual meaning by the word of God, whilst heathen sacrifice was covered with gross misinterpretation, and given over to the corruption of demons. The first explanation of sacrifice is found in the revelation and promise which precede sacrifice; the second, in the principal of all sacrifices, the Passover-lamb, the spiritual meaning of which is plainly told (Ex. xii. 26); the third, in the distinctions and appointments of separate sacrifices in their relation to definite spiritual conditions; the last explanation, in prophecy accompanying the sacrifice.

As respects the significance of the sacrifices, we distinguish a legal, social and judicial, a symbolic, with special purpose of instruction, and a typical, prophetic significance. The legal aspect of sacrifice consists in the offerer's maintaining or restoring his legal relation to the theocratic people. This maintenance of law as respects the people by sacrifice Pharisaism charged to the acquiring of merit before God, and many in these days have attributed this heathen conception to sacrifice.

The symbolic significance of sacrifice is the chief point of worship by sacrifice. The offerer expresses by the sacrifice his obligation to render in spirit and in truth the same surrender which is represented by the animal to be sacrificed, that is, his sacrifice is a visible act representing a higher and invisible act, to wit, his confession, his vow and prayer, as the act of faith in hope with which he receives his absolution in hope (πάρεσις, Rom. iii.). The typical significance of sacrifice corresponds to the general character of the Old Testament. The type is a description of that which is to come in prefigurative fundamental thought. And since the religion of Israel was a religion looking to the future, all its aspects were premonitions of its future. We distinguish typical persons, typical acts, typical customs and mental types. At the centre stand typical institutions, whose inner circle is sacrifice, and the ultimate centre the sacrifice of atonement on the great day of atonement. Mental types form the transition to oral prophecy, and often surround oral prophecy with significant expression as the calyx the bursting flower (Gal. iii. 16).

THE DESIGN OF SACRIFICE.

The design of sacrifice was its fulfilment in New Testament times. Similarly the law of worship as well as the law of the state was not abolished by being destroyed, but was elevated, exalted to the region of the Spirit.

Thus Christ, in the first place, is the High Priest (see Ep. to Hebr.), and the Temple (John ii.), yea, the mercy-seat, ἱλαστήριον, in the Holy of Holies, brought out of the Holy of Holies, and set before all men, that all may draw near (Rom. iii., see Comm.). Every kind of sacrifice is fulfilled in Him; He is the true Passover (John i. 29; 1 Cor. v. 7), the

great burnt-offering for humanity (Eph. v. 2), the altar of incense by His intercession (John xvii.; Heb. v. 7); He is the trespass-offering (Isa. liii.) and the sin-offering (2 Cor. v. 21; Rom. viii. 3); on one side the curse (Gal. iii. 13), on the other the peace-offering in His Supper (Matt. xxvi. 26), the sanctified, sacrificial food of believers (John vi.). As He by entrance into the Holy of Holies of heaven has become the Eternal High Priest (Heb. ix. 10), so He accomplished His life-sacrifice by the eternal efficacy of the eternal Spirit. In Him was perfected the oneness of priest and sacrifice.

The High Priesthood of Christ imparts a priestly character to believers (1 Pet. ii. 9). By union with Christ they are built up a spiritual temple (1 Cor. iii. 16; 1 Pet. ii. 5), their prayer of faith is an entrance into the Holy of Holies (Rom. v. 2), and they take part in the sufferings of Christ in their spiritual suffering in and for the world (Rom. vi.; Col. i. 24). They keep the true Passover (1 Cor. v.), which is founded upon the circumcision of the heart, regeneration (John iii.). They consecrate their lives as a whole burnt-offering to God in spiritual worship (Rom. xii. 1), and offer the incense of prayer; they are a holy, separate people by their seclusion from the world, a sacrifice for others (Heb. xiii. 13), as opposed to the unholy separation of the world from God. By repentance they partake of the condemnation which Christ endured for them, and find their life in His sin-offering and atonement, whilst they pray for deliverance from guilt, not only for themselves, but also for others (the Lord's prayer); they enjoy their portion of the great sacrifice of peace and thanksgiving, and in life and death present themselves as a thank-offering. This life grows more and more manifest as life in the eternal priestly spirit, which is proved by obedience and consecration.

THE PURPOSE OF SACRIFICE AND THE VARIOUS KINDS OF SACRIFICES.

The Purpose.

It must not be forgotten that the sacrifices of the Israelites were not derived from rude and untaught men, but that they presuppose circumcision or typical regeneration, and commence with the celebration of the Passover, that is, of typical redemption. Hence it is just as one-sided to behold in each bloody sacrifice an expression of desert of death, on account of the blood, which signifies life, and not death, and as sacrificial blood signifies the consecration of the life to God through death, as it is to deny that each sacrifice, even of thanksgiving, presupposes the sinfulness of man as a liability to death, and that therefore each theocratic sacrifice is of symbolical significance.

Israel predestinated to be the holy people of the holy God, built upon a holy foundation, the covenant with Jehovah, should ever be holy unto Him. This holiness presupposes typical purity. Hence this holy life must be surrounded with the discipline of the law of purification. This holiness consists on the one side in utter rejection of sin and of that which is unholy; on the other side, in positive consecration to God; and both these aspects concur in every sacrifice (John xvii.). We can distinguish between the negative, exclusive sacrifices (trespass-offering, sin-offering and atoning sacrifices), to which belong also the restorative sacrifices, and the positive consecrating sacrifices (burnt-offerings, peace-offerings and food-offerings). But the distinction between the ideas of sin and guilt must precede that between the different kinds of sacrifices. Sin is opposition to law regarded as a purely spiritual state; guilt is sin conceived in its whole nature, in its consequences, a burdensome indebtedness which calls for satisfaction, suffering, expiation or atonement. Sin of to-day is guilt to-morrow, and perchance forever. The father's sin becomes the guilt of the family. The sin of the natural man falls as guilt on the spiritual man. Sin is ever guilt, and, by reason of the social nature of man, it falls not only on the transgressor, but also on his neighbors. Guilt also is generally sin; but in individuals it may be reduced to the minimum of sin and indebtedness. In the sphere of love, through sympathy it falls as a burden most upon the less guilty and the innocent through the medium of natural and historical connection; hence the touch of a dead body made one unclean. The sinner must suffer, and his innocent companion must suffer; but the suffering of the sinner, while he persists in sin, is quantitative, dark, immeasurable, while the suffering of his companion is qualitative,

illumined and efficacious expiation (Œdipus, Antigone), and thus there are innumerable subordinate atonements in the history of the world which point to the only true atonement.

With sharper indication of their relations, we can distinguish three kinds of sin: 1. Sins, which not only bring guilt upon the transgressor, but also cast a burden of guilt on others; 2. Guilt, which arises from the connection of the sinner with the usages of the world; 3. Trangressions, in which both of the above kinds more or less inhere, yet so that the idea of error is pre-eminent (שְׁגָגָה). A certain degree of error and possible exculpation was common to all sins committed unwittingly, not in conscious antagonism (with uplifted hand); these were objects of theocratic expiation, and did not make the transgressor a curse (cherem).

As regards this curse (cherem), it may be asked, how far it belongs to the category of sacrifice, as it is the antithesis of all sacrifices? Doubtless just so far as it is made sacred in accordance with the decree of God, and not as an object given over to a miserable destruction. Hence this curse (cherem) is not an absolute destruction, but only a conditional destruction in this world. Among the first-born of the Egyptians who were made cherem on the night of the Passover, there may have been innocent little children. The Canaanites were made cherem because they were an insuperable stumbling-block to Israel. Even on the great day of atonement, when all the sins of which the people were unconscious were to be put away, there yet remained a hidden remnant of unpardonable sins, an anathema in Israel, which was sent away with the goat of Azazel to Azazel in the wilderness, not as a theocratic sacrifice, but as a curse together with Azazel* under the decree of God (1 Cor. v. 3–5). Thus the curse in Israel sank out of sight into the depths of its life till it brought Christ to the cross in spite of all Levitical expiations. Then by the victory of grace the πάρεσις became ἄφεσις.

THE VARIOUS KINDS OF SACRIFICES.

The Chief Sacrifices by Fire; the Burnt-Offering and the Lesser Sin-Offerings and Trespass-Offerings. Lev. i. and iii.

The burnt-offering derives its name from the fact that it was wholly burnt (כָּלִיל), only excepting the excrement. So also the real sin-offering. Yet this distinction marks a contrast; the burnt-offering, its fat and flesh, was burned on the brazen altar; while of the sin-offering of him who had brought guilt on others (Lev. iv. 3) only the fat, which, like the blood (and the kidneys and caul), especially belonged to the sanctuary, was burned on the altar; but of the sin-offering of a priest, or of the whole congregation, the entire body (the skin, flesh, *etc.*, ch. iv. 11) was burned without the camp on the ash-heap in a clean place. The flesh of the sin-offering of a prince or of a common man was not burned (the priest should eat it, ch. vi. 26); only the fat was burned. In thank-offerings the fat, kidneys and caul were burned. Of the meal-offerings only a handful was burned, the rest was for the priest; but the meal-offering brought by a priest was wholly burned, as was all the incense with each meal-offering. The lesser sin-offerings were treated just as the trespass-offerings (ch. v. 6); the poor man brought a pigeon or a dove for a burnt-offering, and one for a sin-offering. In the class of trespass-offerings, in which trespass and sin coincide (ch. v. 15 f.), the burning took place just as in the lesser trespass and sin-offerings; the flesh was the priests'. These offerings were also burdened with regulations of restoration and compensation. More prominent still is the burning on the day of atonement of the goat which fell to Jehovah by lot; as a sin-offering of the congregation it was wholly burned. The red heifer, slaughtered and cut in pieces without the camp was also without the camp wholly burned (Num. xix. 3). The extreme contrast to these is found in the burning of the remnants of the Passover, which seem to have served in a certain way as an illumination of the Passover-night.

The offerings by fire form a contrast to the offerings of blood, the offerings by death, since they indicate the extinction of life by divine interposition. This interposition may be that of love and of the Spirit, taking up Elijah in a chariot of fire, or that of condemnation,

* See note, p. 43.

burning up the cities which were accursed, the bodies of those stoned to death (Josh. vii. 26) and the bones of malefactors.

The burning of the red heifer was, by these flames of the curse (cherem), to the Israelites a warning that the unclean must be cleansed with the water for purification, which was mingled with the ashes of the red heifer as a sin-offering (Num. xix. 9).

Either the one fire or the other, says Christ (Mark ix. 43–49). Hence it is the calling of the Christian to offer his life as the burnt-offering of love and of the Spirit under God's leading, not willfully, but willingly, in accordance with the symbolic representation of sacrifice.

THE OFFERINGS OF BLOOD, THE GREAT SIN-OFFERINGS, TRESPASS-OFFERINGS AND SACRIFICES OF EXPIATION.

With some commentators the offerings by fire retreat in just the degree in which the offerings of blood become prominent; with others the offerings by fire and those of blood are equally prominent.

Blood is the symbol of life and the soul; hence the positive statement of the Lord concerning life and death (Lev. xvii. 11). But the offering of blood expresses the giving up of the sinful life to God through the death decreed by God, which is the wages of sin.

The gradations in the movement of the sacrificial blood towards the mercy-seat in the Holy of Holies mark the solemn progress from devoted suffering of death to real atonement. The blood of the burnt-offering remained in the court; it was sprinkled upon the altar. The blood of the lesser sin-offering was partly poured upon the brazen altar and partly put upon the horns of the same altar. This appears to be the regulation also for the trespass-offering.

The greater sin-offerings, the offerings for the priest who had sinned, or for the whole congregation, seem to be the especial offerings of blood. In these only a part of the blood is poured out on the brazen altar; the other part was carried into the sanctuary, and not only were the horns of the golden altar touched with it, but the priest was to sprinkle of this blood seven times towards the curtain before the Holy of Holies. With what reserve and timidity is the hopeful longing after the perfected typical atonement expressed in this act (ch. iv. 1–21).

On the great day of atonement the blood of atonement came into the Holy of Holies. First, Aaron must atone for himself with the blood of the bullock by significant symbolical sprinklings (ch. xvi. 14). Then he must atone for the sanctuary, because it, in a typical sense, is answerable for the uncleanness of the children of Israel and for their transgression, that is, this sacrifice was to supplement the imperfection of all ritual atonements, and by that point prophetically to the true sacrifice.

PEACE-OFFERINGS.

These offerings which are divided into the three classes, of thanksgiving and praise-offerings, of offerings because of vows, and of offerings of prosperity or contentment (ch. vii.), have little in common with the offerings by fire or the offerings of blood. The fat on the intestines, the two kidneys with their fat, and the caul upon the liver were to be burned. The blood was sprinkled on the altar round about. The priest received his portion of the flesh as well as of the meal-offering, of which a part was burned on the altar. The remainder was for the offerer and his friends to feast upon. The thank or praise-offering was to be held as especially sacred. None of it was to be left till the next day. This occasioned the calling in of poor guests. Both the other offerings might remain for a feast on the second day, but not on the third. All remains of the peace-offerings were to be burned; they were thus distinguished from common feasts. These individual solemn offerings point to the festival offerings in a wider sense. Festival-offerings in a wider sense are those in which communion with God is celebrated. The first general festival-offering is the Passover, the offering of communion with God through redemption; the second general festival-offering ap-

pears at the extraordinary solemnization of the legislation on Sinai (Ex. xxiv. 11), and was continued by ordinance in the new meal-offering at Pentecost (Lev. xxiii. 16), and then in the weekly offering of the show-bread, which was brought every Sabbath in golden dishes according to the number of the tribes of Israel (Ex. xxv. 30; Lev. xxiv. 5, 6; Num. iv. 7; 1 Sam. xxi. 6). The burnt offerings of usual worship were always attended by their meal and drink-offerings (Lev. xxiii.). Besides these meal and drink-offerings of usual worship, there were also the special meal and drink-offerings.

THE CONCRETE FORMS OF OFFERINGS.

The originally simple or elementary forms of offerings become concrete forms of offerings through the religious idea. In the bloody offerings man brings to Jehovah his possession; in the unbloody, the meal and drink-offerings, he brings the support of life. The best of his possessions and the best of his food are the expressions of the devotion of his whole being, with all that he possesses and enjoys. Hence each offering is, to a certain extent, an epitome of all the other offerings. This universality appears most plainly in that offering, which is the foundation of all the rest, the Passover lamb. The great fire-offering, or burnt-offering, which forms the centre of all offerings, is supplemented by various kinds of meal-offerings, which are again supplemented by oil, salt and incense. But since the meal-offering in great part was given to the priest, it became a peace-offering, except the meal-offering of the priest. The drink-offering is peculiarly an expression of this totality, for it was not drunk in the temple-enclosure, but was poured out on the altar. On the contrary, in the Passover, the cup is the centre of the feast. Even in the great sin-offering, the chief parts of which were burned without the camp, as a cherem, besides the expiation by sprinkling of the blood, the fat of the animal was made a burnt-offering; but of the lesser sin-offerings and trespass-offerings a part was taken as food for the priest. Besides the concrete acts of sacrifice, the elementary forms are also represented; the meal-offering with the drink-offering in the show-bread, the fire-offering in the daily burnt-offering, the peace-offering in the slaughtering of animals for food before the tabernacle finally the cherem in theocratic capital punishment. Over the offering rose the offering of incense as the symbol of prayer.

It is plain from the distinct expressions of the Holy Scriptures (Ps. cxli. 2; Rev. viii. 4) that the offering of incense upon the golden altar is a symbolical and typical representation of the sacrifice of prayer. The basis of the incense-offering is the incense of the offerings which rose from the sacrificial fires, "the sweet savor," Eph. v. 2, particularly of the burnt-offering. There was no burnt-offering without incense, for no consecration to God is complete without a life of prayer, and this life of prayer was the soul of the offering. Hence it is placed in a class by itself, in the incense-offering on the altar of incense (Ex. xxx. 7, 10). And for this reason also it accompanies the various offerings, the meal-offering and drink-offering (Lev. ii. 16), and the offering of show-bread (Lev. xxiv. 7). Finally the offering of incense appears most prominently in connection with the offering on the great day of atonement. Then the high-priest was to envelop himself in the Holy of Holies in a cloud of incense lest he die (Lev. xvi. 13). Thus the offering of incense constantly pointed towards the spiritualization of the offering, that is, from the law to prophecy.

THE ORGANISM OF SACRIFICIAL WORSHIP.

All the various phases are contained in the Passover-offering. The fact is important, that in the offering of the Passover the father of the family acted as priest. The idea of the universal priesthood therefore is the foundation of all the offerings, and this proves that the office of the priesthood was only a legal and symbolical representation of the whole people.

The atoning blood, with which the door-posts of the house were smeared, was the most important part of the Passover-offering. On one side of this was the cherem, the slaying of the first-born of the Egyptians; on the other side was the peace or thank-offering of which the family partook in the Passover meal. On the one side were the slaughterings of animals for food before the tabernacle and the use of them in the meal at home; on the other, the

legal cherem of theocratic capital punishment extended in the death-bringing curse which, with the fall, came upon all men. The most important part of the Passover was concluded by the burning of the remains of the feast.

From this basis are developed the various divisions of the offerings, to be united again in the single apex of the great offering of atonement in connection with the feast of tabernacles. By this apex Old Testament offerings point beyond themselves, making a plain distinction by means of the goats between pardonable sin and unpardonable sin, which was given over to the wilderness and Azazel.*

Between the basis and the apex of the offerings are found their numerous divisions. We distinguish between initiative, that is, offerings at times of consecration, and those expressive of communion, and offerings at times of restoration, with a parallel distinction between ordinary and extraordinary offerings. The distinction between bloody and unbloody offerings, or meal offerings, belongs to the offerings expressive of communion. The meal-offerings and drink-offerings may be regarded as the best expression of communion. They are connected with the burnt-offerings. One of the chief distinctions is found between the usual offerings in the worship of the congregation and the casual offerings. On the other hand there is a correspondence between the prohibition of unclean animals and that of some unbloody objects (honey, leaven).

1. OFFERINGS AT TIMES OF CONSECRATION.

1. The covenant-offering consisting of burnt-offerings and thank-offerings (Ex. xxiv. 5) performed by young men from the people; 2. The heave-offering, or tax for the building of the tabernacle (Ex. xxxv. 5); 3. The anointing of the tabernacle, its vessels, and the priests (Ex. xl.: Lev. viii.); 4. The offerings at the consecration of the priests, consisting of the sin-offering, the burnt-offering, and the offering of the priest for thanksgiving (Lev. viii.), and, in connection with these, the offerings of the people as priests (Lev. ix. 3; ch. xv.); 5. The offerings of the princes, as heads of the state and leaders in war, for the temple-treasury (Num. vii. 1; the offerings at the consecration of the Levites (Num. viii. 6); the offerings for the candlestick and the table of show-bread (Lev. xxiv.).

2. OFFERINGS EXPRESSIVE OF COMMUNION.

a. Continual Offerings in the Temple by the Congregation.

1. Daily offerings (the fire never to be put out, Lev. vi. 13).
2. Sabbath-offerings.
3. Passover. Daily offerings for seven days. The sheaf of first-fruits, Lev. xxiii.
4. Pentecost. The wave-loaves. A burnt-offering of seven lambs, two young bullocks, one ram, a he-goat for a sin-offering, two he-lambs for a thank-offering.
5. Day of Atonement, the great Sabbath on the tenth day of the seventh month, Lev. xxiii. The atoning offering of this day plainly belongs to the restorative offerings. The feast of tabernacles on the fifteenth of the seventh month. Daily offerings for seven days from Sabbath to Sabbath. Fruits, branches of palm-trees, green boughs.

By the sabbatic year and year of jubilee the symbolic offerings pass into figurative ethical acts (Lev. xxv.). So also the tithes form a transition from the law of worship to the civil law, or rather indicate the influence of ecclesiastical law in the state.

Offerings expressive of communion, closely considered, are those from which the priests received their portion as food. Of these the principal was the show-bread; then the meal-offerings and various other offerings.

* [The author, together with many commentators, regards the word *asasel*, which occurs only in Lev. xvi. 8, 10, 26 as a proper name. Its position of antithesis to "Jehovah" lends some color to this assumption. But with equal exactness of philology, it may be a common noun, meaning "removal," or "utter removal." If we assume it to be a proper name, we enter into difficulties of interpretation that are insuperable: if we take it as a common noun, the meaning and interpretation are very plain and simple.—H. O.]

b. Individual, Casual and Free-will Offerings expressive of Communion.

The centre between the preceding and this division is formed by the Passover, supplemented by the little Passover (Num. ix.), which was at the same time universal and individual. Connected with it in universality is the offering of the Nazarite (Num. vi. 13 f., burnt-offering, sin-offering, thank-offering).

In the middle stands the burnt-offering.

On one side of the burnt-offering stand the peace-offerings, of three kinds.

a. Offerings in payment of vows.

b. Thank-offerings.

c. Offerings of prosperity.

Beyond these were the slaughtering of animals for food before the tabernacle, which bore some similarity to a sacrifice, and marked the food of flesh as a special gift from God. On the other side of the burnt-offering stand the sin-offerings and trespass-offerings, of three kinds.

a. Sin-offerings.

b. Trespass-offerings, related to trespasses that became sin.

c. Trespass-offerings in the strict sense.

Beyond these was the curse, the cherem. The transition to the cherem was formed by the burnings without the camp, as of the great sin-offerings, and particularly of the red heifer from which the water for sprinkling was prepared (Num. xix.).

3. RESTORATIVE OFFERINGS, RESTORING COMMUNION.

The series of these offerings, which were preceded by purification, begins with the offering of women after child-birth (Lev. xii.). This was followed by the offering of the healed leper and the offering for houses cleansed of leprosy (Lev. xiii. and xiv.). All offerings of restoration culminate in the mysterious offering of the great day of atonement (Lev. xvi.). To the casual offerings of this kind belong the offering of jealousy and the water causing the curse (Num. v. 12 f); the offering of a Nazarite made unclean by contact with a dead body (Num. vi. 10); the water mingled with the ashes of a red heifer (Num. xix.). The cherem serves to distinguish the capital punishment with which those who sinned with uplifted hand were threatened, from the offerings for atonement of those who sinned unwittingly, in order to restore the purity of the people. Death is threatened against all conscious opposition to the law, whether of omission or of commission; the symbolic, significant putting away from the congregation of the living.

The common offerings, the wave-offering and heave-offering, the tithes for the offerings, and the supply of the oil for the light are closely connected with the life of the Israelite congregation, in which everything becomes an offering, the first-fruits of the field, the first-born of the house, the tithes of the harvest, the host for war. The extraordinary offerings exhibit the tendency of the offering towards a realization in the ideal offering. The Passover and the offerings at times of consecration, the offerings of the Nazarite, the offering of the red heifer, and even the offering of jealousy, were designed to exhibit the ideal host of God. The offering of atonement, of all the offerings in this class, encloses within itself the most complete types.

THE MATERIAL OF THE OFFERINGS AND THE CORRESPONDENCE OF THE OFFERING TO THE GUILT.

The chief of these is the Passover-lamb according to the legal conditions (Ex. xii.). The burnt-offering was to consist of a male animal without blemish (Lev. i. 2). For spiritual worship there was required the manly spirit of positive consecration (Rom. xii. 1). Even when the offerer brought a sheep or a goat it must be a male (Lev. i. 10). But the poor, instead of these, might bring doves or young pigeons. The sin-offering of the anointed priest, as well as that of the whole congregation, was a young bullock. The sin-offering of

a prince must be a male; when from the flock, it must be a he-goat. On the other hand, one of the common people might offer a female, a she-goat; a very important scale of responsibility for transgressions. The transgression of the high-priest was equivalent to the transgression of the whole congregation, and greater than the transgression of a prince.

For the simple trespass-offering the least was required, a female of the flock, sheep or goat; or, when from the poor, two doves or young pigeons; and, if he was not able to get these, he might bring the tenth of an ephah of fine flour. But, for trespass-offerings, which were ordained for great transgressions, a ram must be brought, and in addition to the restoration of that which was unjustly acquired, the fifth part of the same must be given. This tax is uniform as respects affairs of the Church, religious laws and private property. In peace-offerings it was optional with the offerer to offer an animal of the herd or of the flock, male or female, provided that it was entirely without blemish. The meal-offerings consisted of fine flour, uncooked, or baked, or roasted, with the accompanying oil and frankincense and salt. Honey and leaven were prohibited.

At the consecration of Aaron and his sons, at the beginning of the eight days of consecration, a bullock was offered as a sin-offering and a ram as a burnt-offering; in addition to these, a ram of consecration (Lev. viii. 22) and "out of the basket of unleavened bread that was before the Lord" "one unleavened cake, one cake of oiled bread and one wafer;" and at the end of the eight days there was offered a young calf as a sin-offering and a ram as a burnt-offering. The congregation of Israel also offered a he-goat as a sin-offering, and a calf and a lamb of a year old as a burnt offering. And, as expressive of the estimation of the priesthood by the congregation, they offered a bullock and a ram as a thank-offering. Even on the great day of atonement the high-priest must first atone for himself with a young bullock as a sin-offering and a ram as a burnt-offering. But the congregation, as a confession of their subordinate and less responsible spiritual position, offered two he-goats as a sin-offering, and a ram as a burnt-offering.

THE RITUAL OF THE OFFERINGS.

For the ritual of the Passover, see this Comm., Matt. xxvi. 17–30. For the ritual of the offerings generally, we refer to works on archæology and our exegesis. The duties of the offerer were: 1. The right choice of the animal; 2. To bring it to the priest in the court of the tabernacle; 3. To lay his hand upon the head of the animal as the expression of his making the animal the typical substitute of his own condition and intention; 4. To slay the animal; 5. To take off the skin. The duties of the officiating priest were: 1. The reception of the blood and the sprinkling of it; 2. The lighting of the fire on the altar; 3. The burning of the animal, and with this, 4. Cleansing the altar and keeping the ashes clean. Specially to be marked are: 1. The gradations of the burning; 2. The gradations of the sprinkling of the blood; 3. The gradations of the solemnity of the feast; 4. The gradations of the cherem.

THE PORTIONS OF THE OFFERINGS FOR THE PRIESTS.

The greater part of the meal-offerings was given to the priest; but his own meal-offering he must entirely burn up Lev. vi. 23. The flesh of the sin-offerings (except the great sin-offering of a priest or of the whole congregation, Lev. vi. 20) was given to the priest who performed the sacrifice; only the holy could eat it in a holy place Lev. vi. 27. and the same was true of the trespass-offering, Lev. vii. 7; comp. the directions concerning the meal-offering, ver. 9. Of the burnt-offering the priest received the skin, Lev. vii. 8. Of the meal-offerings connected with the peace-offerings the priest received his portion, Lev. vii. 14. Of the thank-offering he received the breast and the right shoulder, Lev. vii. 31, 33. These portions of the offerings could support only those priests who officiated in the temple, not their families, or the priests who were not officiating. Their support they received under the ordinance respecting payments in kind, particularly the tithes paid by the people.

THE STRICTNESS OF THE RITUAL OF THE OFFERINGS AS THE EXPRESSION OF THE DISTINCTNESS AND IMPORTANCE OF THE DOCTRINE OF THE OFFERINGS.

As respects the Passover, it is to be remarked, that the law threatened death to those who should in the seven days of unleavened bread eat bread that was leavened, and thus typically obliterate the dividing line between light and darkness. The significance of the unleavened bread is the separation of the life of the Israelites from the worldly, heathen, Egyptian life. Leaven is also excluded from the meal-offerings, not because in itself it represents the unclean and the evil (see this Comm., Matt. xiii.), for at Pentecost two leavened loaves were offered upon the altar, Lev. xxiii. 17, but because in the holy food all participation in the common worldly life even of Israel should be avoided. Thus too honey is stringently prohibited from the meal-offering, probably as an emblem of Paradise, which was typified by Canaan, the land flowing with milk and honey; and so it was an expression of the fact, that in Paradise offerings should cease, Lev. ii. 11. The assertion that leaven and honey were prohibited, because of their quality of fermentation, is at variance with the permission of wine. The portion of the meal-offerings accruing to the priests were to be eaten only by them in the temple-enclosure; for it represented communion with the Lord. There was also a decided prohibition against eating of the thank-offering on the third day after it was offered, Lev. vii. 18. Also no unclean person should eat of the flesh of the offering, nor should one eat of the flesh of an offering which had become unclean; it must be burned with fire. A sacred feast of two days might easily become secularized by the third day. The Passover-lamb must be eaten on the first day. There was also a stringent provision that those about to be consecrated as priests should during the consecration remain seven days and nights before the door of the tabernacle, Lev. viii. 35. The sons of Aaron, Nadab and Abihu, were smitten with death because they brought strange fire on their censers before the Lord. The service in the sanctuary excluded all self-moved and purely human excitation; and for this reason the sons of Aaron were to drink neither wine nor any strong drink during service in the sanctuary on pain of death. There was also a stringent provision that the high-priest when he went into the Holy of Holies should surround himself with a cloud of incense lest he die. The atonement was perfected only in the atmosphere of prayer, Lev. xvi. Even over the common slaughtering of animals for daily food there was the threat of death. Unthankful enjoyment of the gifts of God was punished with death, Lev. xvii. 4; and so with the eating of blood, Lev. xvii. 10, 11. Besides, not only must the offerer be typically pure, and offer only that which was typically pure, but there was the constantly repeated requirement that the animal must be without blemish and in exact accordance with the requirements of gender and age.

Eating blood was forbidden because it bore the life, the life of the flesh, Lev. xvii. 10. The fat also of beasts fit for sacrifice was appointed for sacrifice; it belonged to the Lord, Lev. iii. 17; vii. 23, 26; xvii. 6. As respects the offering for atonement particularly, we must refer to the exegesis. The special point to be marked is the distinction between this offering as the culmination of all purifications and of the series of festivals.

The typical contrast between clean and unclean, on which all the laws of purifications rest, is of great significance. See the treatise of Sommer in the synopsis of the literature. Uncleanness was the ground for all exclusions from the holy congregation, and delivering over to the unholy world without. Cleanness was the warrant of adhesion to the holy congregation. The particular means of purification was lustration, the theocratic type which developed into the prophetic idea of sprinkling with clean water, into John's baptism, and finally into Christian baptism.

The heathen having been previously circumcised might by lustration become a member of the theocratic congregation, and gradually, under the influence of this fact, the court of the Israelites was enlarged for a court of the Gentiles.*

* [If by "lustration" the author means sprinkling, that was ordained only in certain specified cases for those already within the congregation, *i. e.*, at the cleansing of the leper, Lev. xiv.; at the consecration of the Levites, Numb. viii. 7, and at the cleansing of the Israelites made unclean by touching a dead body, Numb. xix.—H. O.]

Corresponding to the classification of clean and unclean men was that of clean and unclean animals. The conceptions of the Pharisees concerning washing with unclean hands as well as the antiquated ideas of Peter, Acts x., show us how the idea of cleanness, as well as the idea of the law itself, might become materialized. It is not unimportant that the first form of uncleanness, the uncleanness of a woman in childbirth, appears as a fruit of the excess of natural life. With this excess of life correspond diseases. Among unclean animals are found, on the one side, those most full of life; on the other side, those which creep. Cleanness by cleansing in water is only negative holiness; it became positive only through sacrifice. For holiness has two sides: separation from the unholy world and consecration to the service and fellowship of the holy God. On the laws of purification see JOACHIM LANGE, *Mosaisches Licht und Recht*, p. 673 f. That all the holy observances are connected with that requiring purity of blood, and consequently of the relations of the sexes, is undeniably of great significance. Concerning the forbidden degrees of intermarriage we must refer to the exegesis and the works on this subject, especially to those of SPOENDLI and THIERSCH. We must also mention the noble codex of theocratic duties of humanity, Lev. xix. It is only in the light of these laws of humanity that the punitive laws, Lev. xx., are rightly seen. They are in the service of ideal humanity not less than the others. The theocratic sanctity of the priest, Lev. xxi., is quite another picture of life, like the sanctity of the priest after Gregory VII. and during the Middle Ages.

We must refer to the Exegesis and an abundant literature respecting the ordinances of the beautiful festivals of Israel, and respecting the special emphasis of the sanctity of the light in Jehovah's sanctuary and the prophetic and typical Jubilee of the year of Jubilee. The antithesis of the proclamation of the blessing and the curse assures us, that here we are dealing with realities which must continue though the religious interpretation of them should entirely cease. The law's estimate of the vow points to the sphere of freedom, in which everything is God's own, committed to the conscientious keeping of man.

NUMBERS.

The most important points in the first section of the book of Numbers are the following: 1. The typical significance of the Israelite army; 2. The significance of the service of the Levites with the army and in the tabernacle; 3. Rules for preserving the camp holy; 4. The offering of jealousy and the water which brought the curse, or the hindrances of married life in the holy war; 5. The vow of the Nazarite, or the significance of the self-denying warriors in the holy war; 6. The free-will offerings of the princes (chief men and rich men); 7. The care of the sanctuary; 8. Worship in the wilderness and God's guidance of the host, ch. ix.; 9. The signals of war and of peace, the trumpets.

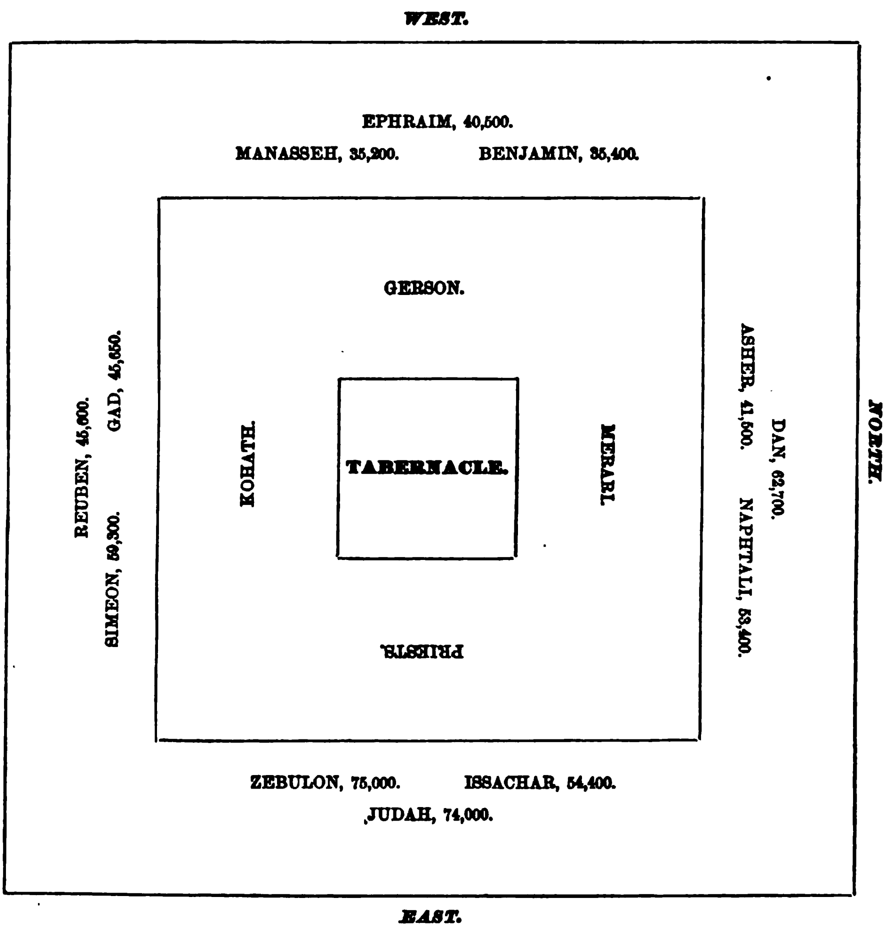
After the commencement of the march we are brought to see the sinfulness of God's host, their transgressions and punishments in their typical significance; especially the home-sickness for Egypt; the seventy elders to encourage the people as a blessing in this distress. Against this blessing stands in contrast their calamity in eating the quails. Mixed marriage on its bright side, ch. xii. Concerning the spies, the abode in Kadesh, the rebellion of Korah and his company, the significance of the mediation of Aaron and of his staff that blossomed, of the rights of the priests and Levites, the ashes of the red heifer, and the failure of Moses at the water of strife, we must refer to the Exegesis.

For our views with respect to the second departure from Kadesh, which we trust will serve to correct some errors, we must refer to the exegetical sections on the King of Arad, the passage of the brooks of Arnon, the over-estimated prophecies of Balaam, the great danger of Israel's addiction to a worship of lust, and especially the revision of the views concerning the stations of the march, ch. xxxiii.

The second census of the people illustrates the necessity and value of theocratic statistics. The daughters of Zelophehad form a station in the history of the development of the rights of women—rights which had been greatly marred by sin. The ordering of the festivals in the book of Numbers shows us that the solemn festivals are also social festivals, and that they are of great significance in the life of the people and in the state. The subordination of the authority of woman in respect to the family, to domestic offerings, to external affairs,

is of special significance for our times when woman has well-nigh freed herself. Concerning the war for vengeance on the Midianites, we must also refer to the Exegesis. The treatment of the tribes of Reuben, Gad, and the half tribe of Manasseh was a master-piece of theocratic policy, as well as a strong testimony to the great blessing of the nation's unity. The Old Testament limits and enclosure of the law by the boundaries of Canaan is also a testimony against the claims of the absolute supremacy of the law. Concerning the legal significance of the free cities, see the Exegesis. The close of this book which treats of the state significantly protects the rights of the tribes, and illustrates a doctrine of signal importance for churches, states and nationalities in strong contrast with the notion of old and new Babel that the uniformity of the world is the condition and soul of the unity of the world.

The plan of encampment will be seen by the following sketch:



This, despite severe criticism, proves itself by certain marks to be a very ancient record. Benjamin is separated from Judah, and is under the leading of Ephraim. Nothing is said of a division of the tribe of Manasseh, and its position is far from that of Reuben and Gad. Ephraim appears as one of the smaller tribes.

The abundant care for the poor in Israel has been treated at length by ZELLER, Superintendent of the School for the Poor in Beuggen, in the *Monatsblatt von Beuggen*, August, 1845, No. 8. On Kadesh see TUCH on Gen. xiv. in *Zeitschrift der deutschen morgenländischen*

Gesellschaft, 1847, p. 179 f. Also see the articles on Kadesh in HERZOG'S *Encyclopædie* and SCHENKEL'S *Bibellexicon*. The most important works on the Book of Numbers are quoted as occasion requires; G. D. KRUMMACHER; MENKEN, *Die eherne Schlange;* HENGSTENBERG, *Balaam;* RIEHM, *et al.* See also DANZ, *Universalwörterbuch*, p. 699. WINER, I., p. 202.

THEOLOGICAL LITERATURE OF THE THREE BOOKS.

See this Comm., Indexes of the Literature in Introduction to Gen. and to Matt.; HEIDEGGER, *Enchiridion*, p. 15; WALCH, *Biblioth.* iv. 487; WINER, 134 ff., 202; *Appendix*, p. 27–31; DANZ, p. 745 ff.; Suppl. p. 81; HARTWIG'S *Tabellen*, p. 29; HAGENBACH, pp. 186, 199; Works by J. J. HESS, KUINOEL, G. L. BAUER, DE WETTE, JOST, LEO, BERTHEAU, EWALD, LENGERKE and others. Later, BUNSEN'S *Bibelwerk*, DÆCHSEL'S *Bibelwerk*, BRESLAU, DUELFER. Comprehensive treatises on the three books are found in histories of Old Testament religion, of the kingdom of God and in compendiums of biblical theology. We must also include in this list the writings of JOSEPHUS, PHILO, ORIGEN, EUSEBIUS, JEROME and others which refer to this subject.

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EXODUS.

THE SECOND BOOK OF MOSES.

(וְאֵלֶּה שְׁמוֹת; Ἔξοδος: *Exodus.*)

THE PROPHETICO-MESSIANIC THEOCRACY—OR THE GENESIS, REDEMPTION AND SANCTIFICATION OF THE COVENANT PEOPLE.

FIRST DIVISION: MOSES AND PHARAOH.

THE TYPICALLY SIGNIFICANT REDEMPTION OF ISRAEL OUT OF HIS SERVITUDE IN EGYPT AS PRELIMINARY CONDITION OF AND PREPARATION FOR THE ESTABLISHMENT OF THE TYPICAL KINGDOM OF GOD (THE THEOCRACY) BY MEANS OF THE MOSAIC LEGISLATION—OR THE THEOCRATIC FOUNDATION FOR THE LEGISLATION OF ALL THE THREE BOOKS.

CHAPTERS I.—XVIII.

FIRST SECTION.

The Genesis of the Covenant People of Israel, of their Servitude, and of the Foretokens of their Redemption as one people. An analogue of the Development of Mankind as a unit, of their Corruption and the Preparation for their Salvation. The calling of Moses and his twofold Mission to his people and to Pharaoh.

CHAPS. I.—VII. 7.

A.—GROWTH AND SERVITUDE OF THE ISRAELITES IN EGYPT—AND PHARAOH'S PURPOSE TO DESTROY THEM.

CHAP. I. 1–22.*

1 Now these *are* the names of the children of Israel which [who] came into
2 Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi,
3, 4 and Judah; Issachar, Zebulun, and Benjamin; Dan, and Naphtali, Gad and
5 Asher. And all the souls that came out of the loins of Jacob were seventy souls;
6 for [and] Joseph was in Egypt *already*. And Joseph died, and all his brethren,
7 and all that generation. And the children of Israel were fruitful, and increased
abundantly, and multiplied, and waxed exceeding mighty, and the land was filled
8 with them. Now [And] there arose a new king over Egypt which [who] knew not
9 Joseph. And he said unto his people, Behold, the people of the children of Israel
10 *are* more and mightier than we. Come on [Come], let us deal wisely [prudently[1]] with them, lest they multiply, and it come to pass that, when there falleth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 10. נִתְחַכְּמָה. Lange, Gesenius, Arnheim, and Philippson, translate this *überlisten*, "outwit." But the Hithp. form occurs, besides here, only in Eccl. vii. 16, and there has the signification proper to the Hithpael, *viz.*, to deem one's-

* [The Authorized Version is followed in the translation from the Hebrew, except that "Jehovah" is everywhere substituted for "the LORD." In other cases, where a change in the translation is thought to be desirable, the proposed emendation is inserted in brackets.—TR.]

out any war [when a war occurreth], they join also [they also join themselves] unto
our enemies, and fight against us, and *so* get them up [and go up] out of the
11 land. Therefore they did set [And they appointed] over them taskmasters, to
afflict them with their burdens; and they built treasure-cities [store-cities] for Pha-
12 raoh, Pithom and Raemses. But the more [lit., And as] they afflicted them the
more [lit., so] they multiplied and grew [spread]. And they were grieved because
13 of [horrified in view of] the children of Israel. And the Egyptians made the chil-
14 dren of Israel to serve with rigor. And they made their lives bitter with hard
bondage [service] in mortar and in brick, and in all manner of service in the field;
all[2] their service wherein they made them serve *was* [which they laid on them]
15 with rigor. And the king of Egypt spake to the Hebrew midwives (of
which [whom] the name of one *was* Shiphrah, and the name of the other Puah),
16 And he said, When ye do the office of a midwife to [When ye deliver] the He-
brew women, and see *them* [then look] upon the stools; if it *be* a son, then ye
17 shall kill him; but, if it *be* a daughter, then she shall live. But the midwives
feared God, and did not as the king of Egypt commanded, but [and] saved the
18 men-children alive. And the king of Egypt called for the midwives, and said unto
19 them, Why have ye done this thing, and have saved the men-children alive? And
the midwives said unto Pharaoh,[3] Because the Hebrew women *are* not as the Egyp-
tian, for they *are* lively [vigorous], and are delivered ere the midwives come in
20 unto them [before the midwife cometh in unto them, they are delivered]. There-
fore [And] God dealt well with the midwives, and the people multiplied, and waxed
21 [grew] very mighty. And it came to pass, because the midwives feared God, that
22 he made them houses [households]. And Pharaoh charged all his people, saying,
Every son that is born ye shall cast into the river, and every daughter ye shall
save alive.

self wise, to act the part of a wise man. Here, therefore, it is better to render it in nearly the same way.—תִּקְרֶאנָה, a plural verb with a singular subject. Knobel, following the Samaritan version (תקראנו), translates *wird uns treffen*, "shall befall us." But there is no need of this assumption of a corrupt text. See Ewald, *Ausf. Gram.*, § 191 c.—Tr.]

[2] [Ver. 14. Lange, with many others, takes אֵת here as a preposition, meaning "together with," "besides," and supplies "other" before "service." Grammatically this is perhaps easier than to take it (as we have done) as the sign of the Acc. But it requires us to supply the word on which the whole force of the clause depends.—Tr.]

[3] [Ver. 19. Lange translates, unaccountably, אֶל־פַּרְעֹה as being equivalent to a genitive: *die Hebammen des Pharaoh*, "Pharaoh's midwives."—Tr.]

EXEGETICAL AND CRITICAL.

Vers. 1–7. Fulfillment of the promise, Gen. xlvi. 8. Also fulfillment of the prediction of suffering for the descendants of Abraham, Gen. xv. 18.

Vers. 2–4. The names of the children are given according to the rank of the mothers. So Gen. xxxv. 23-26.

Ver. 5. The small number of seventy souls (*vid.* Gen. xlvi. 27) who entered Egypt, illustrates the wonderful increase. At the exodus 600,000 men, besides children, *etc.* *Vid.* ch. xii. 87. On the terms denoting increase, יִרְבּוּ פָּרוּ יִשְׁרְצוּ see Gen. i. 28; viii. 17.

Ver. 8. **A new king.**—וַיָּקָם has a special significance. He rose up, as a man opposed to the previous policy. The LXX. translate חָדָשׁ by ἕτερος. Josephus and others inferred the rise of a new dynasty.—**Who knew not Joseph,** *i. e.*, cared nothing for his services and the results of them, the high regard in which his people had been held.

Vers. 9, 10. "They are greater and stronger than we," says despotic fear. "Come, let us be more prudent (more cunning) than they," is the language of despotic craftiness and malice. Despotic policy adds, that in case of a war the people might join the enemy. A danger to the country might indeed grow out of the fact that the Israelites did not become Egyptianized. The power of Israelitish traditions is shown especially in the circumstance that even the descendants of Joseph, though they had an Egyptian mother, certainly became Jews. Perhaps it was dislike of Egyptian manners which led the sons of Ephraim early to migrate towards Palestine, 1 Chron. vii. 22. An honorable policy would, however, have provided means to help the Jews to secure a foreign dwelling-place.

Ver. 11. **Taskmasters.**—The organs of oppression and enslavement. "That foreigners were employed in these labors, is illustrated by a sepulchral monument, discovered in the ruins of Thebes, and copied in the Egyptological works of Rosellini and Wilkinson, which represents laborers, who are not Egyptians, as employed in making brick, and by them two Egyptians with rods, as overseers; even though these laborers may not be designed to represent Israelites, as their Jewish features would indicate" (Keil). See also Keil's reference to Aristotle and Livy,

(p. 422)* on the despotic method of enfeebling a people physically and mentally by enforced labor. **Store-cities.**—For the harvests. See Keil (p. 422) on Pithom (Gr. Πάτουμος, Egypt. Thou, Thoum), situated on the canal which connects the Nile with the Arabian gulf. Raemses, the same as Heroopolis.

Ver. 12. Horror is the appropriate designation of the feeling with which bad men see the opposite of their plans wonderfully brought about. Hengstenberg: *Sie hatten Ekel vor ihnen.* "They were disgusted at them." But this was the case before. On קוּץ see the lexicons.

Vers. 13, 14. Aggravation of the servitude. Two principal forms of service. Brickmaking for other buildings, and field labor. The bricks were hardened in the hot Egyptian sun; the field labor consisted especially in the hard work of irrigating the soil.

Vers. 15–18. Second measure. Resort to brutal violence, but still concealed under demoniacal artifice. Probably there was an organized order of midwives, and the two midwives mentioned were at their head.—**He said unto them.**—And again: **he said.** He tried to persuade them, and at last the devilish command came out—probably secret instructions like those of Herod, to kill the children in Bethlehem.—**Over the bathing-tub.** [So Lange.—Tr.]. Knobel and Keil assume a figurative designation of the vagina in the phrase הָאָבְנָיִם, referring to Jer. xviii. 3. Since the child is generally born head first, there is only a moment from the time when the sex can be recognized to the use of the bathing-tub. On the various interpretations, comp. the lexicons and the *Studien und Kritiken*, 1834, S. 81 ff.,† *etc.* A heathenish way, all over the world, of killing the males and forcing the women and girls to accommodate themselves to the mode of life of the murderers.

Ver. 19. "With this answer they could deceive the king, since the Arab women bear children with extraordinary ease and rapidity. See Burckhardt, *Notes on the Bedouins and Wahabis*, I., p. 96; Tischendorf, *Reise* I., p. 108," (Keil).

Vers. 20, 21. **God built them houses.**—He blessed them with abundant prosperity. According to Keil, the expression is figurative: because they labored for the upbuilding of the families of Israel, their families also were built up by God. Their lie, which Augustine excuses on the ground that their fear of God outweighed the sinfulness of the falsehood, seems, like similar things in the life of Abraham, to be the wild utterance of a state of extreme moral exigency, and is here palliated by a real fact, the ease of parturition.

Ver. 22. Now at last open brutality follows the failure of the scheme intervening between artifice and violence. On similar occurrences in profane history, see Keil.‡ Probably also this command was paralyzed, and the deliverance of Moses by the daughter of Pharaoh might well have had the effect of nullifying the king's command; for even the worst of the heathen were often terrified by unexpected divine manifestations.

* [Aristotle, Polit. v. 9; Livy, Hist. i. 56, 59. The references to Keil conform to the translation published by the Clarks, Edinburgh. But the translations, when given here, are made directly from the original, and from a later edition than that from which the Edinburgh translation was made.—Tr.].

† [An article by Prof. Rettig. There is, however, still another article on the same subject in the same volume of this periodical, p. 641 sqq., by Redslob. The principal views on this vexed phrase are these: (1) That אָבְנָיִם, being the same word as is used (and elsewhere only used) in Jer. xviii. 3, of a potter's wheel, must denote the same thing; or, rather, the seat on which the potter sits, this being adapted to the use of a parturient woman. (2) That it means bathing-tub, the dual form being accounted for by the supposition that a cover belonged to it. (3) That it is derived from אָפַן, in the sense of *turn*, and refers to the *pudenda* of the parturient, from which the child is, as it were, turned forth, like the vessel from the potter's wheel. (4) That the word, being radically the same as אֹבֶן, and being in the dual, may be used for the *testiculi* of the male child. (5) That אָבְנָיִם, from אָפַן, may mean *kinds, sexes.* (6) That being derived from אָבַן, in the sense of to *separate* (and so a *stone* is that which is separated from a rock), it means *the two distinctions* (so Meier, *Studien und Kritiken*, 1842, p. 1050). It is obvious to remark that, in order to determine the sex of the child, the thing to be looked at is not the bathing-tub, or the stool, or any part of the mother. This consideration is almost, if not quite, conclusive against the first three interpretations. But it is perhaps useless to hope for a complete solution of the meaning of the phrase.—Tr.].

‡ [Probably a slip of the pen for Knobel. See his commentary on Exodus, p. 9, in the *Kurzgefasstes exegetisches Handbuch zum alten Testament.*—Tr.].

B.—THE BIRTH AND MIRACULOUS PRESERVATION OF MOSES. HIS ELEVATION AND FIDELITY TO THE ISRAELITES. HIS TYPICAL ACT OF DELIVERANCE AND APPARENTLY FINAL DISAPPEARANCE. GOD'S CONTINUED PURPOSE TO RELEASE ISRAEL.

Chap. II. 1–25.

1 And there went a man of the house of Levi, and took *to wife* a [the] daughter of
2 Levi.[1] And the woman conceived and bare a son; and when she [and she] saw
him, that he *was a* goodly *child* [*was* goodly, and] she hid him three months.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֶת, disregarded by the most of the commentators, is noticed by Glaire, who remarks that it "may imply that this daughter, named Jochebed (vi. 20) was the only one of the family of Levi still living, or the only one of that house who was then marriageable." According to vi. 20, and Num. xxvi. 59, Jochebed was Levi's own daughter; she may have been

3 And when she could not longer hide him, she took for him an ark of bulrushes, and
daubed it with slime [bitumen] and with pitch, and put the child therein; and she
4 laid *it* in the flags [sedge] by the river's brink. And his sister stood afar off, to
5 wit [in order to learn] what would be done to him. And the daughter of Pharaoh
came down to wash *herself* [bathe] at the river; and her maidens walked along by
the river's side; and when she [and she] saw the ark among the flags [sedge,
6 and] she sent her maid to fetch it [maid, and she fetched it]. And when she had
opened *it* she [And she opened *it*, and] saw the child, and behold, the babe [a boy]
wept [weeping]. And she had compassion on him, and said, This *is one* of the He-
7 brews' children. Then said his sister [And his sister said] to Pharaoh's daughter,
Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the
8 child for thee? And Pharaoh's daughter said unto her, Go. And the maid went
9 and called the child's mother. And Pharaoh's daughter said unto her, Take this
child away, and nurse it for me, and I will give *thee* thy wages. And the woman
10 took the child and nursed it. And the child grew, and she brought him unto Pha-
raoh's daughter, and he became her son. And she called his name Moses: and she
11 said, Because I drew him out of the water. And it came to pass in those days when
Moses was grown [that Moses grew up], that [and] he went out unto his brethren,
and looked on their burdens; and he spied [saw] an Egyptian smiting an [a] He-
12 brew, *one* of his brethren. And he looked [turned] this way and that way, and
when he [and he] saw that *there was* no man [man, and] he slew the Egyptian
13 and hid [buried] him in the sand. And when he [And he] went out the second
day [day, and] behold, two men of the Hebrews [two Hebrew men] strove together
[were quarreling]; and he said to him that did the wrong [to the guilty one],
14 Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a
judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And
15 Moses feared, and said, Surely *this* [the] thing is known. Now when [And] Pha-
raoh heard this thing, [thing, and] he sought to slay Moses. But [And] Moses
fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down
16 [dwelt[2]] by a [the] well. Now the priest of Midian had seven daughters; and they
17 came and drew *water*, and filled the troughs to water their father's flock. And the
shepherds came and drove them away; but Moses stood up and helped them, and
18 watered their flock. And when they came to Reuel their father, he said, How *is it*
19 *that* ye are [Wherefore have ye] come so soon to-day? And they said, An Egyp-
tian delivered us out of the hand of the shepherds, and also drew *water* enough[3]
20 for [drew *water* for] us, and watered the flock. And he said unto his daughters, And
where *is* he?[4] why *is* it *that* ye have [why then have ye] left the man? call him, that
21 he may eat bread. And Moses was content [consented[5]] to dwell with the man;

an only daughter. Still it is possible that אֶת, though almost always used only before a *definite* object, is here used as in xxi. 28. "If an ox gore a man (אֶת־אִישׁ) or a woman (אֶת־אִשָּׁה)." Comp. EWALD's *Kritische Grammatik*, § 318, Note (a).—TR.].

[2] [Ver. 15. Whether the second וַיֵּשֶׁב means "and he sat down," or "and he dwelt," is not easily determined. It seems unnatural that the word should have two meanings in the two consecutive sentences, although undoubtedly it is elsewhere freely used in both senses. If, moreover, the writer meant to say that Moses, while dwelling in Midian, once happened to be sitting by the well, and so became acquainted with Reuel's daughters, he would probably not have used the Future with the Vav consecutive, but rather the Perfect, or the Participle. Comp. Ewald, *Ausführl. Gr.*, § 341 *a*.—TR.].

[3] [Ver. 19. וְגַם־דָּלֹה דָלָה. Lange translates: *Auch hat er anhaltend geschöpft*, "Also he kept drawing," as if the Inf. Abs. followed, instead of preceding דָלָה. There is no reason for assigning to the Inf. Abs. here any other than its common use, *viz.*, to emphasize the meaning of the finite verb. Nor does the rendering of the A. V., "drew water enough," quite reproduce its force. The daughters of Reuel evidently thought it would have been a remarkable occurrence if Moses had only defended them from the shepherds. But more than this: "he even *drew* for us."—TR.].

[4] [Ver. 20. וְאַיּוֹ. Kalisch renders, "Where then is he?" Correctly enough, so far as the sense is concerned; but unnecessarily deviating from the more literal rendering in the A. V., which exactly expresses the force of the original.—TR.].

[5] [Ver. 21. וַיּוֹאֶל. Glaire insists that in all the passages where יָאַל occurs, even where it has the meaning "to be foolish," the radical meaning is "to venture." Most lexicograhpers assume a separate root for the signification, which it has in Niph., "to be foolish." Meier (*Wurzelwörterbuch*), however, reduces all the significations to that of "opening" or "being open," from the root אול — חָלַל. But better, with Fürst, to assume two roots, and make the radical signification of this one to be "to resolve, determine." This covers all cases. *e. g.* Gen. xviii. 27, "I have resolved." *i. e.*, undertaken. Judg. i. 27, "The Canaanites determined to dwell." In cases like the one before us, and 2 Kings v. 23; Judg. xix. 6, the resolution, being the result of persuasion, is a *consent*.—TR.].

22 and he gave Moses Zipporah his daughter. And she bare *him* a [bare a] son, and
he called his name Gershom, for he said, I have been a stranger [A sojourner have
23 I been] in a strange land. And it came to pass in process of time [lit. in those
many days], that the king of Egypt died; and the children of Israel sighed by rea-
son of the bondage [service], and they cried; and their cry[6] came up to God by rea-
24 son of the bondage [service]. And God heard their groaning, and God remembered
25 his covenant with Abraham, with Isaac, and with Jacob. And God looked upon
the children of Israel, and God had respect unto *them* [lit. knew *them*[7]].

[6] Ver. 23. שַׁוְעָתָם "cry for help"—a different root from that of the verb וַיִּזְעָקוּ.—Tr.]

[7] [Ver. 25. Lange translates: *Und Gott sah an die Kinder Israels, und als der Gottheit war's ihm bewusst (er durchschaute sie und ihre Situation).* "And God looked on the children of Israel, and it was known by Him as the Godhead (He saw through them and their situation)." This translation seems to be suggested by the emphatic repetition of אֱלֹהִים. But better to find the emphatic word in וַיֵּדַע "God *knew* (them)," *i. e.*, had a tender regard for them—a frequent use of יָדַע Comp. Ps. cxliv. 3. Or, simply, "God knew," leaving the object indefinite, as in the Hebrew.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And there went.**—הָלַךְ, according to Keil, serves to give a pictorial description. Inasmuch as the woman had already borne Miriam and Aaron, it would mislead us to take the word in this sense. The expression properly means that he had gone; he had, in these dangerous times which, to be sure, at Aaron's birth had not yet reached the climax (he was three years older than Moses) taken the step of entering the married state.—The descent of these parents from the tribe of Levi is remarked. Energetic boldness had distinguished it even in the ancestor (Gen. xlix. 5; Ex. xxxii. 26; Deut. xxxiii. 8). Although originally not without fanaticism, this boldness yet indicated the qualities needed for the future priesthood.

Ver. 2. She recognized it as a good omen, that the child was so fair (טוֹב ἀστεῖος LXX.; *vid.*, Heb. xi. 23), Josephus traces this intuition of faith, which harmonized with the maternal feeling of complacency and desire to preserve his life, to a special revelation. But this was here not needed.

Ver. 3. The means of preservation chosen by the parents is especially attributed to the daughter of Levi. It is all the more daring, since in the use of it she had, or seemed to have, from the outset, the daughter of the child-murderer in mind. The phrase תֵּבָה designates the box as a *miniature ark*, a ship of deliverance. On the paper-reed, *vid.* WINER, *Real-wörterbuch*, II., p. 411. The box, cemented and made water-tight by means of asphalt and pitch, was made fast by the same reed out of which it had been constructed. This extraordinarily useful kind of reed seems by excessive use to have become extirpated.

Ver. 4. **And his sister.**—Miriam (xv. 20). The sagacious child, certainly older than Aaron, early showed that she was qualified to become a prophetess (xv. 20) of such distinction that she could afterwards be puffed up by it.

Ver. 5. "The daughter of Pharaoh is called Θέρμουθις (Josephus *et al.*) or Μέρρις. . . . The bathing of the king's daughter in the open stream is contrary indeed to the custom of the modern Mohammedan Orient, where this is done only by women of low rank in retired places (Lane, Manners and Customs, p. 336, 5th ed.), but accords with the customs of ancient Egypt (comp. the copy of a bathing-scene of a noble Egyptian woman, with four female attendants, in Wilkinson, *Ancient Egyptians*, Vol. III., Plate 417), and besides is perhaps connected with the notion held by the ancient Egyptians concerning the sacredness of the Nile, to which even divine honors were paid (*vid.* HENGSTENBERG, *Egypt and the Books of Moses*, p. 113), and with the fructifying, life-preserving power of its waters." (Keil).

Ver. 6. The compassion of Pharaoh's daughter towards the beautiful child led her to adopt him; and when she did so, making him, therefore, prospectively an Egyptian, she did not need, we may suppose, to educate him "behind the king's back" [as Keil thinks.—Tr.]. We might rather assume that this event more or less neutralized the cruel edict of the king.

Ver. 9. Nor is it to be assumed that the daughter of Pharaoh had no suspicion of the Hebrew nationality of the mother. How often, in cases of such national hostilities, the feelings of individual women are those of general humanity in contradistinction to those of the great mass of fanatical women.

Ver. 10. **She brought him unto Pharaoh's daughter.**—The boy in the meantime had drunk in not only his mother's milk, but also the Hebrew spirit, and had been intrusted with the secret of his descent and deliverance. Legally and formally **he became her son,** whilst he inwardly had become the son of another mother; and though she gave him the Egyptian name, "Mousheh," *i. e.*, saved from the water (Josephus II., 9, 6), yet it was at once changed in the mind of Divine Providence into the name "Mosheh;" the one taken out became the one taking out. (Kurtz). For other explanations of the name, *vid.* Gesenius, Knobel, Keil. Thus the Egyptian princess herself had to bring up the deliverer and avenger of Israel, and, by instructing him in all the wisdom of Egypt, prepare him both negatively and positively for his vocation.

Ver. 11. **When Moses was grown.**—Had become a man. According to Acts vii. 23, and therefore according to Jewish tradition, he was then forty years old. He had remained true to his destination (Heb. xi. 24), but had also learned, like William of Orange, the Silent, to restrain himself, until finally a special occasion caused

the flame hidden in him to burst forth. An Egyptian smote **one of his brethren.**—This phrase suggests the ebullient emotion with which he now decided upon his future career.

Ver. 12. That Moses *looked this way and that way* before committing the deed, marks, on the one hand, the mature man who knew how to control his heated feeling, but, on the other hand, the man not yet mature in faith; since by this act, which was neither simple murder nor simple self-defence, and which was not sustained by a pure peace of conscience, he anticipated Divine Providence. It cannot be attributed to "a carnal thirst for achievement" [Kurtz]; but as little can it be called a pure act of faith; although the illegal deed, in which he was even strengthened by the consciousness of being an Egyptian prince (as David in his sin and fall might have been misled by feeling himself to be an oriental despot) was a display of his faith, in view of which Stephen (Acts vii.) could justly rebuke the unbelief of the Jews. *Vid.* more in Keil, p. 431.

Ver. 14. The Jew who thus spoke was a representative of the unbelieving spirit of which Stephen speaks in Acts vii.

Ver. 15. The Midianites had made a settlement not only beyond the Elanitic Gulf near Moab, but also, a nomadic branch of them, on the peninsula of Sinai. These seem to have remained more faithful to Shemitic traditions than the trading Midianites on the other side, who joined in the voluptuous worship of Baal. "Reuel" means: Friend of God. He does not seem, by virtue of his priesthood, to have had princely authority.

Ver. 16. **By the well.**—A case similar to that in which Jacob helped Rachel at the well, Gen. xxix.

Ver. 18. On the relation of the three names, Reuel, Jethro (iii. 1) and Hobab (Num. x. 29) *vid.* the commentaries and Winer. The assumption that חֹתֵן, used of Hobab, means brother-in-law, but used of Jethro ("preference," like Reuel's name of dignity "friend of God") means father-in-law, seems to be the most plausible. Jethro in years and experience is above Moses; but Hobab becomes a guide of the Hebrew caravan through the wilderness, and his descendants remain among the Israelites. *Vid.* also Judg. iv. 11 and the commentary on it.

Ver. 22. **Gershom.**—Always a sojourner. So he lived at the court of Pharaoh, so with the priest in Midian. Zipporah hardly understood him (*vid.* iv. 24). As sojourner he passed through the wilderness, and stood almost among his own people. Yet the view of Canaan from Nebo became a pledge to him of entrance to a higher fatherland.

Ver. 23. Also the successor of the child-murdering king continued the oppression. But God heard the cry of the children of Israel. He remembered his covenant, and looked into it, and saw through the case *as God.*

C.—THE CALL OF MOSES. HIS REFUSAL AND OBEDIENCE. HIS ASSOCIATION WITH AARON AND THEIR FIRST MISSION TO THE PEOPLE OF ISRAEL.

Chapters III., IV.

1 Now Moses kept [was pasturing] the flock of Jethro his father-in-law, the priest
of Midian; and he led the flock to the back side of [behind] the desert, and came
2 to the mountain of God, *even* to Horeb. And the angel of Jehovah appeared unto
him in a flame of fire out of the midst of a [the] bush; and he looked, and behold,
3 the bush burned with fire, and the bush *was* not consumed. And Moses said, I
will now turn aside [Let me turn aside] and see this great sight, why the bush is
4 not burnt. And when Jehovah saw that he turned aside to see, God called unto
him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am*
5 I. And he said, Draw not nigh hither; put off thy shoes from off [from] thy feet,
6 for the place whereon thou standest *is* holy ground. Moreover [And] he said, I
am the God of thy father, the God of Abraham, the God of Isaac, and the God of
7 Jacob. And Moses hid his face, for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people which [who] *are* in Egypt,
and have heard their cry by reason of[1] their taskmasters; for I know their sorrows;
8 And I am come down to deliver them out of the hand of the Egyptians, and to
bring them up out of that land unto a good land, and a large, unto a land flowing

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. מִפְּנֵי may be rendered more literally "from before," the people being represented as followed up in their work by the taskmasters.—Tr.]

with milk and honey, unto the place of the Canaanites, and the Hittites, and the
9 Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore
behold, the cry of the children of Israel is come unto me, and I have also seen the
10 oppression wherewith the Egyptians oppress them. Come now therefore and I will
send thee unto Pharaoh, that thou mayest bring forth [and bring thou forth] my
11 people, the children of Israel, out of Egypt, And Moses said unto God, Who *am*
I, that I should go unto Pharaoh, and that I should bring forth the children of
12 Israel out of Egypt? And he said, Certainly I will be with thee, and this *shall*
be a [the] token unto thee that I have sent thee: When thou hast brought [bring-
13 est] forth the people out of Egypt, ye shall serve God upon this mountain. And
Moses said unto God, Behold, *when* I come unto the children of Israel, and shall
say unto them, The God of your fathers hath sent me unto you; and they shall say
14 to me, What is his name? What shall I say unto them? And God said unto
Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel,
15 I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou
say unto the children of Israel, Jehovah, God [the God] of your fathers, the God
of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this
is my name forever, and this *is* my memorial unto all generations [lit. to genera-
16 tion of generation]. Go and gather the elders of Israel together, and say unto
them, Jehovah, God [the God] of your fathers, the God of Abraham, of Isaac, and
of Jacob hath appeared unto me, saying, I have surely visited [looked upon] you,
17 and *seen* that [and that] which is done to you in Egypt. And I have said, I will
bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the
Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,
18 unto a land flowing with milk and honey. And they shall [will] hearken to thy
voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt,
and ye shall say unto him, Jehovah, God [the God] of the Hebrews, hath met[2] with
us, and now let us go, we beseech thee, three days' journey into the wilderness, that
19 we may sacrifice to Jehovah our God. And I am sure [know] that the king of
20 Egypt will not let you go, no [even] not[3] by a mighty hand. And I will stretch
out my hand, and smite Egypt with all my wonders which I will do in the midst
21 thereof; and after that he will let you go. And I will give this people favor in
the sight of the Egyptians; and it shall come to pass that, when ye go, ye shall not
22 go empty. But [And] every woman shall borrow [ask] of her neighbor and of
her that sojourneth in her house jewels [articles] of silver and jewels [articles] of
gold and raiment [garments]; and ye shall put *them* upon your sons and upon your
daughters; and ye shall spoil the Egyptians.

CHAP. IV. 1 AND Moses answered and said, But, behold, they will not believe me,
nor hearken unto my voice; for they will say, Jehovah hath not appeared unto
2 thee. And Jehovah said unto him, What *is* that [this] in thine [thy] hand? And he
3 said, A rod. And he said, Cast it on the ground. And he cast it on the ground,
4 and it became a serpent; and Moses fled from before it. And Jehovah said unto
Moses, Put forth thy hand, and take it by the tail. And he put forth his hand,
5 and caught it, and it became a rod in his hand: That they may believe that Je-
hovah, God [the God] of their fathers, the God of Abraham, the God of Isaac, and
6 the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto
him, Put now thine [thy] hand into thy bosom. And he put his hand into his bo-
7 som; and when he took it out, behold, his hand *was* leprous as snow. And he said,
Put thine [thy] hand into thy bosom again. And he put his hand into his bosom
again, and plucked [took] it out of his bosom, and behold, it was turned again as

[2] [Ver. 18. נִקְרָה is taken by Rosenmüller, after some of the older versions, as = נִקְרָא, *vocatur super nos.* But, as Winer remarks, *ita tamen intolerabilis tautologia inest in verbis* "אֱלֹהֵי הָעִבְרִים." The LXX. translate προσκέκληται ἡμᾶς,—which makes better sense, but is grammatically still more inadmissible, as נִקְרָה is thus made = קָרָא.—TR.]

[3] [Ver. 19. וְלֹא is rendered by the LXX., Vulg., Luther, and others, "unless." But this is incorrect. The more obvious translation may indeed seem to be inconsistent with the statement in the next verse, "after that he will let you go." But the difficulty is not serious. We need only to supply in thought "at first" in this verse.—TR.]

8 his *other* flesh. And it shall come to pass, if they will not believe thee, neither
[nor] hearken to the voice of the first sign, that they will believe the voice of the
9 latter sign. And it shall come to pass, if they will not believe also [even] these
two signs, neither [nor] hearken unto thy voice, that thou shalt take of the water
of the river, and pour *it* upon the dry *land;* and the water which thou takest out
10 of the river shall become blood upon the dry *land.* And Moses said unto Jehovah,
O my Lord, [O Lord], I *am* not eloquent [lit. a man of words], neither heretofore,
nor since thou hast spoken unto thy servant; but [for] I *am* slow of speech [mouth]
11 and of a slow [slow of] tongue. And Jehovah said unto him, Who hath made
man's mouth? or who maketh the [maketh] dumb, or deaf, or the seeing [or see-
12 ing], or the blind? [or blind?] Have [Do] not I, Jehovah? Now therefore go, and
13 I will be with thy mouth, and teach thee what thou shalt say. And he said, O my
14 Lord [O Lord], send, I pray thee, by the hand *of him whom* thou wilt send. And
the anger of Jehovah was kindled against Moses, and he said, *Is* not Aaron, the Le-
vite, thy brother? I know [Do I not know Aaron, thy brother, the Levite,] that he
can speak well?[4] And also, behold, he cometh forth to meet thee, and when he seeth
15 thee, he will be glad in his heart. And thou shalt speak unto him, and put words
[the words] in his mouth; and I will be with thy mouth, and with his mouth, and
16 will teach you what ye shall do. And he shall be thy spokesman [shall speak for
thee] unto the people, and he [it] shall be, *even* [*that*] he shall be to thee instead of
17 [for] a mouth, and thou shalt be to him instead of [for a] God. And thou shalt
18 take this rod in thine [thy] hand, wherewith thou shalt do signs [the signs]. And
Moses went, and returned to Jethro [Jether] his father-in-law, and said unto him,
Let me go, I pray thee,[5] and return unto my brethren which [who] *are* in Egypt,
and see whether they be [are] yet alive. And Jethro said to Moses, Go in peace.
19 And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men
20 are dead which [who] sought thy life. And Moses took his wife, and his sons, and
set them [made them ride] upon an [the] ass, and he returned to the land of Egypt.
21 And Moses took the rod of God in his hand. And Jehovah said unto Moses, When
thou goest to return into Egypt, see that thou do all those wonders before Pharaoh
which I have put in thy hand [consider all the wonders which I have put in thy
hand, and do them before Pharaoh]; but I will harden his heart that he shall [and
22 he will] not let the people go. And thou shalt say unto Pharaoh, Thus saith
23 Jehovah, Israel *is* my son, *even* my first-born. And I say [said][6] unto
thee, Let my son go that he may serve me; and if thou refuse [and thou didst
24 refuse][6] to let him go: behold, I will slay thy son, *even* thy first-born. And it came
25 to pass by the way in the inn, that Jehovah met him, and sought to kill him. Then
[And] Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it*
at his feet, and said, Surely a bloody husband [a bridegroom of blood]

[4] [CHAP. IV. Ver. 14. We have ventured to follow the Vulg., Luther, Cranmer, the Geneva Version, De Wette, Glaire, and Kalisch, in this rendering; for, though grammatically the reading of the A. V. is more natural, yet it is difficult to see the force of the question, "Is not Aaron thy brother?" Fürst, Arnheim, and Murphy, try to avoid the difficulty by rendering, "Is there not Aaron, thy brother, the Levite?" *etc.* This, however, is putting in what is not in the original. Bush, following Rashi, translates, "Is not Aaron thy brother, the Levite?" and understands the question to intimate that, in consequence of Moses' reluctance to obey the divine commission, the priesthood, which otherwise would have been conferred on him, will be given to Aaron. As nothing is said about the priesthood, it is hard to see how the phrase "the Levite," at this time, before any priesthood had been established, could have been understood in this way. Knobel, translating in the same way, understands it as pointing forward to the duty of the priests to give public instruction. But the same objection lies against this, as against the previous explanation; Moses was a Levite as much as Aaron was. Lange, translating also the same way, understands the meaning to be: Aaron is a more genuine Levite than Moses. But in this case the definite article is quite out of place; and even without it such a thought would be very obscurely expressed. Keil, following Baumgarten, finds the significance of the question in the etymological meaning of לֵוִי, *viz.*, to join, associate one's-self to. This certainly has the advantage of suggesting a reason for the use of the phrase "the Levite," which on other theories seems to be superfluous. But the definite article is out of place on this hypothesis also. Besides, as the special point here is Aaron's ability to *talk*, the notion of *association* is not just the one needed to be suggested by the term, to say nothing of the subtlety of the mode of conveying either conception.—TR.].

[5] [Ver. 18. אֵלְכָה־נָּא is not to be understood as a request, as the A. V. seems to imply, especially by the phrase, "I pray thee," which corresponds to נָא. We have exactly the same form in iii. 3, where Moses said אָסֻרָה־נָּא, "I will turn aside," or, "Let me turn aside."—TR.].

[6] [Ver. 23. וָאֹמַר and וַתְּמָאֵן are most naturally to be rendered as preterites. It is very doubtful whether וַתְּמָאֵן can be taken as protasis to the following clause. The translation of the A. V. and of others, seems to have been prompted by the idea that this is the opening message to Pharaoh. But the threat to kill the first-born was in reality the last one made. The declaration, ver. 21, covers all the first part of the efforts of Moses to secure the deliverance of the people. In spite of all the plagues and signs, Pharaoh "will not let the people go." Therefore (ver. 22) Moses is to make his final appearance, and threaten the death of the first-born because of Pharaoh's *past* refusal to obey.—TR.].

26 *art* thou to me. So [And] he [*i. e.*, Jehovah] let him go [desisted from him]; then she
27 said, A bloody husband [A bridegroom of blood] *thou art*, because of the circumcision.
And Jehovah said to Aaron, Go into [to] the wilderness to meet Moses. And he went,
28 and met him in the mount of God, and kissed him. And Moses told Aaron all
the words of Jehovah who had sent him [with which he had charged him][7], and all
29 the signs which he had commanded him. And Moses and Aaron went, and gath-
30 ered together all the elders of the children of Israel. And Aaron spake all the
words which Jehovah had spoken unto Moses, and did the signs in the sight of the
31 people. And the people believed, and when they heard[8] that Jehovah had visited
the children of Israel, and that he had looked upon their affliction, then they
bowed their heads [bowed down], and worshipped.

[7] [Ver. 28. שָׁלַח may take a double accusative, as *e. g.* in 2 Sam. xi. 22; 1 Kings xiv. 6. As Kalisch observes, "the usual translation, *who had sent him*, is languid in the extreme."—Tr.].

[8] [Ver. 31. Knobel, following the reading ἐχάρη, of the LXX., would change וַיִּשְׁמְעוּ into וַיִּשְׂמְחוּ. There seems to be strong reason for the change. The people, according to the present text, seem to believe, before hearing. Moreover, we have, as Knobel points out, another almost unmistakable instance of the same error. The narrative in 2 Kings xx. 13 is identical with that in Isa. xxxix. 2, with the exception that the first passage has וַיִּשְׁמַע where the second has וַיִּשְׂמַח. The LXX. has here, too ἐχάρη in both cases. In reference to 2 Kings xx. 13, Keil says that "וַיִּשְׁמַע seems to be an error of transcription for וַיִּשְׂמַח," though he says of Knobel's conjecture concerning the verse before us, that it is "without ground." If we adopt the amended reading, we translate, "and they rejoiced because Jehovah had visited," *etc.*—Tr.].

EXEGETICAL AND CRITICAL.

Ver. 1. "Jethro's residence therefore was separated from Horeb by a wilderness, and is to be sought not north-east, but south-east of it. For only by this assumption can we easily account for the two-fold fact that (1) Moses, in his return from Midian to Egypt, again touches Horeb, where Aaron, coming from Egypt, meets him (iv. 27), and that (2) the Israelites, in their journey through the wilderness, nowhere come upon Midianites, and in leaving Sinai the ways of Israel and of the Midianite Hobab separate" (Keil). *Horeb* here is used in the wider sense, embracing the whole range, including Sinai, so that the two names are often identical, although Horeb, strictly so called, lay further north.—**Mountain of God.**—According to Knobel, it was a sacred place even before the call of Moses; according to Keil, not till afterwards, and is here named according to its later importance. But there must have been something which led the shepherd Moses to drive his flock so far as to this mountain, and afterwards to select Sinai as the place from which to give the law. The more general ground for the special regard in which this majestic mountain-range is held is without doubt the reverence felt for the mountains of God in general. The word הַמִּדְבָּר might be taken as=*pasture*, and the passage understood to mean that Moses, in profound meditation, forgetting himself as shepherd, drove the flock far out beyond the ordinary pasture-ground. Yet Rosenmüller observes: "On this highest region of the peninsula are to be found the most fruitful valleys, in which also fruit trees grow. Water in abundance is found in this district, and therefore it is the refuge of all the Bedouins, when the lower regions are dried up." Tradition fixes upon the Monastery of Sinai as the place of the thorn-bush and the calling of Moses.

Ver. 2. **The Angel of Jehovah.**—According to ver. 4, it is Jehovah Himself, or even God Himself, Elohim.*—**The Bush.**—Representing the poor Israelites in their low estate in contrast with the people that resemble lofty trees, Judg. ix. 15. According to Kurtz, the flame of fire is a symbol of the holiness of God; according to Keil, who observes that God's holiness is denoted by light (*e. g.* Isa. x. 17), the fire is rather, in its capacity of burning and consuming, a symbol of purifying affliction and annihilating punishment, or of the chastening and punitive justice of God. But this is certainly not the signification of the sacrificial fire on the altar of burnt-offering, the "holy" fire, or of the fiery chariot of Elijah, or of the tongues of fire over the heads of the apostles on the day of Pentecost. Fire, as an emblem of the divine life, of the life which through death destroys death, of God's jealous love and authority, has two opposite sides: it is a fire of the jealous love which visits, brings home, purifies, and rejuvenates, as well as a fire of consuming wrath and judgment. This double signification of fire manifests itself especially also in the northern mythology.

* [See a full discussion on the Angel of Jehovah in the Commentary on Genesis, p. 386 sqq., where the view is maintained that this Angel is Christ himself. This is perhaps the current opinion among Protestants. But the arguments for it, plausible as they are, are insufficient to establish it. The one fatal objection to it is that the New Testament nowhere endorses it. When we consider how the New Testament writers seem almost to go to an extreme in finding traces of Christ in the Old Testament writings and history, it is marvellous (if the theory in question is correct) that this striking feature of the self-manifestation of God in the Angel of Jehovah should not once have been used in this way. Hengstenberg indeed quotes John xii. 41, where Isaiah is said to have seen Christ. But the reference is to Isa. vi. 1, where not the Angel of Jehovah, but Jehovah himself, is said to have been seen. But, what is still more significant, when Stephen (Acts vii. 30) refers to this very appearance of the angel in the bush, he not only does not insinuate that the angel was Christ, but calls him simply "an angel of the Lord." Moreover, just afterwards he quotes Deut. xviii. 15 as Moses' prophecy of Christ, showing that he was disposed to find Christ in the Mosaic history. Other objections to the identification of the Angel of Jehovah with Christ might be urged; but they are superfluous, so long as this one remains unanswered.—Tr.]

That light has the priority over fire, Keil justly observes. While then the fire here may symbolize the Egyptian affliction in which Israel is burning, yet the presence of Jehovah in the fire signifies not something contrasted with it, meaning that he controls the fire, so that it purifies, without consuming, the Israelites; but rather the fire represents Jehovah himself in His government, and so the oppression of the Egyptians is lifted up into the light of the divine government. This holds also prophetically of all the future afflictions of the theocracy and of the Christian Church itself. The Church of God is to appear at the end of the world as the last burning thorn-bush which yet is not consumed.

"The אֵל קַנָּא is אֵשׁ אֹכְלָה (Deut. iv. 24) in the midst of Israel (Deut. vi. 15)." Keil.

Vers. 3-5. **Turn aside.**—Comp. Gen. xix. 2. —**Moses, Moses.**—Comp. Gen. xxii. 11. An expression of the most earnest warning and of the deepest sense of the sacredness and danger of the moment. The address involves a two-fold element. First, Moses must not approach any nearer to Jehovah; and, secondly, he must regard the place itself on which he is standing as holy ground, on which he must not stand in his dusty shoes. The putting off of the shoes must in general have the same character as the washing of the feet, and is therefore not only a general expression of reverence for the sacred place and for the presence of God, like the taking off of the hat with us, but also a reminder of the moral dust which through one's walk in life clings to the shoes or feet, *i. e.* of the venial sins on account of which one must humble himself in the sacred moment. On the custom of taking off the shoes in the East upon entering pagodas, mosques, *etc.*, see Keil, p. 439.

Ver. 6. **Of thy father.**—The singular doubtless comprehends the three patriarchs as first existing in Abraham.* Moses, in his religion of the second revelation, everywhere refers to the first revelation, which begins with Abraham; and thus the name of Jehovah first acquires its new specific meaning. The revelation of the law presupposes the revelation of promise (Rom. iv.; Gal. iii.).—**And Moses covered his face.**—In addition to the two commands: draw not nigh, put off thy shoes, comes this act, as a voluntary expression of the heart. Vid. 1 Kings xix. 13. "Sinful man cannot endure the sight of the holy God" (Keil). Also the eye of sense is overcome by the splendor of the manifestation which is inwardly seen, somewhat as by the splendor of the sun. Vid. Rev. i.

Ver. 8. **I am come down.**—Comp. Gen. xi. 5. *A good land, i. e.* a fruitful. *A large land, i. e.* not hemmed in like the Nile Valley. *Flowing, i. e.* overflowing with milk and honey; rich, therefore, in flowers and flowery pastures. On the fruitfulness of Canaan, comp. the geographical works.—**Into the place.**—More particular description of the land. *Vid.* Gen. x. 19; xv. 18.

Ver. 11. **And Moses said unto God.**—He who once would, when as yet he ought not, now will no longer, when he ought. Both faults, the rashness and the subsequent slowness, correspond to each other. Moses has indeed "learned humility in the school of Midian" [Keil]; but this humility cannot be conceived as without a mixture of dejection, since humility of itself does not stand in the way of a bold faith, but is rather the source of it. After being forty years an unknown shepherd, he has, as he thinks, given up, with his rancor, also his hope. Moreover, he feels, no doubt, otherwise than formerly about the momentous deed which seems to have done his people no good, and himself only mischief, and which in Egypt is probably not forgotten. As in the Egyptian bondage, the old guilt of Joseph's brethren manifested itself even up to the third and fourth generation, so a shadow of that former rashness seems to manifest itself in the embarrassment of his spirit.

Ver. 12. The promise that God will go with him and give success to his mission is to be sealed by his delivering the Israelites, bringing them to Sinai, and there engaging with them in divine service, *i. e.*, as the expression in its fullness probably means, entering formally into the relation of worshipper of Jehovah. The central point of this worship consisted, it is true, afterwards in the sacrificial offerings, particularly the burnt offering, which sealed the covenant. This first and greatest sign involves all that follow, and is designed for Moses himself; with it God gives his pledge of the successful issue of the whole. It must not be overlooked that this great promise stands in close relation to the great hope which is reviving in his soul.

Ver. 13. It is very significant, that Moses, first of all, desires, in behalf of his mission, and, we may say, in behalf of his whole future religious system, to know definitely the name of God. The name, God, even in the form of El Shaddai, was too general for the new relation into which the Israelites were to enter, as a people alongside of the other nations which all had their own deities. Though he was the only God, yet it was necessary for him to have a name of specific significance for Israel; and though the name Jehovah was already known by them, still it had not yet its unique significance, as the paternal name of God first acquired its meaning in the New Testament, and the word "justification," at the Reformation. Moses, therefore, implies that he can liberate the people only in the name of God; that he must bring to them the religion of their fathers in a new phase. שֵׁם expresses not solely "the objective manifestation of the divine essence" [Keil], but rather the human apprehension of it. The objective manifestation cannot in itself be desecrated, as the name of God can be.

Ver. 14. Can it be that אהיה אשר אהיה means only "I am He who I am?" that it designates only the absoluteness of God, or God as the Eternal One? We suppose that the two אהיה's do not denote an identical form of existence, but the same existence in two different future times. From future to future I will be the same—the same in visiting and delivering the people of God, the faithful covenant-God, and, as such, radically different from the constant variation in the representations of God

* [More naturally, Moses' own father, or his ancestors in general. So Keil, Knobel, Murphy, Kalisch.—Tr.]

among the heathen. This his consciousness is the immediate form of his name; transposed to the third person, it is Jehovah. Hence also the expression: "the God of Abraham, the God of Isaac, and the God of Jacob," is equivalent in meaning. When the repetition of this name in ch. vi. is taken for another account of the same fact, it is overlooked that in that case the point was to get an assurance that the name "Jehovah" would surpass that of "Almighty God"—an assurance of which Moses, momentarily discouraged, was just then in need.*

Ver. 15. **My name forever.**—Forward into all the future, and backward into all the past (זִכְרִי).

Vers. 16-18. Moses is to execute his commission to Pharaoh not only in the name of Jehovah, but also in connection with the elders of Israel, in the name of the people. The expression "elders" denotes, it is true, primarily the heads of tribes and families, but also a simple, patriarchal, legal organization based upon that system.—**Now let us go three days' journey.** The phrase נֵלֲכָה־נָּא is diplomatically exactly suited to the situation. Strictly, they have a perfect right to go; but it is conditioned on Pharaoh's consent. Knobel says: "The delegates, therefore, were to practice deception on the king." This is a rather clumsy judgment of the psychological process. If Pharaoh granted the request, he would be seen to be in a benevolent mood, and they might gradually ask for more. If he denied it, it would be well for them not at once, by an open proposal of emancipation, to have exposed themselves to ruin, and introduced the contest with his hardness of heart, which the guiding thought of Jehovah already foresaw. Moses knew better how to deal with a despot. Accordingly he soon increases his demand, till he demands emancipation, vi. 10; vii. 16; viii. 25; ix. 1, 13; x. 3. From the outset it must, moreover, have greatly impressed the king, that the people should wish to go out to engage in an act of divine service; still more, that they should, in making their offering, desire to avoid offending the Egyptians, viii. 26. But gradually Jehovah, as the legitimate king of the people of Israel, comes out in opposition to the usurper of His rights, ix. 1 sq. Moses, to be sure, even during the hardening process, does not let his whole purpose distinctly appear; but he nevertheless gives intimations of it, when, after Pharaoh concedes to them the privilege of making an offering in the country, he stipulates for a three days' journey, and, in an obscure additional remark, hints that he then will still wait for Jehovah to give further directions.

Ver. 19. **Even not by a mighty hand.**—Although God really frees Israel by a mighty hand. Pharaoh does not, even after the ten plagues, permanently submit to Jehovah; therefore he perishes in the Red Sea.

Ver. 20. Announcement of the miracles by which Jehovah will glorify Himself.

Ver. 21. Announcement of the terror of the Egyptians, in which they will give to the Israelites, upon a modest request for a loan, the most costly vessels (Keil: "jewels"). The announcement becomes a command in xi. 2 sq. On the ancient misunderstanding of this fact, *vid.* Keil, p. 445 sq., and the references to Hengstenberg, Kurtz, Reinke; also Commentary on Genesis, p. 29. "Egypt had robbed Israel by the unwarranted and unjust exactions imposed upon him; now Israel carries off the prey of Egypt. A prelude of the victory which the people of God will always gain in the contest with the powers of the world. Comp. Zech. xiv. 14" (Keil).*

Chap. iv. 1. Four hundred years of natural development had succeeded the era of patriarchal

* [Comp. Introduction to Genesis, p. 111 sqq. From so bald a term as "He is" or "He will be" (the exact translation of יְהֹוָה, or rather of יִהְוֶה), one can hardly be expected to gather the precise notion intended to be conveyed. We doubt, however, whether, if we are to confine the conception to any one of those which are suggested by the sentence: "I am He who I am," we should be right in understanding, with Lange, immutability as the one. This requires the second verb to refer to a different time from the first, for which there is no warrant in the Hebrew. Quite as little ground is there for singling out the notion of *eternity* as the distinctive one belonging to the name. *Self-existence* might seem more directly suggested by the phrase; but even this is not expressed unequivocally. Certainly those are wrong who *translate* יְהֹוָה uniformly "the Eternal." The word has become strictly a proper name. We might as well (and even with more correctness) always read "the supplanter" instead of "Jacob," and "the ewe" instead of "Rachel."—There can be little doubt, we think, that Von Hofmann (*Schriftbeweis* I., p. 86) has furnished the clue to the true explanation. The comparison of other passages in which there is the same seemingly pleonastic repetition of a verb as in our verse ought to serve as a guide. Especially Ex. xxxiii. 19: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." It is true that Lange attempts to interpret this expression in accordance with his interpretation of the phrase now before us; but he stands in opposition to the other commentators and to the obvious sense of the passage, which evidently expresses the *sovereignty* of God in the exercise of his compassion. Comp. Ex. iv. 13; 2 Kings viii. 1, and perhaps Ezek. xii. 25. By this pleonastic expression, and then by the emphatic single term, "He is," is denoted *existence* κατ' ἐξοχήν; or rather, since the verb הָיָה is not used to denote existence in the abstract, so much as to serve as a copula between subject and predicate, the phrase is an elliptical one, and signifies that God is sovereign and absolute in the possession and manifestation of his attributes. Self-existence, eternity and immutability are implied, but not directly affirmed. *Personality* is perhaps still more clearly involved as one of the elements. As contrasted with Elohim (whose radical meaning is probably *power*, and does not necessarily involve personality), it contains in itself (whether we take the form אֶהְיֶה or יִהְוֶה), as being a verbal form including a pronominal element, an expression of personality: *I am*—*He is*. Jehovah is the *living* God, the God who reveals Himself to His people, and holds a personal relation to them.—Tr.]

* [The various explanations of this transaction are given by Hengstenberg, *Dissertations on the Pentateuch*, p. 419 sqq. Briefly they are the following: (1) That God, being the sovereign disposer of all things, had a right thus to transfer the property of the Egyptians to the Israelites. (2) That the Israelites received no more than their just due in taking these articles, in view of the oppressive treatment they had undergone. (3) That, though the Israelites in form asked for a loan, it was understood by the Egyptians as a gift, there being no expectation that the Israelites would return. (4) That the Israelites borrowed with the intention of returning, being ignorant of the Divine plan of removing them from the country so suddenly that a restoration of the borrowed articles to their proper owners would be impossible.—These explanations, unsatisfactory as they are, are as good as the case would admit, were the terms "borrow" and "lend," derived from the LXX. and reproduced in almost all the translations, the equivalents of the Hebrew words. But the simple fact is that the Israelites are said to have *asked* for the things, and the Egyptians to have *given* them. The circumstances (xii. 33 sqq.) also under which the Israelites went away makes it seem every way probable that the Egyptians never expected a restoration of the things bestowed on the Israelites.—Tr.]

revelations, and the people were no longer accustomed to prophetic voices. The more ground therefore did Moses seem to have for his anxiety lest the people would not believe him. Jehovah, moreover, does not blame him for his doubts, but gives him three marks of authentication. The symbolical nature of these miraculous signs is noticed also by Keil.

Vers. 2–5. The casting down of the shepherd's rod may signify the giving up of his previous pastoral occupation. As a seemingly impotent shepherd's rod he becomes a serpent, he excites all the hostile craft and power of the Egyptians. Pharaoh especially appears in the whole process also as a serpent-like liar. But as to the serpent, it is enough to understand by it the dark, hostile power of the Egyptians which now at first frightened him. It is true, the enemy of the woman's seed, the old serpent, constitutes the background of the Egyptian hostility; but here the symbol of the Egyptian snake kind is sufficient. When Moses, however, seizes the serpent by the tail, by its weaponless natural part, as is illustrated in the Egyptian plagues, it becomes a rod again, and now a divine rod of the shepherd of the people.

Vers. 6–8. The white leprosy is here meant. Comp. Lev. xiii. 3. "As to the significance of this sign, it is quite arbitrary, with Theodoret and others, down to Kurtz, to understand the hand to represent the people of Israel; and still more arbitrary, with Kurtz, to make the bosom represent first Egypt, and then Canaan, as the hiding-place of Israel. If the shepherd's rod symbolizes Moses' vocation, it is the hand which bears the rod, and governs. In his bosom the attendant carries the babe," *etc.* (Keil). The leprosy has been explained, now as signifying the miserable condition of the Jews, now as the contagious influence upon them of Egyptian impurity. Through the sympathy of his bosom with the leprosy of his people Moses' hand itself becomes in his bosom leprous; but through the same sympathy his hand becomes clean again. The actions of his sympathy cause him to appear as an accomplice in the guilt of Israel; and he really is not free from guilt; but the same actions have a sort of propitiatory power, which also inures to the benefit of the people. Jehovah raises the *voice* of this second, sacerdotal sign above the voice of the first.

Ver. 9. As the first miraculous sign symbolized a predominantly prophetic action, the second a sacerdotal, so the third a kingly kind. It gives him the power to turn into blood the water of the Nile, which is for Egypt a source of life, a sort of deity; *i. e.*, out of the very life-force to evoke the doom of death. Let us not forget that a whole succession of Egyptian plagues proceeds from the first one, the corruption of the Nile water.

As these miraculous signs are throughout symbolical, so, in their first application, they are probably *conditioned by a state of ecstasy*. Yet the first miracle is also literally performed before Pharaoh, and in its natural basis is allied with the Egyptian serpent charming. *Vid.* Hengst. [*Egypt and the Books of Moses*, p. 100 sqq.].

The third sign, however, is expanded in the result into the transformation of the water of the Nile into blood. This, too, has its connection with Egypt; therefore there must doubtless have been some mysterious fact involved in the second sign, inasmuch moreover as the text reports that Moses did the signs before the people, and thus authenticated his mission before them (iv. 30, 31), although indeed in iv. 17 the signs seem to be reduced to signs done with the staff.

Vers. 10–12. There were wanted no more signs, but, as Moses' modesty led him to feel, more oratorical ability. How could Moses have exercised his slow tongue in his long isolation in the desert, associating with few men, and those who could but little understand him? This difficulty Jehovah also regards. He will impart to him the divine eloquence, which from that time through the history of the whole kingdom of God remains different from that of the natural man. He ordained for him his peculiar organs, and the organic defect of a heavy tongue, as all organs and organic defects in general, and will know how to make of his tongue his divine organ, as the history of the kingdom of God has so richly proved.

Vers. 13, 14. It cannot be said (with Keil) that now the secret depth of his heart becomes open, in the sense that he will not undertake the mission. If this were the case, Jehovah would no longer deal with him. But the last sigh of his ill-humor, of his despondency, finds vent in these words, which are indeed sinful enough to excite the anger of Jehovah, and so also to make him feel as if death were about to overtake him. We are reminded here of similar utterances of Isaiah (ch. vi.), of Jeremiah, (ch. i.), of the detention of Calvin in Geneva by the adjurations of Farel, and similar scenes. The anger of Jehovah is not of a sort which leads him to break with Moses: and in the further expression of it it appears that the hesitation on account of the slow tongue is still not yet overcome.—**Is not Aaron thy brother?**—"The Levite" means probably a genuine Levite, a model of a Levite, more than Moses.* With the cautious genius a more lively talent was to be associated. Also he seems, in reference to the affairs of the Israelites, to be more prompt than Moses; for he is already on the way to look for Moses (doubtless in consequence of divine instigation). *Vid.* ver. 27, where the sense is pluperfect. Moses, then, has two things to encourage him: he is to have a spokesman, and the spokesman is already coming in the form of his own brother. For a similar mysterious connection of spirits, *vid.* Acts x.

Vers. 15, 16. The fixing of the relation between Moses and God, and between Moses and Aaron, must have entirely quieted the doubter. The relation between Moses and Aaron is to be analogous to that between God and his prophet. This assignment does not favor the notion of a literal verbal inspiration, but all the more decidedly that of a real one. It accords with the spirit of Judaistic caution, when the Targums tone down לֵאלֹהִים into לְרַב "for a master or teacher."†

* [On this point comp. under "Textual and Grammatical." —Tr.].

† [The A. V. also softens the expression by using the phrase

Ver. 17. **And this staff.**—Out of the rustic shepherd's staff was to be made a divine shepherd's staff, the symbolic organ of the divine signs. This ordinance, too, must have elevated his soul. Here there was to be no occasion to say, "O gentle staff, would I had ne'er exchanged thee for the sword!"

Ver. 18. This request for a leave of absence is truthful, but does not express the whole truth. This Jethro could not have borne. His brethren are the Israelites, and his investigating whether they are yet alive has a higher significance.

Ver. 19. **All the men are dead.**—This disclosure is introduced with eminent fitness. Among the motives which made Moses willing to undertake the mission, this assurance should not be one. He had first to form his resolution at the risk of finding them still living. Moreover, he has on account of these men at least expressed no hesitation.

Vers. 20–26. What is here related belongs to Moses' journey from Jethro's residence to the Mount Horeb, *i. e.*, from the south-eastern part of the desert.

Ver. 20. **His sons.**—Only the one, Gershom, has been named, and that because his name served to express Moses' feeling of expatriation in Midian. The other, Eliezer, is named afterwards (xviii. 3, 4). But his name is introduced here by the Vulgate (according to some MSS., by the LXX.), and by Luther. Moses went on foot by the side of those riding on asses, but bears the staff of God in his hand. "Poor as his outward appearance is, yet he has in his hand the staff before which Pharaoh's pride and all his power must bow" [Keil].

Ver. 21. On the way from Midian to Horeb, towards Egypt, Jehovah repeats and expands the first commission, as it was in accordance with Moses' disposition to become absorbed in meditations on his vocation. **All the wonders.**—כָּל־הַמֹּפְתִים. The *τέρατα*, or the terrible signs which are committed to him constitute a whole; and accordingly he is to unfold the whole series in order (on miracles *vid.* the Comm. on Matt., p. 153). And why? Because this is made necessary in order to meet the successive displays of obduracy with which Pharaoh is to resist these terrific signs. But, that he may not on this account become discouraged in his work, he is told thus early that God himself will harden the heart of Pharaoh with his judgments, for the purpose of bringing about the final glorious issue (*Vid.* the Comm. on Rom., ch. ix.). The three terms expressive of hardening, חזק, to make firm (ver. 21), קשה, to make hard (vii. 3), and כבד, to make heavy or blunt (x. 1), denote a gradual progress. The first term occurs, it is true, as the designation of the fundamental notion, when the hardening has an entirely new beginning, and a new scope (xiv. 4; xiv. 17). It is rightly brought forward as a significant circumstance by Hengstenberg, Keil, and others, that the hardening of Pharaoh's heart is ten times ascribed to God, and ten times to himself. Pharaoh's self-determination has the priority throughout. The hardening influence of God presupposes the self-obduration of the sinner. But God hardens him who thus hardens himself, by furthering the process of self-obduration through the same influences which would awaken a pious spirit. This he does as an act not merely of permission, but of judicial sovereignty. *Vid.* Keil, p. 458 sqq.

Ver. 23. **Israel is my son, my first-born.** Comp. Deut. xiv. 1, 2; Hos. xi. 1. The doctrine of the Son of God here first appears in its typical germinal form. Keil makes the choosing of Israel begin with Abraham, and excludes from it the fact of creation,* as well as the spiritual generation, so that there remains only an election of unconditional adoption and of subsequent education, or ethical creation. But the application of these abstractions to the Christology of the N. T. would perhaps be difficult. *Vid.* Com. on Rom. viii. The expression, *first-born* son, suggests the future adoption of other nations. **I will slay thy son.**—This threat looks forward to the close of the Egyptian plagues.

Ver. 24. Seemingly sudden turn of affairs. Yet it is occasioned by a previous moral inconsistency, which now for the first time is brought close to the prophet's conscience. He who is on his way to liberate the people of the circumcision, has in Midian even neglected to circumcise his second son Eliezer. The wrath of God comes upon him in an attack of mortal weakness, in a distressing deathly feeling (Ps. xc.). Probably Zipporah had opposed the circumcision of Eliezer; hence she now interposes to save her husband. She circumcises the child with a stone-knife (more sacred than a metallic knife, on account of tradition); but she is still unable to conceal her ill-humor, and lays the foreskin at his feet with the words: "A bridegroom of blood art thou to me."†

Ver. 26. Zipporah seems to be surly about the whole train of circumcisions. Probably Moses is thereby led to send her with the children back to her father to remain during the remainder of his undertaking. For not until his return to the peninsula of Sinai does his father-in-law bring his family to him.

Ver. 27. On the one hand, Moses is freed from a hindrance, which is only obscurely hinted at, by the return of Zipporah; on the other hand, a great comfort awaits him in the coming of his brother Aaron to meet him.

"instead of," whereas the Hebrew would more exactly be rendered, "He shall be a mouth to thee, and thou shalt be a God to him." We have here language similar to, and illustrated by, that in vii. 1, "See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." As the prophet (*προφήτης* one who speaks *for* another) is the spokesman (mouth) of God, so Aaron is to receive and communicate messages from Moses.—Tr.]

* [Lange's language is: "*Keil lässt die Erwählung Israels mit Abraham anfangen, und schliesst von ihr aus auf die Thatsache der Schöpfung,*" *etc.* In translating we have ignored the proposition "*auf*," which, if recognized, would require the sentence to read: "Keil . . . infers from it [the choosing of Israel] the fact of creation," *etc.* But this would certainly be a misrepresentation of Keil, even if it would convey any clear sense in itself. We conclude that "*auf*" is inserted by a typographical error.—Tr.].

† [The text and the commentary both leave it somewhat doubtful whether these words are addressed to Moses or the child; but there can be little doubt that Moses is the one. The meaning is that Moses had been well-nigh lost to her by disease. She regains him by circumcising the son; but the bloody effect excites her displeasure, and by the saying, "A bridegroom of blood art thou to me," she means that she has, as it were, regained him as a husband by the blood of her child.—Tr.].

Ver. 29. **They went.**—This is the journey from Horeb to Egypt.

Vers. 30, 31. The elders of the people, after hearing Aaron's message, and seeing his signs, believingly accept the fact of Jehovah's commission, and bow adoringly before His messengers. Thereby the people organized themselves. They accepted the vocation of being the people of Jehovah.

D.—MOSES AND AARON BEFORE PHARAOH. THE SEEMINGLY MISCHIEVOUS EFFECT OF THEIR DIVINE MESSAGE, AND THE DISCOURAGEMENT OF THE PEOPLE AND THE MESSENGERS THEMSELVES. GOD REVERSES THIS EFFECT BY SOLEMNLY PROMISING DELIVERANCE, REVEALING HIS NAME JEHOVAH, SUMMONING THE HEADS OF THE TRIBES TO UNITE WITH MOSES AND AARON, RAISING MOSES' FAITH ABOVE PHARAOH'S DEFIANCE, AND DECLARING THE GLORIOUS OBJECT AND ISSUE OF PHARAOH'S OBDURACY.

Chapters V. 1—VII. 7.

1 And afterward Moses and Aaron went in [came] and told [said unto] Pharaoh,
Thus saith Jehovah, God [the God] of Israel, Let my people go, that they may hold a
2 feast unto me in the wilderness. And Pharaoh said, Who *is* Jehovah, that I should
obey his voice to let Israel go? I know not Jehovah, neither will I [and moreover
3 I will not] let Israel go. And they said, The God of the Hebrews hath met with
[met] us: let us go, we pray thee, three days' journey into the desert, and sacrifice
unto Jehovah our God, lest he fall upon us with the pestilence, or with the sword.
4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let
5 [release] the people from their works? get you unto your burdens [tasks]. And
Pharaoh said, Behold, the people of the land now *are* many, and ye make them
6 rest from their burdens [tasks]. And Pharaoh commanded the same day the
7 taskmasters of the people, and their officers [overseers], saying, Ye shall no more
give the people straw to make brick, as heretofore; let them go and gather straw
8 for themselves. And the tale of the bricks which they did make [have been
making] heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof:
for they *be* [*are*] idle; therefore they cry, saying, Let us go *and* sacrifice to our
9 God. Let there more work be laid upon the men [let the work be heavy for[2] the
men], that they may labor therein [be busied with it];[3] and let them not regard
10 vain [lying] words. And the taskmasters of the people went out, and their officers
[overseers], and they spake unto the people, saying, Thus saith Pharaoh, I will
11 not give you straw. Go ye, get you straw where ye can find it; yet [for] not aught
12 of your work shall be diminished. So [And] the people were scattered abroad
13 throughout all the land of Egypt to gather stubble instead of [for] straw. And
the taskmasters hasted [urged] *them*, saying, Fulfil your works, *your* daily tasks,
14 as when there was straw. And the officers [overseers] of the children of Israel,
which [whom] Pharaoh had set over them, were beaten, *and* demanded [were
asked], Wherefore have ye not fulfilled your task in making brick both yesterday
15 and to-day as heretofore? Then [And] the officers [overseers] of the children of
16 Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy
servants? There is no straw given unto thy servants, and they say unto us, Make
brick;[4] and, behold, thy servants *are* beaten; but the fault *is* in thine own people

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. This expression is the same as the one in iii. 18 (on which see the note), except that here we have נִקְרָא, instead of נִקְרָה. But the interchange of these forms is so frequent that it is most natural to understand the two words as equivalent in sense.—Tr.]

[2] [Ver. 9. Literally "upon," the work being represented as a burden imposed upon the Israelites.—Tr.]

[3] [Ver. 9. Literally, "do in it," *i. e.* have enough to do in the work given.—Tr.]

[4] [Ver. 16. If we retain the order of the words as they stand in the original, we get a much more forcible translation of the first part of this verse: "Straw, none is given to thy servants; and 'Brick,' they say to us, 'make ye.'" This brings out forcibly the antithesis between "straw" and "brick."—Tr.]

17 [thy people are in fault]. But he said, Ye *are* idle, ye *are* idle [Idle *are* ye, idle];
18 therefore ye say, Let us go *and* do sacrifice [*and* sacrifice] to Jehovah. Go there-
fore now [And now go], *and* work; for [and] there shall no straw be given you;
19 yet shall ye [and ye shall] deliver the tale of bricks. And the officers [overseers]
of the children of Israel did see *that* they *were* in [saw themselves in] evil *case*
[trouble], after it was said, Ye shall not minish [diminish] aught from your bricks
20 of [bricks,] your daily task. And they met Moses and Aaron, who stood in the
21 way [who were standing to meet them], as they came forth from Pharaoh: And
they said unto them, Jehovah look upon you, and judge; because ye have made
our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants,
22 to put a sword in their hand to slay us. And Moses returned unto Jehovah, and
said, Lord, wherefore hast thou *so* evil entreated [thou done evil to] this people?
why *is* it *that* thou hast [why hast thou] sent me? For since I came to Pharaoh
to speak in thy name, he hath done evil to this people; neither hast thou delivered
thy people at all.

CHAP. VI. 1 Then [And] Jehovah said unto Moses, Now shalt thou see what I will
do to Pharaoh; for with [through][5] a strong hand shall he let them go, and with
2 [through] a strong hand shall he drive them out of his land. And God spake
3 unto Moses, and said unto him, I *am* Jehovah. And I appeared unto Abraham,
unto Isaac, and unto Jacob, by *the name of* [as][6] God Almighty, but by[7] my name
4 Jehovah was I not known to them. And I have also [I also] established my cove-
nant with them, to give them the land of Canaan, the land of their pilgrimage
5 [sojourn], wherein they were strangers [sojourners]. And I have also heard the
groaning of the children of Israel, whom the Egyptians keep in bondage; and I
6 have remembered my covenant. Wherefore say unto the children of Israel, I *am*
Jehovah, and I will bring you out from under the burdens of the Egyptians, and
I will rid [deliver] you out of their bondage, and I will redeem you with a stretched-
7 out arm and with great judgments. And I will take you to me for a people, and
I will be to you a God; and ye shall know that I *am* Jehovah your God, which
8 [who] bringeth you out from under the burdens of the Egyptians. And I will
bring you in unto the land concerning the which [the land which] I did swear to
give it [to give] to Abraham, to Isaac, and to Jacob; and I will give it you for
9 an heritage [a possession]: I *am* Jehovah. And Moses spake so unto the children
of Israel: but they hearkened not unto Moses for anguish [vexation] of spirit and
10, 11 for cruel bondage. And Jehovah spake unto Moses, saying, Go in, speak unto
12 Pharaoh, king of Egypt, that he let the children of Israel go out of his land. And
Moses spake before Jehovah, saying, Behold, the children of Israel have not hear-
kened unto me; how then [and how] shall Pharaoh hear me, who *am* of uncircum-
13 cised lips [uncircumcised of lips]? And Jehovah spake unto Moses and unto
Aaron, and gave them a charge unto the children of Israel and unto Pharaoh king
14 of Egypt, to bring the children of Israel out of the land of Egypt. These *be* [*are*]
the heads of their fathers' houses (their ancestral houses): The sons of Reuben, the
firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi; these *be* [*are*] the
15 families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Thad, and
Jachin, and Zohar, and Shaul, the son of a [the] Canaanitish woman; these *are*
16 the families of Simeon. And these *are* the names of the sons of Levi according to
their generations [genealogies]; Gershon, and Kohath, and Merari: and the years
17 of the life of Levi *were* an [a] hundred thirty and seven years. The sons of Ger-
18 shon: Libni, and Shimi, according to their families. And the sons of Kohath:
Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath
19 *were* an [a] hundred thirty and three years. And the sons of Merari: Mahali,
and Mushi: These *are* the families of Levi according to their generations [genealo-
20 gies]. And Amram took him Jochebed his father's sister to wife; and she bare

[5] [Chap. VI. Ver. 1. *I. e.* by virtue, or in consequence, of *Jehovah's* strong hand, not Pharaoh's, as one might imagine. —Tr.]

[6] [Ver. 3. Literally, "I appeared . . . in God Almighty"—a case of ב *essential*, meaning "in the capacity of." Vid. Ewald, *Ausf. Gr.* § 299, *b*; Ges. Heb. Gr. § 154, 3 *a* (γ).—Tr.]

[7] [Ver. 3. The original has no preposition. Literally: "My name Jehovah, I was not known."—Tr.]

him Aaron and Moses: and the years of the life of Amram *were* an [a] hundred
21 and thirty and seven years. And the sons of Izhar: Korah, and Nephez, and
22 Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Zithri [Sithri].
23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to
24 wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons
of Korah: Assir, and Elkanah, and Abiasaph: these *are* the families of the Kor-
25 hites. And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife;
and she bare him Phinehas: these *are* the heads of the fathers of the Levites
26 according to their families. These *are* that Aaron and Moses, to whom Jehovah
said, Bring out the children of Israel from the land of Egypt according to their
27 armies [hosts]. These *are* they which [who] spake unto Pharaoh, king of Egypt,
to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.
28 And it came to pass on the day *when* Jehovah spake unto Moses in the land of
29 Egypt, That Jehovah spake unto Moses, saying, I *am* Jehovah: speak thou unto
30 Pharaoh, king of Egypt, all that I say unto thee. And Moses said before Jehovah,
Behold I *am* of uncircumcised lips [uncircumcised of lips], and how shall [will]
Pharaoh hearken unto me?
CHAP. VII. 1 And Jehovah said unto Moses, See, I have made thee a god [God] to
2 Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that
I command thee; and Aaron thy brother shall speak unto Pharaoh that he send
3 the children of Israel out of his land. And I will harden Pharaoh's heart, and
4 multiply my signs and my wonders in the land of Egypt. But Pharaoh shall
[will] not hearken unto you, that I may [and I will] lay my hand upon Egypt,
and bring forth mine armies, *and* my people [my hosts, my people], the children
5 of Israel, out of the land of Egypt by great judgments. And the Egyptians shall
know that I *am* Jehovah, when I stretch forth mine [my] hand upon Egypt, and
6 bring out the children of Israel from among them. And Moses and Aaron did as
7 [did so; as] Jehovah commanded them, so did they. And Moses *was* fourscore
years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

EXEGETICAL AND CRITICAL.

Ver. 1. **Afterward Moses and Aaron went.**—Their message is quite in accordance with the philosophical notions of the ancients, and especially with the Israelitish faith. Having accepted the message from Horeb, Israel became Jehovah's people, Jehovah Israel's God; and as Israel's God, He through His ambassadors meets Pharaoh, and demands that the people be released, in order to render Him service in a religious festival. The message accords with the situation. Jehovah, the God of Israel, may seem to Pharaoh chiefly the national deity of Israel; but there is an intimation in the words that He is also the Lord of Pharaoh, of Egypt, and of its worship. Under the petition for a furlough lurks the command to set free; under the recognition of the power of Pharaoh over the people, the declaration that Israel is Jehovah's free people; under the duty of celebrating a feast of Jehovah in the wilderness, the thought of separating from Egypt and of celebrating the Exodus. The words seemed like a petition which had an echo like a thunder-tone. Perhaps the instinct of the tyrant detected something of this thunder-tone. But even if not, the modest petition was enough to enrage him.

Ver. 2. **Who is Jehovah?**—As the heathen had the notion that the gods governed territorially, the Jews seemed to fall under the dominion of the Egyptian gods. They had no land, had moreover in Pharaoh's eyes no right to be called a nation; therefore, even if they had a deity, it must have been, in his opinion, an anonymous one. This seemed to him to be proved by the new name, Jehovah (which therefore could not have been of Egyptian origin). But even disregard of a known foreign deity was impiety; still more, disregard of the unknown God who, as such, was the very object towards which all his higher aspirations and conscientious compunctions pointed.* Thus his obduracy began with an act of impiety, which was at the same time inhumanity, inasmuch as he denied to the people freedom of worship. He was the prototype of all religious tyrants.

Ver. 8. **He is glorified by us.**—[This is Lange's translation of נִקְרָא עָלֵינוּ].† The cor-

* [This is putting a rather fine point on Pharaoh's wickedness. A bad man cannot, as such, be required to have aspirations towards any hitherto unknown god of whom he may chance to hear, and to have such aspirations just *because* he has never before heard of him. It is enough to say that, as a polytheist, he ought to have respected the religion of the Hebrews.—TR.]

† [See under "Textual and Grammatical." It is true that נִקְרָה would be the usual form for the meaning "has met;" but on the other hand it is certain that קָרָא sometimes is —קָרָה, and the analogy of iii. 18 points almost unmistakably to such a use. Moreover, even if this were not the case, it is hard to see how the Hebrew can be rendered: "He is glorified by us." For נִקְרָא does not mean "is glorified," and עָלֵינוּ does not mean "by us." If the verb is to be taken in its ordinary sense, the whole expression would read: "He is called upon us," *i. e.* we bear his name, though even this would be only imperfectly expressed.—TR.]

rection: "He hath met us" (קָרָה), weakens the force of a significant word. They appeal to the fact that Jehovah from of old has been their fathers' God; and also in their calling themselves Hebrews is disclosed the recollection of ancient dignities and the love of freedom growing out of it.—**Three days' journey.**—Keil says: "In Egypt offerings may be made to the gods of Egypt, but not to the God of the Hebrews." But see viii. 26. In the "three days' journey" also is expressed the hope of freedom. —**With the pestilence.**—A reference to the power of Jehovah, as able to inflict pestilence and war, and to His jealousy, as able so severely to punish the neglect of the worship due Him. Not without truth, but also not without subtileness, did they say, "lest He fall upon us;" in the background was the thought: "lest He fall upon thee." Clericus remarks that, according to the belief of the heathen, the gods punish the neglect of their worship.

Ver. 4. **Wherefore, Moses and Aaron.**—He thus declares their allegation about a message from Jehovah to be fictitious. He conceives himself to have to do only with two serfs.—**Release the people.**—And so introduce anarchy and barbarism. The same objection has been made against propositions to introduce freedom of evangelical religion.—**Get you to your burdens.**—To all the other traits of the tyrant this trait of ignorance must also be added. As he thinks that Moses and Aaron belong among the serfs, so he also thinks that servile labor is the proper employment of the people.

Ver. 5. **The people of the land** (peasants). The simple notion of countrymen can, according to the parallel passages, Jer. lii. 25 and Ezek. vii. 27, denote neither bondmen nor Egyptian countrymen as a caste, although both ideas are alluded to in the expression, a people of peasants, who as such must be kept at work, especially as there are becoming too many of them. The perfect sense, "Ye have made them rest," is to be ascribed to the fancy of the tyrant.

Ver. 6. **The same day.**—Restlessness of the persecuting spirit. The נֹגְשִׂים בָּעָם, or the "drivers over them," are the Egyptian overseers who were appointed over them; the שֹׁטְרִים, or the scribes belonging to them, were taken from the Jewish people, officers subordinate to the others, in themselves leaders of the people.

Ver. 7. "The bricks in the old monuments of Egypt, also in many pyramids, are not burnt, but only dried in the sun, as Herodotus (II. 136) mentions of a pyramid" (Keil). The bricks were made firm by means of the chopped straw, generally gathered from the stubble of the harvested fields, which was mixed with the clay. This too is confirmed by ancient monuments. Hengstenberg, *Egypt, etc.*, p. 80 sq.—**Heretofore.**—Heb.: "yesterday and the day before yesterday." The usual Hebrew method of designating past time.

Ver. 9. **Regard lying words.**—דִּבְרֵי שָׁקֶר.—Thus he calls the words of Moses concerning Jehovah's revelation.

Ver. 10. Even the Jewish scribes yield without opposition. They have become slavish tools of the foreign heathen despotism.

Ver. 16. **Thy people is in fault** (*or* **sinneth**).—According to Knobel, the phrase "thy people" refers to Israel; according to Keil, to the Egyptians. The latter view is preferable; it is an indirect complaint concerning the conduct of the king himself, against whom they do not dare to make direct reproaches. "חָטָאת is a rare feminine form for חָטְאָה (see on Gen. xxxiii. 11) and עַם is construed as feminine, as in Judg. xviii. 7; Jer. viii. 5" (Keil).*

Ver. 21. **Ye have made our savor to be abhorred** (Heb. **to stink**) **in the eyes.**—The strong figurativeness of the expression is seen in the incongruity between odor and eyes. The meaning is: ye have brought us into ill-repute.

Ver. 22. Augustine's interpretation: *Hæc non contumaciæ verba sunt, vel indignationis sed inquisitionis et orationis*, is not a sufficient explanation of the mood in which Moses speaks. It is the mark of the genuineness of the personal relation between the believers and Jehovah, that they may give expression even to their vexation in view of Jehovah's unsearchable dealings. Expressions of this sort run through the book of Job, the Psalms, and the Prophets, and over into the New Testament, and prove that the ideal religion is not that in which souls stand related to God as selfless creatures to an absolute destiny.

Chap. VI. 1–3. Knobel finds here a new account of the call of Moses, and that, by the Elohist. A correct understanding of the connection destroys this hypothesis. Moses is in need of new encouragement. Therefore Jehovah, first, repeats His promise, by vigorous measures to compel Pharaoh to release Israel, in a stronger form (comp. iii. 19; iv. 21); and then follows the declaration that this result is pledged in the name Jehovah, that the name Jehovah, in its significance as the source of promise, surpasses even the name God Almighty. If the fathers, in the experience of His miraculous help, have become acquainted with Him as God Almighty, they are now to get a true knowledge of Him as the God of helpful covenant faithfulness. This is the reason why he recurs to the name Jehohovah. Comp. Keil, p. 467.†

* [The opinion of Knobel, here rejected, is held also by Glaire, Arnheim, Fürst and others. The meaning, according to this, is: "Thy people (*i. e.* the Israelites) are *treated* as if guilty." The LXX. understood חָטָאת as a verb in the second person, and rendered ἀδικήσεις τὸν λαόν σου, "thou doest wrong to thy people." Still other explanations have been resorted to; but the one given by Lange is the most natural, and is quite satisfactory.—Tr.]

† [Notice should be taken of the fact that from ver. 3 it has been inferred by many that the name Jehovah had actually (or, at least, in the opinion of the writer of this passage) never been known or used before this time; consequently that wherever the name occurs in Genesis or Ex. i.–v., it is a proof that the passage containing it was written after the time here indicated. This is an important element in the theories concerning the authorship of the Pentateuch. Certainly if we press the literal meaning of the last clause of ver. 3, it would seem to follow that the name Jehovah (Yahveh) was now for the first time made known. But, to say nothing of the fact that the name Jehovah is not only familiarly used by the author of the book of Genesis, but is also put into the mouths of the earliest patriarchs (all which might be regarded as a proleptic use of the word, or a careless anachronism), it is perhaps sufficient to reply, that such an inference from the passage before us betrays a very superficial view of the significance of the word "name," as used in the Bible, and especially in the Hebrew Scriptures. The *name* of a person was conceived as representing his *character*,

Ver. 4. Vid. the promises, Gen. xvii. 7, 8; xxvi. 3; xxxv. 11, 12.

Ver. 6. **I am Jehovah.** With this name He begins and ends (ver. 8) His promise. With the name Jehovah, then, He pledges Himself to the threefold promise: (1) To deliver the people from bondage; (2) to adopt them as His people; (3) to lead them to Canaan, their future possession.—**With a stretched-out arm.** A stronger expression than יָד חֲזָקָה. Comp. Deut. iv. 34; v. 15; vii. 19.

Ver. 9. **For vexation of spirit.** Gesenius: Impatience. Keil: Shortness of breath, *i. e.*, anguish, distress.

Vers. 10, 11. While Moses' courage quite gives way, Jehovah intensifies the language descriptive of his mission.

Ver. 12. On the other hand, Moses intensifies the expression with which he made (iv. 10) his want of eloquence an excuse for declining the commission.—**Of uncircumcised lips.** Since circumcision was symbolic of renewal or regeneration, this expression involved a new phase of thought. If he was of uncircumcised or unclean lips (Isa. vi. 5), then even Aaron's eloquence could not help him, because in that case Moses could not transmit in its purity the pure word of God. In his strict conscientiousness he sincerely assumes that there must be a moral hinderance in his manner of speaking itself.

Ver. 13. This time Jehovah answers with an express command to Moses and Aaron together, and to the children of Israel and Pharaoh together. This comprehensive command alone can beat down Moses' last feeling of hesitation.

Vers. 14–27. But as a sign that the mission of Moses is now determined, that Moses and Aaron, therefore, are constituted these prominent men of God, their genealogy is now inserted, the form of which shows that it is to be regarded as an extract from a genealogy of the twelve tribes, since the genealogy begins with Reuben, but does not go beyond Levi.

Ver. 14. **בֵּית־אָבוֹת.** "Father-houses, not father-house" [Keil]. The compound form has become a simple word. See Keil, p. 469. The father-houses are the ramifications of the tribes. The tribes branch off first into families, or clans, or heads of the father-houses; these again branch off into the father-houses themselves. The Amram of ver. 20 is to be distinguished from the Amram of ver. 18. See the proof of this in Tiele, *Chronologie des A. T.;* Keil, p. 469.* The text, to be sure, does not clearly indicate the distinction. "The enumeration of only four generations—Levi, Kohath, Amram, Moses—points unmistakably to Gen. xv. 16" (Keil).

Ver. 20. **His father's sister.**—That was before the giving of the law in Lev. xviii. 12. The LXX. and Vulg. understand the word דּוֹדָה of the daughter of the father's brother. According to ch. vii. 7, Aaron was three years older than Moses; that Miriam was older than either is seen from the history.

Ver. 23. Aaron's wife was from the tribe of Judah. Vid. Num. ii. 3.

Ver. 25. רָאשֵׁי אָבוֹת. Abbreviation of רָאשֵׁי בֵּית אָבוֹת ["heads of the father-houses"].

Ver. 26. **These are that Aaron and Moses.**—Thus the reason is given for inserting this piece of genealogy in this place.

Ver. 28. Resumption of the narrative interrupted at ver. 12. What is there said is here and afterward repeated more fully. **In the land of Egypt.**—This addition is not a sign of another account, but only gives emphasis to the fact that Jehovah represented Himself in the very midst of Egypt as the Lord of the country, and gave Moses, for the furtherance of his aim, a sort of divine dominion, namely, a theocratic dominion over Pharaoh.

Chap. VII. 1. What Moses at first was to be for Aaron as the inspiring Spirit of God, that he is now to be for Aaron as representative of God in His almighty miraculous sway. So far Aaron's position also is raised. It must not be overlooked that, with this word of divine revelation, Moses' growing feeling of lofty confidence and assurance of victory corresponds; it was developed in Egypt itself, and from out of his feeling of inability. "For Aaron Moses is God as the revealer, for Pharaoh as the executor, of the divine will" (Keil).

Ver. 2. **That he send.**—Keil's translation, "and so he will let go," does not accord with the following verse.

Ver. 4. **My hosts.**—Israel becomes a host of Jehovah. Vid. xiii. 18, and the book of Numbers. This is the first definite germ of the later name, God, or Jehovah, of hosts; although the name in that form chiefly refers to heavenly hosts; these under another name have been mentioned in Gen. xxxii. 2.

his personality. When Jacob's name was changed, it was said: "Thy name shall be called no more Jacob, but Israel;" and the reason given for the change is that he has now entered into a new relation with God. Yet, notwithstanding the new appellation, the name Jacob continued to be used, and even more frequently than Israel. In the case before us, then, the statement respecting the names amounts simply to this, that God had not been *understood* in the *character* represented by the name *Jehovah*. The use of the phrase "*my* name" instead of "*the* name," itself points to the previous use of the name.—Tr.]

* [The proof, as given by Tiele, is this: "According to Num. iii. 27 sq., the Kohathites were divided (at the time of Moses) into the four branches: Amramites, Izharites, Hebronites, and Uzzielites; these together constituted 8,600 men and boys (women and girls not being reckoned). Of these the Amramites would include about one fourth, or 2,150. Moses himself, according to Ex. xviii. 3, 4, had only two sons. If, therefore, Amram, the son of Kohath, the ancestor of the Amramites, were identical with Amram, the father of Moses, then Moses must have had 2,147 brothers and brothers' sons (the brothers' daughters, the sisters and sisters' children not being reckoned). But this being quite an impossible supposition, it must be conceded that it is demonstrated that Amram the son of Kohath is not Moses' father, but that between the former and his descendant of the same name an indefinitely long list of generations has fallen out."—Tr.]

SECOND SECTION.

The miracles of Moses, or the result of the nine Egyptian Plagues, preliminary to the last. Pharaoh's alternate repentance and obduracy.

CHAPS. VII. 8—X. 29.

A.—MOSES' MIRACULOUS ROD AND THE EGYPTIAN MAGICIANS. THE FIRST PLAGUE INFLICTED WITH THE ROD: CHANGE OF THE WATER INTO BLOOD.

CHAPTER VII. 8–25.

8, 9 And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall
speak unto you, saying, Shew a miracle for you [yourselves]: then thou shalt say
unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become [let it
10 become] a serpent. And Moses and Aaron went in unto Pharaoh, and they did so
as Jehovah had commanded: and Aaron cast down his rod before Pharaoh, and
11 before his servants, and it became a serpent. Then [And] Pharaoh also called the
wise men and the sorcerers: now [and] the magicians of Egypt, they also did in
12 like manner with their enchantments [secret arts]. For [And] they cast down
every man his rod, and they became serpents; but Aaron's rod swallowed up their
13 rods. And he hardened Pharaoh's heart [Pharaoh's heart was hardened][1], that
14 [and] he hearkened not unto them, as Jehovah had said. And Jehovah said unto
15 Moses, Pharaoh's heart is hardened [hard][2], he refuseth to let the people go. Get
thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt
stand by the river's brink against he come [to meet him]; and the rod which was
16 turned to a serpent shalt thou take in thine [thy] hand. And thou shalt say unto
him, Jehovah, God [the God] of the Hebrews hath sent me unto thee, saying, Let
my people go, that they may serve me in the wilderness: and, behold, hitherto
17 thou wouldest not hear [hast not heard, *i. e.*, obeyed]. Thus saith Jehovah, In this
thou shalt know that I am Jehovah: behold, I will smite with the rod that *is* in
mine [my] hand upon the waters which *are* in the river, and they shall be turned
18 to blood. And the fish that *is* in the river shall die, and the river shall stink; and
19 the Egyptians shall loathe to drink of [drink] the water of [from] the river. And
Jehovah spake [said] unto Moses, Say unto Aaron, Take thy rod, and stretch out
thine [thy] hand upon the waters of Egypt, upon their streams, upon their
rivers [canals],[3] upon their ponds, and upon all their pools of water, that they may
become blood; and *that* there may [and there shall] be blood throughout all the
20 land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and
Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the
waters that *were* in the river, in the sight of Pharaoh, and in the sight of his ser-
21 vants; and all the waters that *were* in the river were turned to blood. And the
fish that *was* in the river died; and the river stank; and the Egyptians could not
drink of [drink] the water of [from] the river; and there was blood throughout
22 all the land of Egypt. And the magicians of Egypt did so with their enchant-
ments [secret arts]: and Pharaoh's heart was hardened, neither did he [and he did
23 not] hearken unto them; as Jehovah had said. And Pharaoh turned and went

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The same form here, יֶּחֱזַק, as in ver. 22, where the A. V. correctly renders it intransitively. Literally, "was firm, or strong," *i. e.*, unyielding, unimpressible.—TR.].

[2] [Ver. 14. The Hebrew has here a different word, כָּבֵד. Literally, 'heavy"—the same word which Moses used respecting his tongue, iv. 10.—TR.].

[3] [Ver. 19. יְאֹרֵיהֶם, plural of the word which is used almost exclusively of the Nile. Here probably it signifies the artificial canals leading from the Nile.—TR.].

[4] [Ver. 23. Or, according to the English idiom: "nor did he lay even this to heart."—TR.].

into his house, neither did he [and he did not] set his heart to this also [even to
24 this].[4] And all the Egyptians digged round about the river for water to drink;
25 for they could not drink of the water of the river. And seven days were fulfilled,
after that Jehovah had smitten the river.

EXEGETICAL AND CRITICAL.

On the whole series of Egyptian plagues, see the Introduction. But we reckon not nine plagues (with Keil), but ten, as a complete number symbolizing the history of the visitation. Moses' miraculous rod forms the prologue to it; the destruction of Pharaoh and his host in the Red Sea, the epilogue.

1. Moses' miraculous rod in contest with the divining rods of the Egyptian wise men, vers. 8-13.

Vers. 8, 9. **Shew a miracle for yourselves.**—It is a general assumption, shared also by the Egyptians, that an ambassador of God must attest his mission by *signs*, miraculous signs. **Take thy rod.**—Aaron's rod is Moses' rod, which, however, passes over into his hand, as Moses' word into his mouth.—**A serpent.** The Hebrew is תַּנִּין. LXX. *δράκων*. According to Keil the expression is selected with reference to the Egyptian snake-charmers. He says, "Comp. Bochart, Hieroz. III., p. 162 sqq., ed. Rosenmüller; and Hengstenberg, *Egypt and the Books, etc.*, p. 100 sqq. Probably the Israelites in Egypt designated by תַּנִּין, which occurs in Deut. xxxii. 33; Ps. xci. 13, in parallelism with פֶּתֶן, the snake with which the Egyptian serpent-charmers chiefly carry on their business, the Hayeh of the Arabs." Of the so-called Psylli it is only known that they are able to put serpents into a rigid state, and in this sense to transform them into sticks. This then is the natural fact in relation and opposition to which the sign, by which Moses attested his mission, stands. The relation between the mysterious miracle of Moses and the symbolical development of it is rather difficult to define.

Ver. 11. "These sorcerers (מְכַשְּׁפִים), whom the Apostle Paul, according to the Jewish legend, names Jannes and Jambres (2 Tim. iii. 8), were not common jugglers, but חֲכָמִים, wise men, . . . and חַרְטֻמִּים *ἱερογραμματεῖς*, belonging to the caste of priests, Gen. xli. 8" (Keil).

Vers. 12, 13. Verse 13 does not stand in direct relation to the close of ver. 12. The hardening of Pharaoh cannot well relate to the fact that Aaron's rod swallowed up the rods of the sorcerers, although this is probably to be understood metaphorically, but to the fact that the Egyptian sorcerers do the same thing as Aaron does. The essential difference between the acts of God and the demoniacal false miracles is not obvious to the world and the worldly tyrants.

2. The transformation of the water of the Nile into blood, vers. 14-25.

Ver. 15. **Lo, he goeth out unto the water.** To worship the Nile.

Ver. 17. "The transformation of the water into blood is, according to Joel iii. 4 [ii. 31], according to which the moon is changed into blood, to be conceived as a blood-red coloring by which it acquired the appearance of blood (2 Kings iii. 22), not as a chemical transformation into real blood. According to the reports of many travellers, the Nile water, when lowest, changes its color, becomes greenish and almost undrinkable, whereas, when rising, it becomes red, of an ochre hue, and then begins to be more wholesome. The causes of this change have not yet been properly investigated" (Keil). Two causes are alleged: the red earth in Sennaar, or, according to Ehrenberg, microscopic infusoria. Even the Rhine furnishes a feeble analogue. The heightening of the natural event into a miraculous one lies in the prediction of its sudden occurrence and in its magnitude, so that the red Nile water instead of becoming more wholesome assumes deadly or injurious properties.

Ver. 19. That blood should come into all the ramifications of the water, even to the stone and wooden vessels, is evidently the result of the previous reddening of the Nile. Kurtz exaggerates the miracle by inverting the order of the reddening of the water. His notion is refuted by Keil, p. 479.*

Ver. 22. How could the Egyptian sorcerers do the like, when the water had already been all changed to blood? Kurtz says, they took well-water. But see Keil in reply.† According to the scriptural representation of such miracles of darkness, they knew how, by means of lying tricks, to produce the appearance of having made the water. In this case it was not difficult, if they also used incantations, and the reddening of the water subsequently increased.

Ver. 25. **Seven days were fulfilled.** The duration of the plague. The beginning of the plague is by many placed in June or July, "according to which view all the plagues up to the killing of the first-born, which occurred in the night of the 14th of Abib, *i. e.*, about the middle of April, must have occurred in the course of about nine months. Yet this assumption is very insecure, and only so much is tolerably certain, that the seventh plague (of the hail) took place in February (see on ix. 31 sq.)" (Keil). Clearly, however, the natural basis of the miraculous plagues is a chain of causes and effects.

* [The point made by Keil is that, according to Kurtz's theory, the vessels of wood and of stone ought to have been mentioned immediately after the "pools of water."—Tr.]

† [The reply made by Keil (and a very pertinent one) is that if the Egyptians already had well water there would have been no need of their digging wells (ver. 24) in order to obtain drinkable water. Keil understands that the phrases in ver. 19 are not to be interpreted so strictly as to imply that absolutely all water, even what had already been taken from the Nile before the miracle, was turned into blood. Murphy and Kalisch prefer to assume that the magicians dug wells, and practiced their arts on the water drawn from them.—Tr.]

B.—THE FROGS.

CHAPS. VII. 26—VIII. 11 [in the English Bible, CHAP. VIII. 1-15].

26 [1] And Jehovah spake [said] unto Moses, Go unto Pharaoh, and say unto him,
27 [2] Thus saith Jehovah, Let my people go, that they may serve me. And if thou
28 [3] refuse to let *them* go, behold, I will smite all thy borders[1] with frogs. And the
river shall bring forth frogs abundantly [swarm with frogs], which [and they]
shall go up and come into thy house, and into thy bedchamber, and upon thy
bed, and into the houses of thy servants, and upon thy people, and into thine
29 [4] ovens, and into thy kneading-troughs: And the frogs shall come up both on
thee, and upon thy people, and upon all thy servants.[2]
CHAP. VIII. 1 [5]. And Jehovah spake [said] unto Moses, Say unto Aaron, Stretch
forth thine [thy] hand with thy rod over the streams, and over the rivers [canals], and over the ponds, and cause frogs [the frogs] to come up upon the land
2 [6] of Egypt. And Aaron stretched out his hand over the waters of Egypt, and
3 [7] the frogs came up, and covered the land of Egypt. And the magicians did so
with their enchantments [secret arts], and brought up frogs [the frogs] upon
4 [8] the land of Egypt. Then [And] Pharaoh called for Moses and Aaron, and
said, Intreat Jehovah, that he may take away the frogs from me and from my
people; and I will let the people go, that they may do sacrifice [may sacrifice]
5 [9] unto Jehovah. And Moses said unto Pharaoh, Glory [Have thou honor]
over me:[3] when [against what time] shall I intreat for thee, and for thy servants, and for thy people to destroy the frogs from thee and thy houses, *that*
6 [10] they may remain in the river only? And he said, To-morrow [Against to-
morrow]. And he said, *Be it* according to thy word; that thou mayest know
7 [11] that there is none like unto Jehovah our God. And the frogs shall depart
from thee, and from thy houses, and from thy servants, and from thy people;
8 [12] they shall remain in the river only. And Moses and Aaron went out from
Pharaoh, and Moses cried unto Jehovah because of the frogs which he had
9 [13] brought against Pharaoh. And Jehovah did according to the word of Moses:
and the frogs died out of the houses, out of the villages [courts], and out of
10 [14] the fields. And they gathered them together upon heaps [piled them up in
11 [15] heaps]: and the land stank. But when Pharaoh saw that there was respite,[4]
he hardened[5] his heart, and hearkened not unto them, as Jehovah had said.

TEXTUAL AND GRAMMATICAL.

[1] [VII. 27 (VIII. 2). גְּבוּל here, as often, has a wider meaning than *border;* it is equivalent to our "territory."—TR.].

[2] [VII. 29 (VIII. 4). This sounds more pleonastic than the original, where the order of the words is reversed: "Upon thee, and upon thy people. . . . shall the frogs come up."—TR.].

[3] [VIII. 5 (9). הִתְפָּאֵר is variously rendered. Gesenius and Fürst assume a root distinct from the one the Hithp. of which means to *boast*, and render it "prescribe," "declare." "Prescribe for me when I shall intreat," *etc.* The LXX. and Vulg. give it the same meaning. Others understand the meaning to be: "Take to thyself honor; for when shall I intreat" *etc.* *i. e.*, I will give thee the honor of fixing the time when the plague shall cease. These two explanations yield nearly the same sense. Others have been resorted to (*e. g.*, "Give glory over me," *i. e.*, I will run the risk of a failure, by allowing thee to fix the time), but are less plausible.—TR.].

[4] [VIII. 11 (15). הָרְוָחָה has the article, and the sentence reads, "saw that the respite (literally, breathing-space) came," *i. e.*, the hoped for respite.—TR.].

[5] [VIII. 11 (15). וְהַכְבֵּד "And he made heavy." Comp. note on vii. 14. The Inf. Abs. is used for the finite verb.

EXEGETICAL AND CRITICAL.

VII. 26 [VIII. 1] sqq. The second plague; the frogs. They come up out of the mire of the Nile when the water falls, especially from the marshes of the Nile. On the small Nile-frog called *rana Mosaica* or *Nilotica* by Seetzen, see Keil.* How did the natural event become a miracle? (1) By the announcement of the extra-

* [Keil gives no information except by referring to Seetzen. Seetzen distinguishes the *rana Nilotica* from the *rana Mosaica*, the latter being the most abundant. Frogs of this kind creep rather than jump, and are called toads by Seetzen, though they are found in water until after the inundation (which continues three months, beginning about June 25). The Egyptian name for this frog is *dofda*.—TR.].

ordinary enhancement of it to the extent of making it a plague; vid. vers. 28, 29 [viii. 3, 4]; (2) by the equally confident promise of the sudden death of the frogs. The imitation of this miracle by the sorcerers may here too have consisted in their seeming, during the continuance of the plague, to have increased it by their incantations.

VIII. 10 [14]. חֹמֶר, the largest dry measure of the Hebrews.

C.—THE GNATS.

CHAPTER VIII. 12–15 [16–19].

12 [16] And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and
smite the dust of the land, that it may become lice [gnats] throughout all the
13 [17] land of Egypt. And they did so; for [and] Aaron stretched out his hand
with his rod, and smote the dust of the earth [land], and it became lice [gnats]
in [on] man, and in [on] beast; all the dust of the land became lice [gnats]
14 [18] throughout all the land of Egypt. And the magicians did so with their en-
chantments [secret arts] to bring forth lice [the gnats], but they could not:
15 [19] so [and] there were lice [gnats] upon man, and upon beast. Then [And] the
magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart
was hardened, and he hearkened not unto them; as Jehovah had said.

EXEGETICAL AND CRITICAL.

Ver. 12 [16] seq. **Gnats.** כִּנָּם or כִּנִּים. Josephus, the Rabbins, [the A. V.], and Luther render: "lice." The LXX., σκνίφες; the Vulg., *sciniphes*. Very small, painfully stinging gnats, crawling on the skin, and even in the nose and ears. They are very abundant in Egypt. The dust marks the transition from the mire to the time of drought. The transformation of the dust into gnats is a symbolic act, like the transformation of water into blood. They come out of the dust, and fly around like the dust, too small to measure or to seize. Keil says: "The gnats come out of the eggs laid in the dust or ground by the preceding generation. . . . The miracle consists in both cases not in an immediate creation, but in the pre-announcement, and the corresponding sudden creative (?) generation and supernatural (?) increase of these animals." Out of the eggs, and at the same time supernatural—this is discordant.

Ver. 14 [18]. **The scribes.** חַרְטֻמִּים. Of the three forms of designation, מְכַשְּׁפִים sorcerers, חֲכָמִים wise men, and חַרְטֻמִּים ἱερογραμματεῖς, Egyptian scribes, attached to the court, interpreters of hieroglyphic writings, the chief one is here selected, making the expression of their impotence the stronger. They cannot imitate this miracle. Why not? Knobel says: Because, according to the writer's view, this was a case involving the production of creatures. Keil: Because God's omnipotence in the case of this miracle put a check upon the demoniacal forces which the sorcerers had employed. Strange that the characteristic mark of magic wonders is again continually overlooked. The agency of Satan consists in *lying* forces and signs and miracles. Satan, in all that he says (Matt. iv.) is *the liar*. If we take ver. 13 literally, we might say that Moses had already transformed all the dust of Egypt into gnats, and that hence there was no dust left for them to work miracles on. But it is more obvious to assume that in this case they found the deception harder, or rather, that they were seized with a religious terror, and now declared to Pharaoh that they could go with him no further, in order to induce him to retrace his steps. This seems to be implied in their declaration: "This is the finger of God." According to Bochart this means: *nos non cohibent Moses et Aaron, sed divina vis, utrisque major*. Keil adds: "If they had meant the God of Israel, יהוה would be used." But did they know Jehovah? And did they not also, as Egyptian priests, refer all their doings to the influence of the Godhead? According to Kurtz, by "finger" they meant an indication [Fingerzeig], a warning of the Egyptian gods themselves. Keil, on the other hand, finds in the finger of God simply an expression of creative omnipotence, as in Ps. viii. 4 [3]; Luke xi. 20; Ex. xxxi. 18. Yet the educating wisdom of God is emphasized, especially in Ex. xxxi. 18. The recognition of the fact that *God's finger* displayed itself is the prelude of the perception of His *strong hand* and His *outstretched arm*. Therefore the phrase cannot be intended to designate either the gods of Egypt, who could not possibly, in the mind of the priests, take part with Moses and Aaron, or the God of Israel according to the Egyptian notion of Him, but only the deity, as conceived by a general overpowering religious feeling.

Ver. 15 [19]. **Was hardened.** Keil's inference, "This punitive miracle, *therefore*, made on Pharaoh no impression," obliterates the antithesis which the text brings out [*viz.*, that although the magicians saw a divine hand in the miracle, *yet* Pharaoh remained obdurate].

D.—THE BLOOD-SUCKING GAD-FLY.

CHAP. VIII. 16–28 [20–32].

16 [20] AND Jehovah said unto Moses, Rise up early in the morning, and stand
before Pharaoh: lo, he cometh forth to the water; and say unto him, Thus
17 [21] saith Jehovah, Let my people go, that they may serve me. Else [For] if
thou wilt not let my people go, behold, I will send swarms *of flies* [send the
flies] upon thee, and upon thy servants, and upon thy people, and into thy
houses: and the houses of the Egyptians shall be full of swarms *of flies* [full
18 [22] of the flies], and also the ground whereon they *are*. And I will sever [sepa-
rate] in that day the land of Goshen, in which my people dwell, that no
swarms *of flies* [no flies] shall be there: to the end thou mayest know that I
19 [23] *am* Jehovah in the midst of the earth [land]. And I will put a division be-
20 [24] tween my people and thy people: to-morrow shall this sign be. And Jehovah
did so; and there came a grievous swarm *of flies* [came grievous flies] into
the house of Pharaoh, and *into* his servants' houses, and into all the land of
Egypt; the land was corrupted [was like to be destroyed[1]] by reason of the
swarm *of flies* [the flies].
21 [25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to
22 [26] your God in the land. And Moses said, It is not meet so to do; for we shall
[should] sacrifice the abomination of the Egyptians to Jehovah our God; lo,
shall we [if we should] sacrifice the abomination of the Egyptians before their
23 [27] eyes, and will they [eyes, would they] not stone us?[2] We will go three days'
journey into the wilderness, and sacrifice to Jehovah our God, as he shall
24 [28] command us. And Pharaoh said, I will let you go, that ye may sacrifice to
Jehovah your God in the wilderness; only ye shall not go very far away:
25 [29] entreat for me. And Moses said, Behold, I go out from thee, and I will
entreat Jehovah that the swarms *of flies* may [and the flies will] depart from
Pharaoh, from his servants, and from his people, to-morrow; but [only] let
not Pharaoh deal deceitfully any more in not letting the people go to sacrifice
26 [30] to Jehovah. And Moses went out from Pharaoh and entreated Jehovah.
27 [31] And Jehovah did according to the word of Moses; and he removed the swarms
of flies [the flies] from Pharaoh, from his servants, and from his people; there
28 [32] remained not one. And Pharaoh hardened his heart at this [heart this] time
also, neither would he [and he did not] let the people go.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 20 [24]. The Hebrew is תִּשָּׁחֵת. There is no propriety in rendering the future verb here, as is commonly done, by the Preterite. Besides, from the nature of the case, the Preterite is too strong; the land was not wholly destroyed; there was a danger that it would be, and therefore Pharaoh called for Moses and Aaron in order to avert the prospective ruin of the land. The future tense expresses an action as strictly future, or as future with reference to another past event, or as customary, or as going on either at a past or present time. Here we must understand that the devastation was going on, and total ruin was impending. Hence we may render: "was being destroyed," or (as we have done) "was like to be destroyed."—TR.]

[2] [Ver. 22 [26]. The particle הֵן, commonly meaning, "behold," seems to have here, as occasionally elsewhere, the force of a conditional particle. There is no mark of interrogation in the sentence, and apparently Moses says: "Lo, we shall sacrifice . . ., and they will not stone us." But the sense seems to require the last clause to be taken interrogatively.—TR.]

EXEGETICAL AND CRITICAL.

Vers. 16 [20] sqq. The gnats are followed by a worse plague, called עָרֹב. This definite phrase cannot signify "all kinds of vermin" (Luther, πάμμυια, Sym.). The LXX. render κυνόμυια, "dog-fly," by which is to be understood the larger species of flies, the blood-sucking gad-fly, as is especially to be seen in the plague of the cattle (*vid.* Hengstenberg, *Egypt, etc.*, p. 116). Raphael Hirsch: "beast of the desert."

There is no reason why the adjective כָּבֵד, ver. 20, should not be rendered literally, the heavy (grievous) dog-fly. If כָּבֵד is to convey the notion of multitude, this must also be indicated by the substantive. Moreover, the attributive "numerous" would rather weaken than strengthen the thought. Numerous flies!*—In this plague two new factors enter: (1) It is expressly noticed that the land of Goshen, *i. e.*, Israel, shall be exempt from this plague. (2) This time, without the symbolic use of Moses' rod, the visitation is announced only, and announced by Jehovah as His own act. Moses and Aaron are already sufficiently accredited as messengers of God; now their God will manifest Himself more definitely as the God of Israel, Jehovah, as He is also at the same time the God (Elohim) absolutely, and, therefore, also in the midst of Egypt.

Vers. 17, 18 [21, 22]. Notice the sententious form of the antithesis, מְשַׁלֵּחַ and מַשְׁלִיחַ—[Literally: "If thou will not send my people away, I will send the flies upon thee," *etc.*—Tr.]

Ver. 19 [23]. "פְּדוּת," says Keil, "does not signify διαστολή, *divisio* (LXX., Vulg.), but *ransom, redemption*." At all events, however, it would be obscure to translate: "I will put a redemption between my people and thy people." We understand: *a quarantine*.†

Ver. 21 [25]. Pharaoh's first concession. He is willing to grant to the people a sacrificial festival, accompanied by cessation from labor, but not to let them go out of the land, because he forebodes the consequence of a conditional emancipation, whereas he is unwilling to relax his despotic power over them.

Ver. 22 [26]. **It is not meet** [Lange: **safe**]. De Wette translates נָכוֹן by "fitting," Keil by "established." The first expresses too little, the second too much.*—**The abomination of the Egyptians.**—Knobel says: "The Egyptians sacrificed only bulls, calves and geese (Herod. II. 45), but no cows, as being sacred to Isis (Herod. II. 41; Porphyr. *Abstin.* 2, 11); also no turtle-doves (Porphyr. 4, 7). Also no sheep and goats, at least, not generally; in the worship of Isis at Thiborna in Phocis none could be offered (Pausan. 10, 82, 9), and in Egypt those who belonged to the temple and district of Mendes offered no she-goats or he-goats, though they did offer sheep; whereas the opposite was the case in Upper Egypt (Herod. II. 42, 46). The Egyptians were greatly scandalized when sacred animals were sacrificed or eaten (Josephus, *Apion* I. 26). The Hebrews, on the other hand, sacrificed sheep, goats and rams, and cows no less, *e. g.* for peace-offerings (Lev. iii. 1), burnt-offerings (1 Sam. vi. 14), sin-offerings (Num. xix.), and others (Gen. xv. 9)." It is singular that Keil can suppose the meaning to be only that the ceremonial rules and ordinances [of the Egyptians] were so painfully minute that the Jewish method of offering sacrifices might well scandalize the Egyptians. The sacrifice of cows would of itself be to them abominable enough. The more sacred the animal was, the more abominable did the sacrifice of it seem to be. But the chief point in the matter seems to be overlooked. It was the offering in Egypt of sacrifices to Jehovah, a god foreign to the Egyptians, which must have been an abomination. Even after the Reformation many Catholic princes thought that each land could have but one religion.

Ver. 24 [28]. Pharaoh permits them to go out a little distance on condition that they will intercede for him. Moses assents, without repeating the demand for a three days' journey, but requires that Pharaoh shall not deceive him, but keep his word.

Ver. 28 [32]. The fourth hardening of the heart.

* [Lange apparently has here in mind Keil's interpretation, *schwere Menge*, "grievous multitude," a meaning borne out by x. 14; Gen. l. 9, *etc.*—Tr.]

† [Lange's translation agrees with that of A. V. Knobel conjectures that instead of פְּדוּת, we should read פְּלֻת, "separation," from the verb פָּלָה, which is used in the preceding verse. But such a noun nowhere occurs, though it would be an allowable formation. Better assume, with Gesenius, Fürst, and the most, that the noun has here a rare, though perhaps its original, meaning, that of *redemption* being derived from it.—Tr.]

* [Lange's rendering "*sicher*" is without analogy, except as "sicher" may mean "certain," "sure," which can hardly be Lange's intention here. Keil's explanation is the usual one: "*festgestellt*," defined by *statutum, rectum*, "right." The more common meaning is "fixed;" but this cannot be the force of the word here.—Tr.]

E.—THE PESTILENCE OF THE BEASTS.

Chapter IX. 1–7.

1 Then [And] Jehovah said unto Moses, Go in unto Pharaoh, and tell [speak
unto] him, Thus saith Jehovah, God [the God] of the Hebrews, Let my people go,
2 that they may serve me. For if thou refuse to let *them* go, and wilt hold them
3 still [and still hold them], Behold, the hand of Jehovah is[1] upon thy cattle which

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. הוֹיָה. This is a solitary instance of the participial form of הָיָה, though in Neh. vi. 6 and Eccl. ii. 22 the participle of the archaic and Aramaic form of the verb, הָוָה, occurs. It might be rendered: "Behold, the hand of Jehovah *will come* upon," *etc.*—Tr.]

is in the field, upon the horses, upon the asses, upon the camels, upon the oxen,
4 and upon the sheep: *there shall be* a very grievous murrain [pestilence]. And
Jehovah shall sever [will make a distinction] between the cattle of Israel and the
cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.
5 And Jehovah appointed a set time, saying, To-morrow Jehovah shall [will] do this
6 thing in the land. And Jehovah did that [this] thing on the morrow, and all the
cattle of Egypt died: but of the cattle of the children of Israel died not one.
7 And Pharaoh sent, and behold, there was not [behold, not even] one of the cattle
of the Israelites dead [was dead]. And the heart of Pharaoh was hardened [hard],
and he did not let the people go.

EXEGETICAL AND CRITICAL.

Ver. 1. Categorical demand of Jehovah as the God of the Hebrews.

Ver. 2. A more definite assumption, in view of past experience, that Pharaoh may defiantly harden himself.

Ver. 3. **A very grievous pestilence.**—The more general term דֶּבֶר is used. The pestilence is to come upon cattle of all sorts found in the field.

Ver. 4. The separation of Israel is more marked here than in viii. 18 [22].

Ver. 5. Besides the foregoing sign, this fixing of the near time for the infliction of the plague is the most miraculous circumstance, since, as Keil says, "pestilences among the cattle of Egypt are wont to occur from time to time (comp. Pruner, *Die Krankheiten des Orients*, pp. 108, 112 sq.)."

Ver. 6. **All the cattle.**—The word *all* is not to be taken absolutely, but only in opposition to the cattle of the Israelites. Comp. vers. 9 and 10.

Ver. 7. It is another characteristic of the tyrant that he cares the least for this calamity, which affects chiefly his poor subjects, though he has become convinced of the miraculous sparing of the Israelites.

F.—THE BOILS AND BLAINS.

Chapter IX. 8–12.

8 And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of
the furnace, and let Moses sprinkle it toward the heaven [toward heaven] in the
9 sight of Pharaoh. And it shall become small [fine] dust in [upon] all the land of
Egypt, and shall be a boil [become boils] breaking forth *with* blains upon man,
10 and upon beast throughout all the land of Egypt. And they took ashes of the
furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and
it became a boil [became boils] breaking forth *with* blains upon man, and upon
11 beast. And the magicians could not stand before Moses because of the boils; for
12 the boil was [boils were] upon the magicians, and upon all the Egyptians. And
Jehovah hardened the heart of Pharaoh, and he hearkened not unto them, as
Jehovah had spoken unto Moses.

EXEGETICAL AND CRITICAL.

Ver. 8. "That the sixth plague, that of the boils, was extraordinary only in its extent, is shown by comparing Deut. xxviii. 27, where the same disease occurs with the name 'boils [A. V. botch] of Egypt,' as a common one in Egypt" (Hengstenberg). Rosenmüller (on Deut. xxviii. 27) understands it of the elephantiasis, which is peculiar (?) to Egypt. But between diseases which chiefly work inward and boils there is a radical difference. Also "the elephantiasis does not affect cattle" [Hengstenberg]. See other interpretations in Hengstenberg, *Egypt and the Books of Moses*. His own explanation is: inflammatory pustules—not merely heat-pimples. שְׁחִין from שָׁחַן, to be hot. LXX. ἕλκη φλυκτίδες. Vulg. *ulcera et vesicæ turgentes*. Keil (following Seetzen): the so-called Nile-pox. Leyrer (in Herzog's *Real-Encyclopädie*): *Anthrax*, a black inflammatory ulcer, "whose occurrence has been frequently observed after pestilences among beasts, especially after the inflammation of the spleen among cattle."

Ver. 9. The symbolic element in the transactions is here especially prominent. The shower of ashes which Moses made before Pharaoh's eyes was only the symbolic cause of the boils

which Jehovah inflicted. Kurtz and others associate this with a propitiatory rite of the Egyptians, the sprinkling of the ashes of sacrifices, especially of human sacrifices. But here no propitiatory act is performed, but a curse inflicted; and it is a far-fetched explanation to say that the Egyptian religious purification was thus to be designated as defilement. Keil lays stress on the fact that the furnace (כבשן), according to Kimchi, was a smelting furnace or lime-kiln, and not a cooking-stove, and since the great buildings of the cities and pyramids came from the lime-kilns, "the sixth plague was to show the proud king that Jehovah was even able to produce ruin for him out of the workshops of his splendid buildings in which he was using the strength of the Israelites, and was so cruelly oppressing them with burdensome labors that they found themselves in Egypt as it were in a furnace heated for the melting of iron (Deut. iv. 20)." This view he would confirm by the consideration that "in the first three plagues the natural resources of the land were transformed into sources of misery." The thought might be further expanded thus: All the glories of Egypt were one after another turned into judgments: the divine Nile was changed into filthy blood and brought forth frogs and gnats; the fruitful soil produced the land-plagues, dog-flies, pestilences, boils and hail; Egypt, so much praised for its situation, was smitten with the curse of the locusts and of the desert wind which darkened the day; finally, the pride of the people was changed into grief by the infliction of death on the first-born; and, to conclude all, Jehovah sat in judgment on the Egyptian military power, Pharaoh's chariots and horsemen in the Red Sea. But with all this the boils are not shown to be a judgment upon Pharaoh's splendor. Also the alleged symbol would be not easily understood. The ashes without doubt in a pictorial and symbolic way by their color and fiery nature point to the inflammatory boils and their color. With reason, however, does Keil call attention to the fact that this plague is the first one which attacked the lives of men, and thus it constituted a premonition of death for Pharaoh in his continued resistance.

G.—THE PLAGUE OF THE HAIL.

Chapter IX. 13–35.

13 And Jehovah said unto Moses, Rise up early in the morning, and stand before
Pharaoh, and say unto him, Thus saith Jehovah, God [the God] of the Hebrews,
14 Let my people go, that they may serve me. For I will at [will] this time send all
my plagues upon thine [into thy] heart, and upon thy servants, and upon thy peo-
15 ple; that thou mayest know that *there is* none like me in all the earth. For now I
will stretch [I would have stretched][1] out my hand, that I may smite [and smitten] thee
and thy people with pestilence; and thou shalt be [wouldst have been] cut off from
16 the earth. And in very deed [But] for this *cause* [for this] have I raised thee up
[established thee] for to shew *in* thee [to shew thee] my power, and that my name
17 may be declared [to declare my name] throughout all the earth. As yet exaltest
thou [Thou art still exalting][2] thyself against my people, that thou wilt not let
18 them go? [not to let them go]. Behold, to-morrow about [at] this time I will cause
it to rain [I will rain] a very grievous hail, such as hath not been in Egypt since

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 15, 16. The Perf. שלחתי and the following Imperfects with the Vav Consecutive certainly cannot be rendered (with the A. V.) by the Future. It is simply a case of apodosis with the protasis omitted. Precisely similar is the construction in 1 Sam. xiii. 13, כי עתה הכין יהוה את־ממלכתך, which the A. V. correctly renders: "For now would the Lord have established thy kingdom." Comp. Ewald, *Ausfuhrl. Gr.* § 358 *a*. Our translators seem in both these verses to have followed the LXX., the Vulg., and older versions to the neglect of the Hebrew. Especially does this appear in ver. 16, where בעבור הראתך is rendered: "for to show *in* thee." Literally: "in order to cause thee to see." There is no possible ambiguity in the Hebrew. God's power was to be shown *to* Pharaoh, not in him. Probably our translators were also influenced by the quotation of this verse in Rom. ix. 17, where Paul follows the LXX. In the translation of העמדתיך, however, the LXX. are more exact than Paul. In ver. 15 Jehovah says: "I might have smitten thee," *etc.* "But," he adds, "for this I have preserved thee (literally, caused thee to stand) in order to show thee," *etc.* The LXX. have διετηρήθης, in Rom. ix. 17 ἐξήγειρά σε.—ואולם means simply "but," "nevertheless," and not "in very deed."—Tr.]

[2] [Ver. 17. There is no interrogative particle here, and no need of translating the verse as a question. It might be translated as a conditional clause: "If thou yet exalt thyself," *etc.*, ver. 18 giving the conclusion.—Tr.]

19 the foundation thereof even until now. Send therefore now [And now send], *and*
gather [save] thy cattle and all that thou hast in the field; *for upon* [as for] every
man and beast which shall be found in the field, and shall not be brought [gathered]
20 home, the hail shall come down upon them, and they shall die. He that feared
the word of Jehovah among the servants of Pharaoh made his servants and his
21 cattle flee into the houses: And he that regarded not the word of Jehovah left his
22 servants and his cattle in the field. And Jehovah said unto Moses, Stretch forth
thine [thy] hand toward heaven, that there may be hail in all the land of Egypt,
upon man, and upon beast, and upon every herb of the field throughout the land
23 of Egypt. And Moses stretched forth his rod toward heaven: and Jehovah sent
thunder and hail; and the fire [and fire] ran along upon the ground [came to the
24 earth]; and Jehovah rained hail upon the land of Egypt. So there was hail, and
fire mingled with [continuous fire[3] in the midst of] the hail, very grievous, such as
there was none like it [had not been] in all the land of Egypt since it became a
25 nation. And the hail smote throughout all the land of Egypt all that *was* in the
field, both man and beast; and the hail smote every herb of the field, and brake
26 every tree of the field. Only in the land of Goshen, where the children of Israel
27 *were*, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and
said unto them, I have sinned this time: Jehovah *is* righteous [is the righteous
28 one], and I and my people *are* wicked [the wicked]. Entreat Jehovah (for *it is*
enough) that there be no *more* [for it is too much that there should be][4] mighty thun-
29 derings and hail; and I will let you go, and ye shall stay no longer. And Moses
said unto him, As soon as I am gone [When I go] out of the city, I will spread abroad
my hands unto Jehovah: *and* the thunder shall cease, neither shall there be any
30 more hail; that thou mayest know how [know] that the earth *is* Jehovah's. But
as for thee and thy servants, I know that ye will [do] not yet fear Jehovah God.
31 And the flax and the barley was smitten; for the barley *was* in the ear, and the
32 flax *was* bolled [in the blossom]. But the wheat and the rye [spelt] were not smit-
33 ten; for they *were* not grown up [for they are late]. And Moses went out of the
city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders
34 and hail ceased, and the rain was not poured upon the earth. And when Pharaoh
saw that the rain and the hail and the thunders were ceased, he sinned yet more
35 [again], and hardened his heart, he and his servants. And the heart of Pharaoh
was hardened, neither would he let the children of Israel go; as Jehovah had spoken
by Moses.

[3] [Ver. 24. The Hithp. of לָקַח occurs, besides here, only in Ezek. i. 4, where it is also used of lightning, and is rendered in the A. V.: "infolding itself" (marg. "catching itself"). The idea seems to be that of different flashes of lightning coming so thickly that the one seemed to take hold of the other; or, perhaps, it is descriptive of chain-lightning. Lange, following De Wette, and others understand it to mean balls of fire. This seems hardly to be borne out by the phrase.—TR.]

[4] [Ver. 28. Lange renders: "Pray to Jehovah, that it may be enough of God's voices of thunder." So, substantially, Murphy, Keil, Knobel, Arnheim, Herxheimer, De Wette, Fürst, Philippson, Rosenmuller, following LXX., Vulg. But it is hard to see what right we have to give the expression this turn, whereas the original simply says: "and much." If we must supply a verb, we are hardly justified in making it Jussive. And if we were, by what right can the expression: "let there be *much* of there being thunder and hail,' be made to mean, "let there be *no more* thunder and hail?" For this is what "enough" is assumed to mean. But while רַב sometimes does mean "enough," that is a very different conception from "no more." If one prays: "let there be enough of thunder," the presumption is that he wants more rather than less. Furthermore, מִן with the Inf., though often employed to denote the negation of a *result*, yet is perhaps never used elsewhere to denote an *object* negatively, and is certainly no where else used after verbs of entreaty to denote the thing deprecated. There is also no analogy for the use of מִן with the Inf. in a partitive sense, as Keil and others would here understand it. And even if מִן did have the partitive sense (though even in the multitude of instances in which it is connected with *nouns* after רַב it only once—Ezek. xliv. 6—has a partitive sense), the use of the Inf. would be pleonastic. In view of these considerations, there seems hardly to be any other way than to follow Kalisch, Glaire, and Ewald (Gram. § 217 *b*, § 285 *d*), and render: "It is too much that there should be." Literally, "much from being," or, this being the Hebrew method of expressing a comparison, "more than being." But our idiom frequently requires "more than" to be rendered by "too much for." *E. g.* Ruth i. 12, זָקַנְתִּי מִהְיוֹת לְאִישׁ, "I am old from belonging to a husband," *i. e.* "older than to belong to," or rather, "too old to belong to." So here: "it is much from [more than] there being thunder," *etc.* That is, "it is too much that there be." A still more apposite case is to be found in 1 Kings xii. 28, רַב לָכֶם מֵעֲלוֹת יְרוּשָׁלַםִ, "it is much to you from going up to Jerusalem," *i. e.* (as Luther, A. V., and Keil render it), "it is too much for you to go up." A still more indisputable analogy is found in Is. xlix. 6, נָקֵל מִהְיוֹתְךָ לִי עֶבֶד, "It is light from thy being a servant," *i. e.* "It is too light a thing that thou shouldest be a servant." So Ezek. viii. 17. With this construction we get a clear and appropriate sense without forcing the original.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 13. *The Seventh Plague.* Hail and Thunder-storms.—**Rise up early in the morning.**—Even in reference to the forms of politeness there seems to be an intentional letting down. According to viii. 16 [20] Moses was to avail himself of that time in the morning when Pharaoh was going to the Nile. This consideration here disappears. The demand is more imperative; the threat more fearful.

Ver. 14. This time all the plagues are to be directed, in a concentrated form, primarily to the heart of Pharaoh, to his own personal interests, affecting first himself, then his servants, then his people, beginning at the top, and going down. "From the plural מַגֵּפוֹת it appears that this threat relates not merely to the seventh plague, the hail, but to all the remaining ones" (Keil). It appears also that now Pharaoh's obduracy is to be regarded as quite determined. This is still more evident from the two following verses (see Comm. on Rom. ix.). From this time forward, therefore, ensue Jehovah's acts of hardening Pharaoh's heart in the narrower sense of the term.—**That there is none like me.**—Comp. ver. 16. The exodus of the Israelites from Egypt, following the last act of divine judgment upon Egypt, may be designated as the specific date of the victory of monotheism over the heathen gods, or of the theocratic faith over the heathen religions.

Ver. 15. **For now I would have stretched out my hand.**—If Pharaoh's person and surroundings alone had been in question, Jehovah would have already destroyed him with the pestilence. We do not, with Keil, render: If I had stretched out my hand . . . thou wouldest have been destroyed; for this would present a tautological sentence, obscuring the connection and fundamental thought. Jehovah's declaration means: Thou, considered by thyself alone, art already doomed to condemnation; but I establish thee, as it were, anew, in order to judge thee more completely and to glorify my name in thee. *Vid.* Comm. on Rom. ix. This is the gift of divine forbearance which the godless enjoy on account of the pious.—הֶעֱמַדְתִּיךָ accordingly does not mean merely *cause to stand;* and Paul, quite in accordance with the sense of the text, chose a stronger expression, whereas the LXX. had weakened it, employing διετηρήθης. The first spread of the news of Jehovah's victory is recorded in ch. xv. 14.

Ver. 17. A fine antithesis, analogous to that of ch. viii. 17 [21]. The form of the thought likewise intimates that man, by the change of his disposition, may become different, and that then Jehovah may, as it were, present Himself to him as a different being.—**Exalting thyself.**—Properly, setting thyself up as a dam, מִסְתּוֹלֵל. Israel, as the people of the future, is like a stream whose current the hostile powers of the world, like dams and dykes, are checking. First, it breaks through the power of Pharaoh with theocratic impetuosity amidst psalms of triumph. Something like this was true of the Reformation; in the highest sense, it was true of Apostolic Christianity; and it was no mere play of the fancy, when the great Egyptian plagues were associated with the great Christian martyrdoms.

Ver. 19. **And now send.**—Had Pharaoh done so, he would at the last moment have acknowledged Jehovah's power. But the word, which he himself without doubt disregarded, served to warn and preserve other God-fearing Egyptians.

Ver. 22. **Stretch forth thy hand toward heaven.**—Still another symbolic form, and that of the finest appropriateness. Here the outstretched hand is more important than the symbolic rod, though the latter serves for a sign this time also.

Ver. 23. Sublime description of the hail and thunder-storm, like Ps. xviii. and xxix.; Job xxxvii. and xxxviii. "Thunder-storms are not frequent in Lower and Central Egypt, yet occasionally occur between December and April, and in connection with them hail sometimes falls, but seldom in considerable quantity. Comp. Hengstenberg, *Egypt, etc.*, p. 121 sq." (Keil.) In Egypt the cattle are driven to the pastures from January to April. *Vid.* Hengstenberg, *l. c.*, p. 123, where he quotes from Niebuhr and others.

Ver. 25. כֹּל in ver. 25, like the preceding "balls of fire" (for lightning), harmonizes with the hyperbolic style of the description.

Vers. 26, 27. In such a heavy storm the exceptional condition of Goshen must have been the more striking. Now even Pharaoh has recognized in the thunder the *voice* of Jehovah. The first declaration, that Jehovah is *righteous*, comes, remarkably enough, from his mouth. His repentance, however, soon shows itself to be a mere *attritio*, a transitory, slavish terror. The *contritio* is wanting; this was at once seen by Moses. The same is indicated in the characteristic utterance: I have sinned *this time.*

Vers. 31, 32. This specification gives a clue to the season of the year. It was towards the end of January. *Vid.* Hengstenberg, p. 124, and Keil, p. 492. The barley was an important article of food for men and cattle, although spelt and wheat furnished finer bread. The flax furnished the light linen which the hot climate made a necessity; "according to Herodotus II. 81, 105, a very important product of Egypt" (Keil).

H.—THE LOCUSTS.

CHAP. X. 1–20.

1 AND Jehovah said unto Moses, Go in unto Pharaoh; for I have hardened his
heart and the heart of his servants, that I might shew [may do] these my signs
2 before him [in the midst of them]; And that thou mayest tell in the ears of thy
son and of thy son's son, what things I have wrought in Egypt [what I have done
with the Egyptians][1], and my signs which I have done among them; that ye may
3 know how [may know] that I *am* Jehovah. And Moses and Aaron came [went]
in unto Pharaoh, and said unto him, Thus saith Jehovah, God [the God] of the
Hebrews, How long wilt thou refuse to humble thyself before me? let my people
4 go, that they may serve me. Else [For] if thou refuse to let my people go, behold,
5 to-morrow will I bring the [bring] locusts into thy coast [borders]: And they shall
cover the face of the earth, that [so that] one cannot [shall not] be able to see the
earth: and they shall eat the residue of that which is escaped, which remaineth [is
left] unto you from the hail, and shall eat every tree which groweth for you out of
6 the field; And they shall fill thy houses, and the houses of all thy servants, and
the houses of all the Egyptians, which [as] neither thy fathers, nor thy fathers'
fathers have seen, since the day that they were upon the earth unto this day. And
7 he turned himself [turned], and went out from Pharaoh. And Pharaoh's servants
said unto him; How long shall this man be a snare unto us? Let the men go, that
they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed?
8 And Moses and Aaron were brought again [back] unto Pharaoh: and he said unto
them, Go, serve Jehovah, your God: *but* who *are* they that shall go [are going]?
9 And Moses said, We will go with our young and with our old; with our sons and with
our daughters, with our flocks and with our herds will we go; for we *must hold* [we
10 have] a feast unto [of] Jehovah. And he said unto them, Let [May] Jehovah be
so with you, as I will let you go and your little ones! Look *to it* [See]; for evil *is*
11 before you. Not so: go now, ye *that are* men [ye men], and serve Jehovah; for
that ye did desire [that is what ye are seeking]. And they were driven out from Pha-
12 raoh's presence. And Jehovah said unto Moses, Stretch out thine [thy] hand over
the land of Egypt for the locusts, that they may come up upon the land of Egypt,
13 and eat every herb of the land, *even* all that the hail hath left. And Moses
stretched forth his rod over the land of Egypt, and Jehovah brought [drove] an
east wind upon the land all that day and all *that* [the] night: *and* when it was
14 morning the east wind brought the locusts. And the locusts went [came] up over
[upon] all the land of Egypt, and rested in all the coasts [borders] of Egypt; very
grievous *were they:* before them there were no such locusts as they, neither after
15 them shall be such. For [And] they covered the face of the whole earth [land],
so that [and] the land was darkened; and they did eat every herb of the land, and
all the fruit of the trees which the hail had left: and there remained not any green
thing in the trees, or in the herbs of the field, through [in] all the land of Egypt.
16 Then [And] Pharaoh called for Moses and Aaron in haste; and he said, I have

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. That מִצְרַיִם here means "Egyptians," and not "Egypt," is evident from the plural pronoun which follows. And the whole phrase הִתְעַלַּלְתִּי בְּמִצְרַיִם is poorly reproduced in the A. V. This verb in the Hithpael is *always* followed by בְּ with the name of a *person*. The meaning of it is, "to do one's pleasure with." Except here, and 1 Sam. vi. 6, the phrase is used in a bad sense, *e. g.*, 1 Sam. xxxi. 4, "lest these uncircumcised come and thrust me through, and *abuse me*." Comp. Judg. xix. 25. Here, therefore, the meaning is, "how I did my pleasure with the Egyptians."—TR.]

17 sinned against Jehovah your God, and against you. Now therefore [And now]
forgive, I pray thee, my sin only this once, and entreat Jehovah your God that he
18 may take away from me this death only. And he went out from Pharaoh, and
19 entreated Jehovah. And Jehovah turned a mighty [very] strong west wind, which
[and] took away the locusts, and cast [thrust] them into the Red Sea: there re-
20 mained not one locust in all the coasts [borders] of Egypt. But Jehovah hard-
ened Pharaoh's heart, so that he would not [and he did not] let the children of
Israel go.

EXEGETICAL AND CRITICAL.

Ver. 1. **I have hardened his heart.**—According to shallow rationalistic views, this betrays a low state of intelligence; viewed from the ethical relations of life, it indicates a very high one. Pharaoh's acts of self-hardening preceded this; but after the seventh one, his sentence was determined; the following plagues, therefore, must complete his obduracy. Moses *must* know this beforehand, in order that he may not be discouraged respecting his mission. But that, under divine revelation, he *can* foreknow it, is characteristic of the man who, being eminent in religious conscientiousness, has a wonderfully profound insight into the justice and judgments of God. The general prediction of ch. vii. 3-5 is now for the first time completely fulfilled; hence it is here repeated.

Ver. 2. **That thou mayest tell.**—"How Israel related these miraculous signs to children and children's children, is shown in Ps. lxxviii. and cv." (Keil).

Ver. 3. **To humble thyself.**—Jehovah speaks now in a severer tone. After so many apparent failures, this is a proof that Moses has his confidence and his word from God. Analogous is the heathen legend of the Sibyl who, for the prophetical books twice reduced in number, kept asking the same price.

Ver. 4. The antithesis is sharp. Similar forms in ix. 17 and viii. 17 [21]. It is not merely the antithesis between a divine and a human action; the almighty personality of Jehovah confronts the defiant personality of Pharaoh. The assurance with which the locusts are predicted for the *morrow* marks the miracle, as also afterwards the sudden removal of them at Moses' intercession.

Ver. 5. **The face** [lit. **eye**] **of the land.**—"This phraseology, peculiar to the Pentateuch, and occurring elsewhere only ver. 15 and Num. xxii. 5, 11, rests on the ancient and genuinely poetic conception, that the earth with its floral ornamentation looks upon man" (Keil).

Ver. 6. **Fill thy houses.**—*Vid.* Joel ii. 9. On locusts finding their way into houses, *vid.* the quotations in Keil.

Ver. 7. **Pharaoh's servants.**—The courtiers begin to tremble. But they are governed by no noble motive to intercede for Israel, but by the fear that by resistance Egypt may go to ruin.—**A snare.**—In whose fatal toils they are becoming entangled to their destruction.

Ver. 8. For the first time Pharaoh enters upon negotiations before the plague; yet without consistency.—**Who are they?** (lit. **who and who**) מִי וָמִי. Immediately the timorous policy of the tyrant withdraws more than half of the concession.

Ver. 9. To make a festival are needed not only the whole assembly, old and young, but also the cattle and possessions in general, on account of the offerings. Pharaoh suspects that freedom also is involved in the plan. According to Keil, the women, who are seemingly omitted, are designed to be included in the "we." They are also included in the phrase "young and old."

Ver. 10. The thought, "Jehovah be with you on your journey," is transformed by Pharaoh into mockery: As little as I will let you go with your children, so little shall ye go on your journey, so little shall Jehovah be with you. Inasmuch as he has been obliged to refer the preceding experiences to Jehovah, his audacity here passes over into blasphemy.

Ver. 11. **Go now, ye men.**—הַגְּבָרִים. The expression forms an antithesis to the הָאֲנָשִׁים, in the use of which the servants proposed the release of the Israelites in general. But that he is not even willing to let only the men go is shown by the fact that the messengers of God were at once driven out. The expression "ye men," "ye heroes," may involve a scornful allusion to the power with which they have risen up against him. Also in the form לְכוּ נָא the irony (according to Keil) is continued.—**They were driven out.**—As we should say, they were turned out of doors. "The restriction of the right of departure to the men was pure caprice, inasmuch as according to Herodotus II. 60 the Egyptians also had religious festivals in which the women were accustomed to go out with the men" (Keil).

Ver. 12. **Stretch out thy hand.**—According to ver. 13, with the rod in it. Was it in order that they might *rise up* like a hostile military force? More probably the idea is that they are to rise up in the distance like clouds carried by the wind. With the wind, brought by it, locusts are wont to come. *Vid.* the citations in Keil.

Ver. 13. **And Jehovah drove.**—Jehovah Himself is the real performer of miracles. When He seems in His government to follow Moses' suggestion, while, on the other hand, the action of Moses is only a symbolical one resting on prophetic foresight, this all signifies that God's dominion in nature answers to God's dominion in His kingdom, therefore, also, in the mind of Moses. It is a pre-established harmony, in which the outward things of nature are made serviceable to the inward necessities of the spiritual life. *Vid.* Matt. xxviii. 18.—**An east wind,** רוּחַ־קָדִים. "Not νότος (LXX.), south wind, as even *Bochart* (*Hierozoicon* III., p. 287)

thought. For although the swarms of locusts come to Egypt generally from Ethiopia or Libya, yet they are sometimes brought by the east wind from Arabia, as has been observed, among others, by Denon, quoted by Hengstenberg, *Egypt, etc.*, p. 125" (Keil).

Vers. 13–15. Further miraculous features: (*a*) that the locusts come from so far (the wind blew twenty-four hours); (*b*) that they cover the whole land, whereas they generally attack only particular regions. Among the various forms of the preludes of the final judgment, (blood, fire, war, pestilence, darkness), the plagues of locusts are also especially prominent. According to Joel, the fundamental significance of them is the incessant destruction of the flesh on all sides.*

Vers. 16, 17. **And Pharaoh called in haste.**—This is his second confession of sin, more distinct than the first, ix. 27. For the third time he implores Moses' intercession; viii. 24 (28), ix. 28, and here. His penitence, however, again exhibits the character of an insincere submission, *attritio;* he begs Moses' forgiveness, but wishes him to intercede with God to avert this death, this deadly ruin, which he sees in the plague of locusts. He condemns himself, however, for what follows, inasmuch as he asks for exemption only this once.

Ver. 18. Moses' intercession has a twofold significance: It is, first, an expression of divine forbearance; secondly, the attestation of the miracle displayed in the plague of locusts.

Ver. 19. The east wind is changed to a west wind, or, more probably, to a northwest wind. "That the locusts perish in the sea is variously attested. *Gregatim sublatæ vento in maria aut stagna decidunt,* says Pliny" (Keil). For Pharaoh the help may have been ominous, as he himself afterwards with his host was to perish, like the locusts, in the Red Sea.

* [This is obscure. It is true that the invasion of the locusts is described by Joel as the precursor of "the day of Jehovah" (i. 15; ii. 1); but where or in what sense he represents them as *destroying the flesh*, it is impossible to see. Certainly if the literal language of Joel is referred to, there is nothing of the sort. And no more is there any indication that Joel means to intimate that locusts symbolise the destruction of the flesh. Lange moreover leaves us in doubt whether he uses the word "flesh" in the literal or figurative sense.—Tr.].

I.—THE DARKNESS.

Chap. X. 21–29.

21 And Jehovah said unto Moses, Stretch out thine [thy] hand toward heaven,
that there may be darkness over the land of Egypt, even darkness *which* may be
22 felt. And Moses stretched forth his hand toward heaven; and there was a thick
23 darkness in all the land of Egypt three days. They saw not one another,
neither rose any from his place for three days: but all the children of Israel had
24 light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve
Jehovah; only let your flocks and your herds be stayed [kept back]; let your
25 little ones also [also your little ones shall] go with you. And Moses said, Thou
must give us also [Thou shalt also put into our hands] sacrifices and burnt-offer-
26 ings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with
us; there shall not an [a] hoof be left behind; for thereof [from them] must we
[shall we] take to serve Jehovah our God; and we know not with what we must
27 serve Jehovah until we come thither. But Jehovah hardened Pharaoh's heart,
28 and he would not let them go. And Pharaoh said unto him, Get thee from me,
take heed to thyself, see my face no more; for in *that* [the] day thou seest my face
29 thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again
no more.

EXEGETICAL AND CRITICAL.

Vers. 21–23. The natural phenomenon underlying this miraculous infliction of Egyptian darkness is generally taken to be the Chamsin, the scorching hot south wind (in Italy the Sirocco, in Switzerland the Föhn), "referred to apparently by the LXX., where they render חֹשֶׁךְ־אֲפֵלָה by *σκότος καὶ γνόφος, καὶ θύελλα*. This wind, which in Egypt is accustomed to blow before and after the vernal equinox, and generally lasts two or three days, usually rises very suddenly and fills the air with such a mass of fine dust and coarser sand, that the sun ceases to shine, the sky is covered with a thick veil, and the obscuration becomes so nocturnal that the darkness of the thickest fog of our late autumn

or winter days is not to be compared with it (*vid.* Schubert's *Reise*, II., p. 409)." (Keil). See further citations in Keil. Hengstenberg interprets the darkness in Egypt as the image of the divine anger, the light in Goshen as image of the divine grace. But the preceding plagues also were at least signs of the divine anger. The judgment of darkness doubtless expresses more specifically the fact, that the wisdom of Egypt has become transformed into a spiritual night, in which the night of death soon to follow is pre-announced, whereas the light in Goshen in contrast with it may signify the dawn of a higher wisdom which finally brings freedom. The miraculousness of it consisted, first, in its following the symbolic action and prediction of Moses; secondly, in its intensity and the exceptional condition of Goshen.—**In their dwellings.**—Keil correctly refers this, in opposition to Kurtz, to the country; whereas the latter understands that the Egyptians were even unable to illumine their houses. But one might as readily infer that the Israelites obtained light only by artificial means.—**Darkness which may be felt.**—Beautiful hyperbolic expression; yet the dust brought by the tornado could indeed be felt by the hand.

Ver. 24. Pharaoh, frightened, makes a new concession, but again with a shrewd reservation. The concession consists, strictly speaking, of two parts, and the reservation is very furtively inserted between the two.—**Go ye**, he says at first, this time not only the strong men; and at last, as if with the intention of entrapping Moses by the excitement of his emotions: **Also your little ones shall go with you.**—Nevertheless all their cattle were to be left in the hands of the Egyptians as a pledge of their return. "יֻצָּג, *sistatur*, be stopped, kept in certain places under the charge of the Egyptians as a pledge of your return" (Keil).

Ver. 25. Moses invalidates Pharaoh's demand by reference to the religious duty of his people. They must make an offering, must therefore have their cattle with them. But, together with the claims of religious feeling, those of justice are also insisted on, in the utterance which has even become parabolical: "There shall not a hoof be left behind." This bold utterance, on the other hand, is softened by the declaration that they did not know what offerings (and how many) they would have to bring to Jehovah.

Ver. 28. The negotiation becomes more and more unequivocal. The one intention has struggled with the other in carefully chosen terms up to the point of decision. The tyrant's defiance now flames up, and Moses, with a calm consciousness of superiority, tinged with irony, assents to the decree that he shall not again, on penalty of death, appear before Pharaoh. It is an indirect announcement of the last plague. But its first consequence will be that Pharaoh must take back his threat, xii. 31.

THIRD SECTION.

Announcement of the last or tenth plague, the immediate miraculous interposition of God. The commands respecting the indemnification of the Israelites, and the Passover, as the festival preliminary to their deliverance. The midnight of terror and of the festival of deliverance. The release and the exodus. The legal consequences of the liberation: the Passover, the consecration of the first-born, the feast of unleavened bread. Chaps. XI. 1—XIII. 16.

A.—ANNOUNCEMENT OF THE LAST PLAGUE.

Chapter XI. 1-10.

1 And Jehovah said unto Moses, Yet will I bring one[1] plague *more* [One more
plague will I bring] upon Pharaoh and upon Egypt; afterwards he will let you go
hence: when he shall let *you* go, he shall [will] surely thrust you out hence alto-
2 gether. Speak now in the ears of the people, and let every man borrow [ask] of
his neighbor, and every woman of her neighbor, jewels [articles] of silver, and
3 jewels [articles] of gold. And Jehovah gave the people favor in the sight of the
Egyptians. Moreover the man Moses *was* very great in the land of Egypt,
4 in the sight of Pharaoh's servants, and in the sight of the people. And Moses
said, Thus saith Jehovah, About [At] midnight will I go out into the midst of
5 Egypt: And all the first-born in the land of Egypt shall die, from the first-born
of Pharaoh that sitteth upon his throne, even [throne], unto the first-born of the
6 maid-servant that *is* behind the mill; and all the first-born of beasts. And there
shall be a great cry throughout [in] all the land of Egypt, such as there was none
like it [the like of which hath not been], nor shall be like it [nor shall be] any

7 more. But against any of the children of Israel shall not a dog move [sharpen]
his tongue, against man or beast; that ye may know how [know] that Jehovah
8 doth put a difference [doth distinguish] between the Egyptians and Israel. And
all these thy servants shall come down unto me, and bow down themselves [bow
down] unto me, saying, Get thee out, and all the people that follow thee: and after
that I will go out. And he went out from Pharaoh in a great [burning] anger.
9 And Jehovah said unto Moses, Pharaoh shall [will] not hearken unto you; that
10 my wonders may be multiplied in the land of Egypt. And Moses and Aaron did
all these wonders before Pharaoh; and Jehovah hardened Pharaoh's heart, so that
he would not [and he did not] let the children of Israel go out of his land.

EXEGETICAL AND CRITICAL.

Ver. 1. **And Jehovah said.**—According to Keil, Jehovah's address to Moses here reported was made before the interview with Pharaoh recorded in x. 24-29, but is given here by the narrator because it explains Moses' confident answer in x. 29. But we cannot suppose that Moses would have preännounced the tenth plague before Pharaoh's obduracy in reference to the ninth had showed itself. Also, it is clear from ver. 8 that the announcement made in vers. 4-8 immediately follows Moses' declaration in x. 29. The difference between this announcement and the former ones consists in the fact that this last one is made immediately after Pharaoh's obdurate answer. By a sort of attraction other particulars are added to this central part of the section: Vers. 9 and 10 as a recollection which the theocratic spirit loves to repeat. Vers. 1-3, however, are put before vers. 4-8, evidently from pragmatic considerations; in historical order they form the immediate consequence of what is there related. Only the matter of the silver and gold articles seems to have been often talked of: the idea is advanced as early as iii. 21.

Ver. 8. **That follow thee.**—Here for the first time the thought appears, that the people are to form a military host.—**In a burning anger.**—Patience is exhausted, and the prophet's anger breaking forth is a foretoken of judgment.

Vers. 9, 10. What Jehovah has predicted (iv. 21; vii. 3) has thus far all been fulfilled. The pause before the last thunder-bolt has intervened, and occasions a review.

Vers. 4, 5. **At midnight.**—The day is not fixed, only the dreadful hour of the night. Keil correctly observes, in opposition to Baumgarten, that the institution of the feast of the Passover does not come till after the announcement of the last plague, and in accordance with this direction at least nine* days, according to xii. 3, must have preceded the Passover. Also the indefinitely protracted expectation of the stroke must have heightened the fear in Egypt, and made the stroke the more effectual. At midnight **will I go out.**—The servant with his symbolic action retires; Jehovah will Himself step forth from His hidden throne, and march through the whole of hostile Egypt in judicial majesty. The judgment will be so severe that even Moses with his rod must reverently retire, all the more, as in this last scene there is to be made manifest on Israel's part also a relative complicity in guilt, which can be expiated only by the blood of the paschal lamb. Moses must here retire on account also of the infliction of death on the first-born children of Egypt.—**The maid-servant that is behind the mill.**—From the king's son down to the lowest female slave. A still stronger expression is used for the latter extreme in xii. 29.*—**All the first-born.**—The first-born are the natural heads, representatives, priests, and chief sufferers, of families; and to the first-born as priests correspond the first-born of beasts as offerings (*vid.* xiii. 2). Here, it is true, the offering spoken of is the curse-offering, חֵרֶם. According to Keil, the beasts also are mentioned because Pharaoh was going to keep back the men and the cattle of the Israelites. But this judgment goes so deep that the first-born Israelitish children must likewise be atoned for; therefore also faultless lambs must be offered. The first-born among lambs cannot have been meant.

Ver. 7. **Not a dog sharpen his tongue.**—A proverbial expression, signifying that not the slightest trouble could be experienced. Hence, too, not even the cattle of the Jews were to suffer the least disturbance (*vid.* Judith xi. 19). The proverbial expression may seem strange in this connection; but the thought readily occurs, that the Egyptians, in this great calamity which they had to experience on account of the Israelites, might come against them with revengeful purpose. But even this will so little be the case that rather all of Pharaoh's servants will fall at Moses' feet and beg him to go out together with his people.

* [Probably a misprint for "four," *i. e.*, the four days intervening between the 10th and the 14th of the month. Murphy agrees with Baumgarten that the midnight here spoken of is the one following the announcement of the plague, which, therefore, according to xii. 6, 29, must have taken place on the 14th. This of course requires us to assume that the injunction of xii. 1-3 preceded this announcement. In itself considered, however, there is certainly no more difficulty in this than in the view held by Keil respecting xi. 1-3, *viz.*, that chronologically it belongs before x. 24-29.—Tr.]

* [Where prisoners are substituted for grinders. But, as Keil remarks, according to Judg. xvi. 21; Isa. xlvii. 2, it was not uncommon to employ prisoners as grinders.—Tr.]

B.—THE DIVINE ORDINANCE OF THE PASSOVER.

Chapter XII. 1–20.

1, 2 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This
month *shall be* unto you the beginning of months; it *shall be* the first month of the
3 year to you. Speak ye unto all the congregation of Israel, saying, In [On] the
tenth *day* of this month they shall take to them every man a lamb, according to
4 the house of *their* fathers [according to households], a lamb for a house: And if
the household be too little for the [a] lamb, let him and his neighbor next unto
his house take *it* according to the number of the souls; every man according to his
5 eating, shall [shall ye] make your count for the lamb. Your lamb shall be [ye
shall have a lamb] without blemish, a male of the first year [one year old]: ye shall
6 take *it* out [take *it*] from the sheep, or from the goats. And ye shall keep it up
[keep it] until the fourteenth day of the same [this] month: and the whole assem-
7 bly of the congregation of Israel shall kill it in the evening. And they shall take
of the blood, and strike [put] *it* on the two side-posts and on the upper door-post
8 [the lintel] of the houses wherein they shall eat it. And they shall eat the flesh
in that night roast [roasted] with fire, and unleavened bread; *and* [bread]: with
9 bitter *herbs* they shall eat it. Eat not [nothing] of it raw, nor sodden at all
[boiled] with water, but roast [roasted] *with* fire; his [its] head with his [its] legs,
10 and with the purtenance [inwards] thereof. And ye shall let nothing of it remain
until the morning; and that which remaineth of it until the morning ye shall burn
11 with fire. And thus shall ye eat it: *with* your loins girded, your shoes on your
feet, and your staff in your hand; and ye shall eat it in haste[1]: it *is* the Lord's
12 passover [a passover unto Jehovah]. For [And] I will pass through the land of
Egypt this night, and will smite all the first-born in the land of Egypt, both man
and beast; and against all the gods of Egypt I will execute judgment: I *am* Je-
13 hovah. And the blood shall be to you for a token [sign] upon the houses where
ye *are:* and when I see the blood, I will pass over you, and the plague shall not be
upon you to destroy *you* [there shall be no destroying plague upon you], when I
14 smite the land of Egypt. And this day shall be unto you for a memorial; and ye
shall keep [celebrate] it a feast to Jehovah; throughout your generations ye shall
keep it a feast by an ordinance forever [celebrate it as a perpetual ordinance].
15 Seven days shall ye eat unleavened bread; even [yea, on] the first day ye shall
put away leaven out of your houses; for whosoever eateth leavened bread from the
16 first day until the seventh day, that soul shall be cut off from Israel. And in the
first day *there shall be* a holy convocation, and in the seventh day there shall be a
holy convocation to you [on the first day ye shall have a holy convocation, and on
the seventh day a holy convocation]; no manner of work [no work] shall be done
in them; save [only] *that* which every man must eat [is eaten by every man], that
17 only may be done of you. And ye shall observe *the feast of* unleavened bread;
for in [on] this self-same day have I brought your armies [hosts] out of the land
of Egypt; therefore shall ye [and ye shall] observe this day in [throughout] your

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 11. בְּחִפָּזוֹן. Lange translates: *in Flucht-bereitschaft*, "in readiness for flight," condemning De Wette's rendering, *Eilfertigkeit*, "haste," "precipitation." But in the only other two passages where the word occurs, Lange's translation is hardly admissible. Deut. xvi. 3, "Thou camest forth out of the land of Egypt in haste, בְחִפָּזוֹן." It could not be said, "Thou camest forth in readiness for flight." So Isa. lii. 12, "Ye shall not go out with haste (בְחִפָּזוֹן), nor go by flight." Here the word also denotes anxious haste. The verb חָפַז likewise everywhere conveys the notion of hurriedness, or anxiety connected with haste.—Tr.].

18 generations by [as] an ordinance forever. In the first *month*, on the fourteenth day
of the month at even, ye shall eat unleavened bread, until the one and twentieth
19 day of the month at even. Seven days shall there be no leaven found in your
houses: for whosoever eateth that which is leavened, even [leavened], that soul
shall be cut off from the congregation of Israel, whether he be a stranger [sojourner]
20 or born in the land. Ye shall eat nothing leavened; in all your habitations shall
ye eat unleavened bread.

EXEGETICAL AND CRITICAL.

Ver. 1 sqq. Institution of the Passover. As Christendom reckons its years according to the salvation in Christ, so the Israelites were to reckon the months of the year from the first month of their redemption. The first month, in which the redemption took place, Abib (month of green ears) or Nisan, was to become the first month of their year. Hereby likewise the feast of the Passover was to be made the foundation of all the Jewish feasts, and the Passover sacrifice the foundation of all the various kinds of offering. The feast, however, becomes a double one. The Passover, as the feast of redemption, lasts, together with the day of preparation, only *one* night; the feast of unleavened bread (including the Passover) seven days. Since the feast of the great day of atonement also coalesces with the feast of tabernacles which follows close upon it, it would seem that the feast of Pentecost also, as the feast of ingathering, requires to be coupled with something. The institution of the feast of the Passover, connected with the announcement of the destruction of the first-born of Egypt, is narrated in vers. 1–14; in 15–20 the institution of the feast of unleavened bread. The two feasts, however, are so thoroughly blended into one, that the whole feast may be called either the Passover, or the feast of unleavened bread. The festival as a whole signifies separation from the corruption of Egypt, this being a symbol of the corruption of the world. The foundation of the whole consists in the divine act of redemption celebrated by the Passover. The result consists in the act of the Israelites, the removal of the leaven, which denotes community with Egyptian principles (*Vid.* Comm. on Matthew, pp. 245, 289). We have here, therefore, a typical purification based on a typical redemption.

Vers. 1, 2. **In the land of Egypt.**—It is a mark of the dominion of Jehovah in the midst of His enemies, that He established the Jewish community in the land of Egypt, as also the Christian community in the midst of Judaism, and the Evangelical community under the dominion of the Papacy. To the triumphant assurance in regard to the place corresponds the triumphant assurance in regard to the time: the Passover, as a typical festival of redemption, was celebrated before the typical redemption itself; the Lord's Supper before the real redemption; and in the constant repetition of its celebration it points forward to the final redemption which is to take place when the Lord comes. Keil calls attention to this legislation in the land of Egypt, as the first, in distinction from the legislation on Mt. Sinai and the fields of Moab. —**The beginning of months.**—It does not definitely follow from this ordinance that the Jews before had a different beginning of the year; but this is probable, inasmuch as the Egyptians had a different one. *Vid.* Keil, Vol. II., p. 10. Nisan nearly corresponds to our April.

Ver. 3. **Unto all the congregation of Israel.**—As heretofore, through the elders.—**A lamb.**—A lamb or kid.—**According to households.**—The companies were not to be formed arbitrarily, but were to be formed according to families. *Vid.* ver. 21.—**On the tenth day of this month.**—*Vid.* ver. 6.

Ver. 4. Of course more than two families might unite, if some of them were childless. Also perhaps the gaps in smaller families might be filled by members from excessively large ones. Later tradition fixed upon ten as the normal number of participants.

Ver. 5. Quality of the lamb: without blemish, male, one year old. For divergent opinions, see Keil, Vol. II., p. 11.* That the lamb, as free from blemish, was designed to represent the moral integrity of the offerer (Keil), is a very doubtful proposition, since moral integrity needs no expiatory blood; it might, with more propriety, be taken to represent theocratic integrity. Also the requirement that the lamb be a male can hardly [as Keil assumes] have exclusive reference to the first-born sons [for whom the lambs were substituted]. The requirement of one year as the age probably is connected with the necessity that the lamb be weaned; furthermore, it was for a meal which was to suffice for an ordinary family. The first-born of beasts which were sacrificed on other occasions than at the Passover needed only to

* [The age of the lamb is expressed in Hebrew by the phrase: "son of a year." The Rabbinical interpretation is that this means a year old or less, and in practice it has been applied to lambs from the age of eight days to that of one year. Apparently our translators had that interpretation in mind in rendering: "of the first year." But notwithstanding the wide currency of this view (adopted even by Rosenmüller, Baumgarten, Murphy and other modern commentators), it seems to be almost stupidly incorrect, as Knobel very clearly shows. Murphy says: "The phrase 'son of a year' means of any age from a month to a full year," and refers to Gen. vii. 6, 11. But why "from a *month*?" Why not "eight days" as well? Why not one day, or one second, from the time of birth? Isaac, we are told in Gen. xxi. 4, was circumcised when he was the "son of eight days." How old was he? In Lev. xxvii. 6 we read: "If it be from the son of a month unto the son of five years," where the A. V. reads correctly "a month old," and "five years old." It would be a singular way of fixing two limits, if both expressions are so indeterminate as the Rabbinical interpretation would make them. If the "son of a year" may be as young as eight days, and the "son of a month" may be twenty-nine days old, what is the use of the phrase "son of a month" at all? Or what is the sense of using the latter phrase as the early limit? Why not say simply: "If it be the son of five years?" which, according to the Rabbinical interpretation, ought to cover the whole period.—Tr.]

be eight days old. As the lamb was of more value than the kid, it is natural that for this occasion it became more and more predominantly used.

Ver. 6. **Ye shall keep it.**—Does this mean simply: ye shall keep it in store? Probably it is intimated that the lamb was designed either to represent the persons, or to be held in custody for them. Why did this keeping of the animal last from the 10th to the 14th of Nisan? "Which regulation, however, Jonathan and Raschi regarded as applicable only to the passover slain in Egypt" (Keil). According to Hofmann, the four days refer to the four generations spent by the Israelites in Egypt. In that case the whole analogy would lie in the number four. If the 10th day of Nisan was near the day of the command, and Moses foresaw that the last plague would not come till after four days, it was natural for him not to leave so important a preparation to the last day; the four days, moreover, were by the ordinance itself devoted entirely to wholesome suspense and preparation; in another form Fagius refers to this when he says: "*ut occasionem haberent inter se colloquendi et disputandi,*" *etc. Vid.* Keil.—**The whole assembly of the congregation of Israel.**—Although every head of a family killed his lamb, yet the individual acts were a common act of the people in the view of the author of the rite. Israel was the household enlarged; the separate household was the community in miniature. Hence later the lambs were slain in the court.—**In the evening** (literally "between the two evenings"). This regulation, which distinguishes two evenings in one day, is explained in three ways: (1) between sunset and dark (Aben-Ezra, the Karaites and Samaritans, Keil and others); (2) just before and just after sunset (Kimchi, Raschi, Hitzig); (3) between the decline of the day and sunset (Josephus, the Mishna, and the practice of the Jews). Without doubt this is the correct explanation; in favor of it may be adduced xvi. 12; Deut. xvi. 6; John xiii. 2. According to this passage, preparation for the Passover was begun before the sun was fully set. Considerable time was needed for the removal of the leaven and the killing of the lamb. According to the Jewish conception of the day as reckoned from 6 A. M. to 6 P. M., there was in fact a double evening: first, the decline of the day of twelve hours; secondly, the night-time, beginning at 6 P. M., which, according to Gen. i. 5 and Matt. xxviii. 1, was always evening in the wider sense—the evening of the day of twenty-four hours—which preceded the morning, the day in the narrower sense.*

Ver. 7. **Take of the blood.**—The two door-posts, as well as the lintel of the door, denote the whole door; the threshold is excepted because the atoning blood should not be trodden under foot. "The door," says Keil, "through which one goes into the house, stands for the house itself; as is shown by the frequent expression: 'in thy gates,' for 'in thy cities,' ch. xx. 10, *etc.*" It is here assumed that every house or tent had a door properly so called. "Expiation was made for the house, and it was consecrated as an altar" (Keil). This is a confused conception. It was the *household* that was atoned for; the building did thus indeed become a sort of sanctuary; but in what sense was it to be an altar? For here all kinds of offerings were united in one central offering: the חֵרֶם, or the slaughter of the Egyptian first-born; the expiatory offering, or the blood sprinkled by the hyssop-branch on the door-posts (Lev. xiv. 49; Num. xix. 18), which, therefore, as such represent the several parts of the altar; the thank-offering, or the Passover-meal; the burnt-offering, or the burning of the parts left over. Because the door-posts themselves stand for the altar, the smearing of them was afterwards given up, and, instead, the lamb was killed in the court; and this change must have been made as soon as there was a court.

Ver. 8. **On that night.**—The one following the 14th of Nisan. Why only on the same night? Otherwise it would not have been a festive meal. Why roasted? The fire (itself symbolically significant) concentrates the strength of the meat; by boiling a part of it passes into the water. The *unleavened bread* has a two-fold significance. When eaten at the Passover, it denotes separation from the leaven of Egypt (Matt. xvi. 6, 12; 2 Cor. v. 8); as a feast by itself, the feast of unleavened bread, called bread of affliction, denotes remembrance of the afflictions which were connected with the flight from Egypt (Deut. xvi. 3). This is overlooked, when it is inferred from ver. 17 that the ordinance of the feast of unleavened bread was made at a later time (as Keil does, II., p. 20).—**With bitter herbs.**—מְרֹרִים, πικρίδες (LXX.), *lactucæ agrestes* (Vulg.), the wild lettuce, the endive, *etc. Vid.* Keil II., p. 15, Knobel, p. 99. "According to Russell," says Knobel, "there are endives in Syria from the beginning of the winter months to the end of March; then comes lettuce in April and May." According to Keil, "the bitter herbs are not called accompaniments of the meal, but are represented as the principal part of the meal, here and in Num. ix. 11." For

* [Ginsburg in Alexander's Kitto's Cyclopædia, *Art.* Passover, has shown that the second of the three views about "the two evenings" was not held by Kimchi and Raschi (otherwise called Jarchi), but that they agreed with the great mass of Jewish commentators in adopting the third view. The phrase itself is so vague that from it alone the meaning cannot with certainty be gathered. Most modern Christian commentators, it should be said, adopt the first view. Deut. xvi. 6, where the time for sacrificing the Passover is fixed "at the going down of the sun," is quoted as favoring that view, while Lange quotes it on the other side. Whatever may have been the exact meaning of the phrase originally, it is probable that the very early Jewish practice corresponded with the Rabbinical interpretation. The transactions recorded in 1 Kings xviii. indicate this. There we read (ver. 26) that the prophets of Baal called on Baal from morning till noon, and afterwards (ver. 29) from mid-day "until the time of the offering of the evening sacrifice" (more exactly, "until towards the time"). According to Ex. xxix. 39 the evening sacrifice also was offered "between the two evenings." If the meaning were "from mid-day till sunset," there would seem to be no reason why it should not have been so expressed. Besides, it is intrinsically improbable that the howlings of the false prophets continued through the whole day. Especially is it difficult, if not impossible, to find time enough in the evening of that day for the events which are narrated to have followed, viz. Elijah's prayer, the consumption of the burnt-offering, the slaying of the false prophets, the return from the Kishon, the prayer for rain, the servant's going seven times to look, Elijah's going to Jezreel.—TR.]

עַל, he says, does not mean *along with, together with*, but retains its fundamental meaning, *upon, over*. In this way the following strange symbolic meaning is deduced: "The bitter herbs are to call to mind the bitterness of life experienced by Israel in Egypt, and this bitterness is to be overcome by the sweet flesh of the lamb." If only the bitter herbs did not taste pleasant! If only the lamb did not form a meal of thank-offering, and in this meal were not the chief thing! May not the lamb, according to the usual custom, have *lain upon* a setting of bitter herbs? In the passage before us only the unleavened bread is said to be put upon the bitter herbs. The modification of the arrangement in Num. ix. 11 is unimportant. It is a strange notion that the bitter herbs and the sweet bread formed "the basis of the Passover-meal" (Keil). In that case the "sweet" bread ought to have made the "sweet" flesh of the lamb superfluous. Moreover, the opposite of sweet is not bitter, but sour. According to Knobel, the bitter herbs correspond to the frankincense which used to accompany many offerings of grain, inasmuch as they had, for the most part, a pleasant odor. But frankincense has a special reference to prayer. If the bitter herbs are to be interpreted as symbolic, we may understand that they supplement the negative significance of the unleavened bread by something positive, as being health-giving, vitalizing, consecratory herbs.

Ver. 9. **Its head with its legs.** ["From the head to the thighs," is Lange's translation.] "*I. e.*, as Raschi correctly explains, whole, not cut in pieces, so that the head and legs are not separated from the animal, no bone of him is broken (ver. 46), and the inward parts together with the (nobler?) entrails, these of course first cleansed, are roasted in and with the body."* The *unity* of the lamb was to remain intact; on which point comp. Bähr, *Symbolik des Mosaischen Cultus* II., p. 635, Keil, and others.† The symbolic significance of the lamb thus tended towards the notion of personality and inviolability, that on which rested also the fact and continuance of the unity of the family which partook of it.

Ver. 10. **Let nothing of it remain.** "But what nevertheless does remain till morning is to be burnt with fire" (Keil). But was any of it allowed to remain till morning? *Vid.* my hypothesis, *Life of Christ*, Vol. IV., p. 262.‡

Ver. 11. **And thus.** The preparation for the journey is here at once real and symbolic. The readiness to start is expressed by three marks: the loins girded (tucked up); the travelling shoes on the feet; the walking-stick in the hand. That even the O. T. ritual was no rigid ordinance is proved by the remarkable fact that at the time of Christ they ate the passover lying on couches.—**In haste.** ["In readiness for flight," Lange.] A meal could hardly have been taken in "anxious flight" (Keil), or in "anxious haste" (Knobel).*—**It is Jehovah's Passover.** Not the Passover unto Jehovah, as Keil takes it, referring to xx. 10, xxxii. 5. For the Passover designates Jehovah's own going through, going by, *passing over* (sparing), as symbolically represented and appropriated by the Passover festival. The feast, it is true, is celebrated to Jehovah; but it celebrates Jehovah's act, and in the place where the rite is first instituted, it cannot appear as already instituted.† The LXX. say: πάσχα ἐστὶ κυρίῳ. The Vulg. "*est enim Phase (id est transitus) domini.* On the meaning of פֶּסַח *vid.* the lexicons, and Keil II., p. 17. The *pesach* is primarily the divine act of "passing over;" next the lamb with the killing of which this exemption is connected; finally, the whole eight days' festival, including that of unleavened bread (Deut. xvi. 1–6), as, on the other hand, the latter feast also included that of the Passover. That this first Passover was really a sacrificial feast, Keil proves, in opposition to Hofmann, II., p. 17. Comp. Hofmann's *Schriftbeweis* II., p. 271.‡

Vers. 12, 13. Explanation of the Passover. **And I.** The counterpart and prototype of the Passover festival are historic facts. First, Jehovah, as judge, passes through all Egypt. Secondly, He visits upon the young life in the land a plague whose miraculousness consists especially in the fact that the first-born fall, the

* [This sentence is marked as a quotation by Lange, but the source, as very often in the German original, is not indicated; and in this case I have not been able to trace it out.—Tr.].

† [Bähr, *l. c.* says on this point: "This had no other object than that all who received a part of that one intact lamb, *i. e.*, who ate of it, should regard themselves as a unit and a whole, as a community, just like those who eat the New Testament Passover, the body of Christ (1 Cor. v. 7), of which the Apostle, in 1 Cor. x. 17, says, 'For we being many are one bread and one body; for we are all partakers of that one bread.'"—Tr.].

‡ [The hypothesis is that the remains of the paschal lamb, if there were any, were burnt up the same night, and therefore were not allowed to remain till the next day. But this seems to conflict with the plain language of the verse.—Tr.].

* [Why not in "anxious haste?" A man can surely eat in haste as well as do anything else in haste. That there was to be a "readiness for flight" is sufficiently indicated by the precept concerning the girdles, sandals, and staves. *Vid.* under "Textual and Grammatical."—Tr.].

† [We have let the A. V. reading stand; nevertheless it is by no means so clear that Keil is not right. He certainly is supported not only by many of the best versions and commentators, but by the Hebrew, which literally rendered can read only, "It is a Passover to Jehovah," or "It is a Passover of Jehovah." The latter differs from Lange's translation as making "Passover" indefinite, whereas "Jehovah's Passover" is equivalent to "*the* Passover of Jehovah." Furthermore, the subject of the sentence naturally, if not necessarily, refers to the *lamb*; but the lamb cannot be called Jehovah's passing over. The last point made in opposition to Keil is not just, inasmuch as Keil does not render (as Lange makes him) "*the* Passover unto Jehovah," but distinctly leaves the noun indefinite, so that there is no implication that it was an already existent institution.—Tr.].

‡ [Hofmann takes זֶבַח in xii. 27 in the general sense of *slaughter*, instead of the ceremonial sense of *sacrifice*, and argues that, as the lamb was killed in order to be eaten, it was in no proper sense an *offering* to Jehovah, although the killing and eating of it was divinely commanded. He distinguishes also between the original ordinance and the later celebration of it. Keil, on the contrary, lays stress on the fact that זָבַח and זֶבַח everywhere, except Prov. xvii. 1, and 1 Sam. xxviii. 24, denote *sacrifice* in the narrow ceremonial sense, and that the Passover in Num. ix. 7 is called קָרְבָּן, *offering*. Knobel likewise says, "Without doubt the Passover was a sort of offering." But he contends that it was not (as Keil and others hold) a sin-offering, for the reasons: (1) that the O. T. gives no indication of such a character; (2) that the mode of observing the rite differed from that belonging to the sin-offering, particularly in that the lamb was eaten, whereas none of the animal constituting the sin-offering was eaten; and (3) that it was a joyous festival, whereas everything connected with the sin-offering was solemn. He classes it, therefore, rather with the burnt-offering But the latter was not eaten, and had (though not exclusively, yet partially) an expiatory character. *Vid.* Lev. i. 4.—Tr.].

infliction beginning with the house of Pharaoh. The result is that all the gods of Egypt are judged by Jehovah. What does that mean? Keil says: the gods of Egypt were spiritual powers, δαιμόνια. Pseudo-Jonathan: idols. Knobel compares Num. xxxiii. 4, and says: "We are to think especially of the death of the first-born beasts, since the Egyptians worshipped beasts as gods," (!) *etc.* The essential thing in the subjective notion of gods are the religious conceptions and traditions of the heathen, in so far as they, as real powers, inhere in national ideals and sympathies. Legends in point, *vid.* in Knobel, p. 100. Thirdly, Jehovah spares the first-born of the Israelites.—**The blood shall be to you for a sign.** The expression is of psychological importance, even for the notion of atonement. It does not read: it shall be to *me* for a sign. The Israelites were to have in the blood the sacramental sign that by the offering of blood the guilt of Israel in connection with Egypt was expiated, in that Jehovah had seen the same blood. This looking on the blood which warded off the pestilence reminds us of the looking up to the brazen serpent, and of the believer's contemplation of the perfect atonement on the cross. Keil says, "In the meal the *sacrificium* becomes a *sacramentum.*"

Ver. 14. The solemn sanction of the Passover.—**As an ordinance for ever.** The institution of the Passover continues still in its completed form in the new institution of the Lord's Supper.

Ver. 15. The solemn institution of the seven days' feast of unleavened bread. It was contemporaneous with the Passover; not afterwards appended to it, for this is not implied by ver. 17. (See above on ver. 8). The real motive was the uniform removal of the Egyptian leaven, a symbol of entire separation from everything Egyptian. Hence the clearing away of the leaven had to be done on the first day, even before the incoming of the 15th of Nisan, on the evening of the 14th. *Vid.* ver. 18. Hence also every one who during this time ate anything leavened was to be punished with death. He showed symbolically that he wished to side with Egypt, not with Israel. The explanation, "The unleavened bread is the symbol of the new life, cleansed from the leaven of sin," (Keil), is founded on the fundamentally false assumption, revived again especially by Hengstenberg, that the leaven is in itself a symbol of the sinful life. If this were the case, the Israelites would have had to eat unleavened bread all the time, and certainly would not have been commanded on the day of Pentecost to put leavened bread on the altar (Lev. xxiii. 17). The leaven is symbol only of transmission and fellowship, hence, in some cases, of the old or of the corrupt life. "Leaven of the Egyptian character," says Keil himself, II., p. 21.

Ver. 16. **On the first day.** This is the day following the holy night, the second half of the 15th of Nisan. Like the seventh day it is appointed a festival, but to be observed less rigidly than the Sabbath. According to Lev. xxiii. 7, the only employments forbidden are the regular labors of one's vocation or service, and food may be prepared according to the necessities of the day; this was not allowed on the Sabbath.

Ver. 17. **For on this self-same day.** Strictly speaking then, the days of unleavened bread began with the beginning of the 15th of Nisan, and in commemoration of the exodus itself, whereas the Passover was devoted to the commemoration of the preceding dreadful night of judgment and deliverance, the real adoption or birth of God's people Israel.

Ver. 18. **On the fourteenth day of the month.** This is the feast of unleavened bread in the wider sense, including the Passover. The Passover, according to the very idea of it, could not be celebrated with leavened bread, *i. e.*, in connection with any thing Egyptian, for it represented a separation, in principle, from what was Egyptian.

Ver. 19. Also the foreigner, who wishes to live among the Israelites, must submit to this ordinance, even though he has continued to be a foreigner, *i. e.*, has not been circumcised. The one born in the land is the Israelite himself, so called either in anticipation of his destined place of settlement, or in the wider sense of nationality. Keil approves Leclerc's interpretation: *quia oriundi erant ex Isaaco et Jacobo,* ["because they were to take their origin from Isaac and Jacob."]

Ver. 20. **Eat nothing leavened.** Again and again is this most sacred symbolic ceremony enjoined, for it symbolizes the consecration of God's people, a consecration based on their redemption.

C.—THE INSTITUTION OF THE FIRST PASSOVER. THE LAST PLAGUE. THE RELEASE AND THE PREPARATION FOR DEPARTURE.

Chapter XII. 21–36.

21 Then [And] Moses called for all the elders of Israel, and said unto them, Draw [Go] out,[1] and take you a lamb [take you lambs] according to your families, and

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 21. "Draw out," as the rendering of מִשְׁכוּ, is acquiesced in by Lange, De Wette, Wordsworth, Murphy, and Canon Cook (in the Speaker's Commentary), and is defended by Kalisch and Bush. The latter, in a note on Judg. iv. 6, affirms that מָשַׁךְ never means "to approach." He assigns to it there the meaning "to draft," or "enlist," sc. soldiers for his army—a meaning which certainly is no where else (therefore not "frequently," as Bush says) to be found. That מָשַׁךְ

22 kill the passover. And ye shall [And] take a bunch of hyssop, and dip it in the
blood that *is* in the basin, and strike the lintel and the two side posts [two posts]
with the blood that *is* in the basin; and none of you shall go out at the door of his
23 house until the morning. For [And] Jehovah will pass through to smite the
Egyptians; and when he seeth the blood upon the lintel and on the two side posts
[two posts], Jehovah will pass over the door, and will not suffer the destroyer to
24 come in unto [come into] your houses to smite *you*. And ye shall observe this thing
25 for [as] an ordinance to [for] thee and to [for] thy sons for ever. And it shall
come to pass, when ye be [are] come to the land which Jehovah will give you, ac-
26 cording as he hath promised, that ye shall keep this service. And it shall come to
27 pass, when your children shall say unto you, What mean ye by this service? That
ye shall say, It *is* the sacrifice of Jehovah's passover [the passover of Jehovah], who
passed over the houses of the children of Israel in Egypt, when he smote the
Egyptians, and delivered our houses. And the people bowed the head [bowed
28 down] and worshipped. And the children of Israel went away [went], and did
29 [did so;] as Jehovah had commanded Moses and Aaron, so did they. And it
came to pass that at midnight [at midnight that] Jehovah smote all the
first-born in the land of Egypt, from the first-born of Pharaoh that sat
on his throne unto the first-born of the captive that *was* in the dungeon;
30 and all the first-born of cattle. And Pharaoh rose up in the night, he, and
all his servants, and all the Egyptians; and there was a great cry in Egypt;
31 for *there was* not a house where *there was* not one dead. And he called for Moses
and Aaron by night, and said, Rise up, *and* get you forth from among my people,
32 both ye and the children of Israel; and go, serve Jehovah, as ye have said. Also
take your flocks and your herds, as ye have said, and be gone; and bless me also.
33 And the Egyptians were urgent upon the people, that they might send them out
34 of the land in haste; for they said, We *be* [*are*] all dead *men*. And the people
took their dough before it was leavened, their kneading troughs being bound up in
35 their clothes upon their shoulders. And the children of Israel did according to the
word of Moses; and they borrowed [asked] of the Egyptians jewels [articles] of
36 silver, and jewels [articles] of gold, and raiment. And Jehovah gave the people fa-
vor in the sight of the Egyptians, so that [and] they lent unto them *such things as
they required* [they gave unto them]: and they spoiled [despoiled] the Egyptians.

may be used intransitively, Bush does not deny; and indeed in Judg. xx. 37 he himself follows the rendering "drew themselves along," and explains it as descriptive of a mass of men "stretching themselves out in a long train and rapidly urging their way to the city." This certainly is not far from the meaning which he denies to the word. What significance could be attached to the phrase "draw out," as here used of the paschal lamb, is not clear. Not "draw out," in the sense of "pull out,"—a meaning which the word has in such cases as that of Jeremiah, who was *drawn up* with cords out of the dungeon, Jer. xxxviii. 13. Not "draw out" in the sense of "draw by lot:" for the word no where has this meaning, and the lambs were not drawn by lot. It could mean only "take"—a meaning which, though assigned to it here by Kalisch, the word no where else has, and which, if it had it, would be the same as that of the following word. There is therefore little doubt that we are to understand the word, with the LXX., Vulg., Gesenius, Fürst, Bunsen, Arnheim, Alford, Keil, Knobel, and others, as used intransitively.—Tr.]

EXEGETICAL AND CRITICAL.

The narrative evidently transports us to the 14th day of Nisan, the days of preparation being passed over.

Ver. 21. For this reason we do not translate מִשְׁכוּ intransitively, "go hence," *etc.* The paschal lambs have been for four days in a special enclosure; now they are to be drawn out, seized and slaughtered. Hence also the injunction proceeds at once to the further directions concerning the transaction.

Ver. 22. **A bunch of hyssop.**—A handful, says Maimonides. Hyssop "designates probably not the plant which we call hyssop, not the *hyssopus officinalis*, it being doubtful whether this is found in Syria and Arabia (*vid.* Ritter, *Erdkunde*, XVII., p. 686), but a species of the *origanum* similar to the hyssop" (Keil).—**That is in the basin**—*i. e.*, in which the blood was caught. **None of you shall go out.**—They are protected only in the house, behind the propitiatory blood.

Ver. 23. **The destroyer to come in.**—Comp. the ὀλοθρεύων of Heb. xi. 28 with 2 Sam. xxiv. 16; Isa. xxxvii. 36. So Keil and others, whereas Knobel and others take מַשְׁחִית as abstract=*destruction*. Knobel's reasons (p. 105) are easily refuted; *e. g.*, though Jehovah Himself goes through Egypt, yet it does not thence follow that He might not make use of an angel of judgment in the judicial inflictions (to be understood symbolically, *vid.* Ps. lxxviii. 49); He Himself, however, distinguishes between His people and the Egyptians.

Vers. 24–26. The establishment of the Passover festival is again enjoined, and at the same time there is connected with it an injunction to instruct children concerning it. The Israelitish child will not unthinkingly practice a dead worship; he will ask: What does it mean? And the

Israelitish fathers must not suppress the questions of the growing mind, but answer them, and thus begin the spiritualizing of the paschal rite.

Ver. 27. **Worshipped.**—Expression of faith, allegiance, joy, and gratitude.

Ver. 28. Brief reference to the festive meal of faith in contrast with the dreadful judgment now beginning. **At midnight.**—According to Keil, we have no occasion here to look for any natural force as underlying the punishment, but to regard it as a purely supernatural operation of divine omnipotence, inasmuch as here the pestilence is not named, as in 2 Sam. xxiv. 15. Also (he says) Jehovah administers the last plague without Moses' mediation. But here too Moses' prophetic prediction has a place; and also the teleological design of the facts. And this was the main feature of all these punitive miracles, provided we do not conceive Moses' rod as having itself wrought them. According to Knobel, the miracle consisted in the pestilence "which from the oldest time to the present day has had its chief seat in Egypt." He gives a series of examples, p. 106. Also statements concerning the season in which the pestilence is accustomed to appear in Egypt: December, February, March. "It is most destructive from March to May." "Quite in accordance with the facts, the series of plagues ends with the pestilence, which generally lasts till the Nile inundation." "The pestilence spares many regions, *e.g.*, the deserts (Pruner, p. 419)." On the death of the cattle: "According to Hartmann (*Erdbeschreibung von Afrika*, I., p. 68), the dogs in Cairo almost constantly have the pestilence; and when it rages among them, it ceases to prevail among men." According to Knobel, the occurrence was expanded by legendary tradition into a miracle. But miraculous are: (1) The prediction of the fact, its object, and its results; (2) the sudden spread of the plague over the younger generation, the first-born, especially the first-born of the king, being singled out; (3) the fact that both beasts and men suffered; (4) the liberation of Israel. That the religious expression of this great event has its peculiarity, that it makes generalizations, and leaves out subordinate features in accordance with its idealizing tendency and symbolic design—on this point one must shape his views by means of a thorough hermeneutical apprehension of the religious style. Even Keil cannot quite adopt the assumption of Cornelius a Lapide, that in many houses grandfathers, fathers, sons, and wives, in case they were all first-born, were killed. But literally understood, the narrative warrants this. But the perfect realization of the object aimed at lifts the event above the character of a legend.

Vers. 30, 31. The great lamentation which in the night of terror resounds through Egypt becomes the immediate motive for releasing Israel. **And he called for Moses.**—We need not, with Calvin, lay any stress on the fact that Pharaoh, x. 28, had commanded the men not to show themselves again to him, as if a humiliating inconsistency of the tyrant with himself were not characteristic, and as if in the history of despotism it were not a frequent feature. This crushing humiliation Pharaoh could not escape. Moses and Aaron had to receive the permission from his own mouth. And we cannot call it mere permission. He drives him out by a mandate which bears unmistakable marks of excitement. **Serve Jehovah, as ye have said.**—These words involve the promise of complete liberation, and at the same time the intention to require the Israelites to return. **As ye have said**—he repeats—and finally he even begs for their intercession: "bless me also." According to Keil, every thing, even the request for their blessing, looks to a manifest and quite unconditional dismissal and emancipation. But this thought is expressed more positively in the behavior of the Egyptians, who were the most terrified."

Ver. 33. At all events the Israelites had a right to understand the dismission as an emancipation, although formally this right was not complete until Pharaoh hostilely pursued them. Keil refers to xiv. 4, 5. The report brought to the king, that the people had fled, seems, however, to imply that in the mind of the Egyptians there had been no thought of unconditional emancipation, but only of an unconditional furlough. And when Pharaoh was disposed violently to take back even this promise, that was a new instance of hardness of heart, the last and the fatal one. **We are all dead men**: as it were, already dead. Expression of the greatest consternation.

Ver. 34. **And the people took their dough,** before it was leavened. That is (according to Keil): "The Israelites intended to leaven the dough, because the command to eat unleavened bread for seven days had not yet been made known to them." But the text evidently means to say just the opposite of this: they carried, in accordance with the command, dough which was entirely free from leaven. They had already put enough for seven days into the baking-pans, and carried these on their shoulders, wrapped up in their outer garments, or rather in wrapping cloths, such as might be used for mantles or wallets.

Vers. 35, 36. *Vid.* iii. 21 and Comm. on Genesis, p. 83.

D.—THE EXODUS FROM EGYPT. LEGAL ENACTMENTS CONSEQUENT ON LIBERATION.

Chapter XII. 37—XIII. 16.

37 And the children of Israel journeyed from Rameses to Succoth, about six hun-
38 dred thousand on foot, *that were* men [the men] beside [besides] children. And a
mixed multitude went up also with them; and flocks, and herds, *even* very much

39 cattle. And they baked unleavened cakes of the dough which they brought forth
out of Egypt, for it was not leavened; because they were thrust out of Egypt, and
40 could not tarry, neither had they prepared for themselves any victual. Now the
sojourning [dwelling, *i. e.* time of dwelling] of the children of Israel, who dwelt
41 [which they dwelt] in Egypt, *was* four hundred and thirty years. And it came to
pass at the end of the [end of] four hundred and thirty years, even [on] the self-
same day it came to pass, that all the hosts of Jehovah went out from the land of
42 Egypt. It *is* a night to be much observed [of solemnities] unto Jehovah for bring-
ing them out from the land of Egypt: this *is* that night of Jehovah to be observed
of [night of solemnities unto Jehovah for] all the children of Israel in [through-
43 out] their generations. And Jehovah said unto Moses and Aaron, This *is* the
44 ordinance of the Passover: There shall no stranger [foreigner] eat thereof: But
every man's servant [every servant] that is bought for money, when thou hast cir-
45 cumcised him, then shall he eat thereof. A foreigner [stranger] and an [a] hired
46 servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry
forth aught of the flesh abroad out of the house; neither shall ye break a bone
47, 48 thereof. All the congregation of Israel shall keep [sacrifice] it. And when a
stranger [sojourner] shall sojourn with thee, and will keep the [sacrifice a] passover
to Jehovah, let all his males be circumcised, and then let him come near and
keep [sacrifice] it: and he shall be as one that is born in the land: for [but] no
49 uncircumcised person shall eat thereof. One law shall be to [shall there be for] him
50 that is home-born, and unto [for] the stranger that sojourneth among you. Thus
did all the children of Israel]; as Jehovah commanded Moses, so did they.
51 And it came to pass the self-same day, *that* Jehovah did bring the children of
Israel out of the land of Egypt by their armies [according to their hosts].
CHAP. XIII. 1, 2 And Jehovah spake unto Moses, saying, Sanctify unto me all the
[every] first-born, whatsoever openeth the [any] womb among the children of
3 Israel, *both* of man and of beast: it *is* mine. And Moses said unto the people,
Remember this day, in which ye came out from Egypt, out of the house of bondage:
for by strength of hand Jehovah brought you out from this *place* [thence]: there
4 shall no leavened bread be eaten. This day came [come] ye out in the month
5 Abib. And it shall be, when Jehovah shall bring thee into the land of the Ca-
naanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites,
which he sware unto thy fathers to give thee, a land flowing with milk and honey,
6 that thou shalt keep this service in this month. Seven days thou shalt eat unlea-
7 vened bread; and in the seventh day *shall* be a feast to Jehovah. Unleavened
bread shall be eaten seven [the seven] days; and there shall no leavened bread be
seen with thee, neither shall there be leaven seen with thee in all thy quarters
8 [borders]. And thou shalt show [tell] thy son in that day, saying, *This is done*
[It is] because of that *which* Jehovah did unto me when I came forth out of Egypt.
9 And it shall be for a sign unto thee upon thine [thy] hand, and for a memorial
between thine eyes, that Jehovah's law may be in thy mouth: for with a strong
10 hand hath Jehovah brought thee out of Egypt. Thou shalt therefore [And thou
11 shalt] keep this ordinance in his [its] season from year to year. And it shall be,
when Jehovah shall bring thee into the land of the Canaanites, as he sware unto
12 thee and to thy fathers, and shall give it thee, That thou shalt set apart unto Jeho-
vah all that openeth the matrix [womb], and every firstling that cometh [every
first-born] of a beast [of beasts] which thou hast; the males *shall be* Jehovah's.
13 And every firstling [first-born] of an ass thou shalt redeem with a lamb; and if
thou wilt not redeem it, then thou shalt break his neck: and all the first-born of
14 man among thy children shalt thou redeem. And it shall be, when thy son asketh
thee in time to come, saying, What *is* this? that thou shalt say unto him, By
strength of hand Jehovah brought us out from Egypt, from the house of bondage:
15 And it came to pass, when Pharaoh would hardly let us go, that Jehovah slew all
the first-born in the land of Egypt, both the first-born of man and the first-born of
beast: therefore I sacrifice to Jehovah all that openeth the matrix [womb], being
16 [the] males; but all the first-born of my children I redeem. And it shall be for
a token upon thine [thy] hand, and for frontlets between thine eyes; for by strength
of hand Jehovah brought us forth out of Egypt.

EXEGETICAL AND CRITICAL.

Ver. 37. **And the children of Israel journeyed.**—On the journey see the Introduction, Keil II., p. 26, the literature above quoted, and Keil II., p. 28, *Note*, Knobel, p. 111 sq.—**About 600,000 on foot.**—"רַגְלִי, as in Num. xi. 21, the infantry of an army, is added, because they went out as a warlike host (ver. 41), and in the number given only the men able to bear arms, those over twenty years of age, are reckoned; הַגְּבָרִים is added because of the following לְבַד מִטָּף: 'besides the little ones.' טַף is used here in the wider significance of the dependent part of the family, including wife and children, as in Gen. xlvii. 12; Num. xxxii. 16, 24, and often, those who did not travel on foot, but on beasts of burden or in wagons" (Keil). On the round number, as well as the increase of Israel in Egypt, comp. Knobel, p. 121, Keil, *l. c.*, and the Introduction. On the fruitfulness of the land of Goshen, see Keil II., p. 29. Kurtz and Bertheau have suggested as an explanation of the great number, that we may assume that the seventy Israelites who emigrated to Egypt had several thousand men-servants and maid-servants. Keil insists that only the posterity of the seventy souls is spoken of. But compare the antithesis in Gen. xxxii. 10: "*one* staff" and "two bands." In Israel the faith constituted the nationality, as well as the nationality the faith, as is shown by so many examples (Rahab, Ruth, the Gibeonites, *etc.*), and Israel had in its religion a great attractive power.

Ver. 38. **And a mixed multitude.**—עֵרֶב רַב. Vulg.: *vulgus promiscuum;* Luther: *viel Pöbelvolk,* "a great rabble."—"In typical fulfillment of the promise, Gen. xii. 3, without doubt stimulated by the signs and wonders of the Lord in Egypt (comp. ix. 20; x. 7; xi. 3) to seek their salvation with Israel, a great multitude of mixed people joined themselves to the departing Israelites; and, according to the governing idea of the Jewish commonwealth, they could not be repelled, although these people afterwards became a snare to them. *Vid.* Num. xi. 4, where they are called אֲסַפְסֻף, medley" (Keil). Literally, a collection. Comp. Deut. xxix. 11.

Ver. 39. *Vid.* ver. 34. It does not mean that they had no time to leaven their dough, but that they had no time to prepare themselves other provisions besides. The deliverance came upon them like a storm; they were even thrust out of Egypt.

Ver. 40. *Vid.* the Introduction, Keil II., p. 30, Knobel, p. 121.

Ver. 41. **On the self-same day.**—Knobel says very strangely, that the meaning is that Jacob entered Egypt on the same day, the 14th of Abib. Keil understands the day before designated, vers. 11–14. We assume that "day" here denotes "time" in the more general sense.

Ver. 42. Keil renders: night of preservation. Knobel: a festival. Both ideas are involved in שִׁמֻּר, and evidently the text aims to express the antithesis indicated in our translation [Lange renders: *festliche Wacht,* "festive vigil."—Tr.]

Vers. 43–45. **The ordinance of the Passover.**—חֻקָּה, *i. q.* חֹק, law, statute. As Israel now begins to become a people and a popular congregation, the main features of their legal constitution are at once defined. It all starts with the Passover as the religious communion of the people, for which now circumcision is prescribed as a prerequisite. As circumcision constitutes the incipient boundary-line and separation between Israel and the life of secular people, so the paschal communion is the characteristic feature of the completed separation. First, the congregation is instituted; then follows the preliminary institution of the priesthood in the sanctification of the first-born; then the first trace of the fixed line of distinction, in the ordinance of the feast of unleavened bread; then the first provision for the permanent sacrificial service, in Jehovah's claiming for Himself the first-born of beasts, xiii. 12, while a distinction is at the same time made between clean and unclean beasts, ver. 13; and finally the intimation is made that the *natural* sacerdotal duty of the first-born shall be redeemed and transferred to a *positive* priesthood. The circumstance that Israel thereby came into a new relation to foreigners, "that a crowd of strangers joined themselves to the departing Israelites" (Keil), can only be regarded as one of the occasions for that fixing of the first features of the law which was here quite in place.—**No stranger.**—What is said of the בֶּן־נֵכָר, or non-Israelite, in general, is more particularly said of the sojourner (תּוֹשָׁב) and of the hireling, day-laborer (שָׂכִיר). The latter, if not an Israelite, is a גֵּר who resides a longer or shorter time among the Israelites. Yet the exclusion is not absolute, except as regards the uncircumcised; every servant, on the other hand, who submits to circumcision (for no one could be circumcised by force, although circumcision was within the option of all) assumes the privileges and obligations of the communion. Thus, therefore, the distinction of classes, as related to the communion of the people of God, is here excluded.

Ver. 46. **In one house shall it be eaten.**—A new enforcement of the law that the communion, as such, must be maintained. The significance of the words: "Thou shalt not carry forth aught of the flesh abroad," the mediæval Church had little conception of.*

Vers. 50, 51. The next to the last verse declares that this became a fixed custom in Israel; and the last one recurs again to the identity of the festive day with the day of the deliverance of Israel from Egypt.

Ch. XIII., ver. 1. **Sanctify unto me every first-born.**—"The sanctification of the first-born is closely connected with the Passover. The Passover effects (?) the exemption of the first-born of Israel, and the exemption has as its aim their sanctification" (Keil). But the thing meant is sanctification in the narrower

* [The reference is to the Corpus-Christi festival, characterized by the public processions which are held in honor of the host.—Tr.]

sense, the preparation of the sacerdotal order and of the offerings; for the general sanctification comprised the whole people. Here we have to do with sanctification for the specific service of Jehovah. It is assumed that the first-born are representatives and sureties of the whole race, and that therefore, without the intervention of grace and forbearance, the first-born of Israel also would have been slain. Accordingly, the phrase: "it is mine," refers certainly not only to the fact that Jehovah created the first-born, as Kurtz maintains, but still more to the right of possession which this gracious favor establishes. Keil denies this. It refers, he says, according to Num. iii. 13; viii. 17, to the fact that Jehovah, on the day when he slew the first-born of Egypt, sanctified the first-born of Israel, and therefore spared them. An ultra-Calvinistic disposition of things, which seems to ground the exemption on Jehovah's caprice. While the sanctification cannot be dissociated from the exemption, as little can the exemption be dissociated from the creation. The election of Israel is indeed the prerequisite of the exemption of the Israelitish first-born; but this exemption again, as an act of grace, is a condition of the special sanctification of the first-born.

Ver. 3. **Remember this day.** "In vers. 3–10, the ordinance respecting the seven days' feast of unleavened bread (xii. 15–20), is made known by Moses to the people on the day of the exodus at the station Succoth" (Keil). We have already above (on xii. 8) pointed out the incorrectness of this view. It is all the more incorrect, if, with Keil and others, we find in the leaven a symbol of sinfulness. The leaven which the Jews had heretofore had was connected with the leaven of Egypt, and was thus fitted to serve as a symbol of the fact that they were connected with the sinfulness of Egypt, and that this connection must be broken off. If now they had not been driven out so hastily, they would have had time to produce for themselves a pure and specifically Jewish leaven, and this perhaps seemed the more desirable thing, as the unleavened bread was not very palatable. But for this there was no time. With this understanding of the case, we render the last clause of ver. 3, "so that nothing leavened was eaten." [This translation, however, is hardly possible.—Tr.]. —**The house of servants.** Servants of private persons they were not, it is true, but all Egypt was made for them by Pharaoh one house of slaves.

Vers. 4, 5. The urgency in the enforcement of this feast is doubtless owing to the fact that there was no pleasure in eating the unleavened bread. Hence the festival is represented as chiefly a service rendered to God. The meals accompanying thank-offerings preserved the equilibrium.

Ver. 6. **On the seventh day.** In the line of the feast-days the seventh day is specially mentioned as the festive termination; on it work ceased, and the people assembled together.

Ver. 9. **For a sign upon thy hand.** According to Spencer, allusion is made to the heathen custom of branding marks on the forehead or hand of soldiers and slaves. Keil, referring to Deut. vi. 8 and xi. 18, assumes that we are probably to understand bracelets or frontlets. But in the passages quoted a much more general inculcation of Moses' words is meant. Inasmuch as the Jews were to observe several great festivals, it is not to be assumed that they were to be required to wear the signs only on the feast of unleavened bread; all the less, as the day was so definitely fixed. We therefore regard the expression both here and in Deuteronomy as symbolic, but suggested by a proverbial phrase borrowed from the nations of antiquity. Our language has a similar proverbial, but less elegant, expression. That the Pharisaic Jews afterwards actually made themselves such phylacteries grew out of their slavery to the letter of the law. See more in detail in Keil, II. p. 87.

Ver. 12. **Every first-born of beasts.** First, the text recurs to the common statute respecting the first-born of men and beasts; hence: "all that openeth the womb." According to Keil, the term הַעֲבִיר, to set apart, offer, is used to point a contrast to the Canaanitish custom of consecrating the first-born to Moloch; he quotes Lev. xviii. 21. But the verb seems to express a more original and general separation of what is offered from what is not offered; or it means to let depart.—**The males.** With this matter, therefore, the female first-born have nothing to do. The first-born son is the head of the young house, the heir of the old house. As the heir of the old house he also assumes its guilt; as the head of the young house he must represent it. More particular specifications concerning the first-born male clean beast are given in xxii. 29 (30), Deut. xv. 21.

Ver. 13. The germ of the distinction between clean and unclean beasts. The substitution of a sheep or kid for the ass is a proof that the unclean beast signifies not the evil, but the profane, that which is not fitted to serve as a religious symbol.

Ver. 14. **When thy son asketh thee.** Even in the theocracy the ceremonial worship is to be not a dumb one, repressing, or even suppressing, questions and instruction, but is to be spiritualized by questions and instruction.

Ver. 15. **All the first-born of my children.** Keil opposes the view, very prevalent of old, that the sanctification of the first-born is to be derived from the destination of the first-born to be priests. But he afterwards (II., p. 86) himself brings forwards reasons which refute his own view, founded on that of Outram and Vitringa, especially by citing Num. iii. Nothing can be clearer than Num. iii. 12.*

Ver. 16. Also in reference to the phylacteries we hold to the symbolical interpretation of the Caraites in opposition to the literal one of the Talmudists; so Keil II., p. 87.

* [Keil says: "In what way they were to consecrate their life to the Lord depended on the Lord's direction, which prescribed that they should perform the non-sacerdotal labors connected with the sanctuary, and so be the priests' servants in the sacred service. Yet even this service was afterwards transferred to the Levites (Num. iii.); but in place of it the people were required to redeem their first-born sons from the service which was incumbent on them, and which had been transferred to the Levites who were substituted for them, *i. e.*, to ransom them by the payment to the priests of five shekels of silver for every person, Num. iii. 47; xviii. 16." Num. iii. 12, above referred to as confuting Keil's view, says simply that the *Levites* were substituted for the first-born, but does not say that the first-born were originally destined to be *priests*. Lange's statement, therefore, seems to be unwarranted.—Tr.]

FOURTH SECTION.

Direction of the Exodus. The Pursuit. The Distress. The Red Sea. The Song of Triumph.

CHAPTERS XIII. 17—XV. 21.

A.—DIRECTION OF THE MARCH. THE DISTRESS. PASSAGE THROUGH THE RED SEA. JUDGMENT AND DELIVERANCE.

CHAP. XIII. 17—XIV. 81.

17 And it came to pass, when Pharaoh had let the people go, that God led them
not *through* [*by*] the way of the land of the Philistines, although [for][1] that *was*
near; for God said, Lest peradventure the [Lest the] people repent, when they
18 see war, and they return to Egypt: But God led the people about *through* [*by*]
the way of the wilderness of the Red Sea. And the children of Israel went up har-
19 nessed [armed] out of the land of Egypt. And Moses took the bones of Joseph
with him; for he had straitly [strictly] sworn the children of Israel, saying, God
20 will surely visit you, and ye shall carry up my bones away hence with you. And
they took their journey [they journeyed] from Succoth, and encamped in Etham in
21 [on] the edge of the wilderness. And Jehovah went before them by day in a pil-
lar of a cloud [of cloud], to lead them the way; and by night in a pillar of fire,
22 to give them light; to go by day and night. He took not away the pillar of the
cloud [of cloud] by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV. 1, 2 AND Jehovah spake unto Moses, saying, Speak unto the children
of Israel, that they turn [turn back] and encamp before Pi-hahiroth, between Mig-
dol and the sea, over against [before] Baal-zephon; before [over against] it shall
3 ye encamp by the sea. For [And] Pharaoh will say of the children of Israel, They
4 *are* entangled [bewildered] in the land, the wilderness hath shut them in. And I
will harden Pharaoh's heart, that he shall [and he will] follow after them, and I
will be honored [get me honor] upon Pharaoh, and upon all his host; that [and]
5 the Egyptians may [shall] know that I *am* Jehovah. And they did so. And it
was told the king of Egypt that the people fled: and the heart of Pharaoh and of
his servants was turned against the people, and they said, Why have we done this
[What is this that we have done], that we have let Israel go from serving us?
6, 7 And he made ready his chariot, and took his people with him. And he took
six hundred chosen chariots, and all the chariots of Egypt, and captains over every
8 one [all] of them. And Jehovah hardened the heart of Pharaoh king of Egypt,
9 and he pursued after the children of Israel, and the children of Israel went out with
an [a] high hand. But [And] the Egyptians pursued after them, all the horses
and chariots [chariot-horses] of Pharaoh, and his horsemen, and his army, and

TEXTUAL AND GRAMMATICAL.

[1] [XIII. 17. "For that was near." A. V., Murphy, Kalisch, Gesenius, Glaire, Alford retain the rendering "although" for כִּי in this sentence. But such a meaning for כִּי cannot be well substantiated. Ps. xlix. 10, adduced by Fürst, is certainly not an instance of such use. Ps. cxvi. 10 is more plausible. The A. V. rendering: "I believed, therefore [כִּי] have I spoken," is incorrect. But it is not necessary, with some, to translate: "I believed, although I speak." The particle here probably has the meaning "when." In Ps. xlix. 19, adduced by Gesenius (Thesaurus), it means "because," the apodosis following in ver. 20. The same may be said of Gen. viii. 21; Job xv. 27-29; Zech. viii. 6. The rendering "when" suffices in Jer. iv. 30; xxx. 11; xlix. 16; l. 11; li. 53; Mic. vii. 8; Ps. xxvii. 10; xxi. 12. The rendering "for" suffices in Hos. xiii. 15; Nah. i. 10; Deut. xviii. 14; xxix. 19; Jer. xlvi. 23; Ps. lxxi. 10; 1 Chron. xxviii. 5. The rendering "whereas," or "while," may be adopted in Mal. i. 4; Eccl. iv. 14. Probably these comprise all the passages in which the meaning "though" can with any plausibility be maintained. כִּי can be assumed to have the meaning "although" only as being equivalent to גַּם כִּי, "even when." Even though this should be assumed sometimes to occur, still the case before us is not of that sort. The true explanation of such constructions is to assume a slight ellipsis in the expression: "God led them not by the way of the land of the Philistines, [as might have been expected], seeing that was near." Or: "for that was near [and return to Egypt in case of danger would be more readily resorted to]."—TR.]

10 overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And
when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold,
the Egyptians [Egypt] marched after them; and they were sore afraid: and the
11 children of Israel cried out unto Jehovah. And they said unto Moses, Because
[Is it because] *there were* no graves in Egypt, hast thou [that thou hast] taken us
away to die in the wilderness? wherefore hast thou dealt thus with [what is this
12 that thou hast done to] us, to carry [in bringing] us forth out of Egypt? *Is* not
this the word that we did tell [spake unto] thee in Egypt, saying, Let us alone,
that we may serve the Egyptians? For *it had been* [is] better for us to serve the
13 Egyptians than that we should die in the wilderness. And Moses said unto the
people, Fear ye not, stand still, and see the salvation of Jehovah, which he will shew
to [work for] you to-day: for the Egyptians whom ye have seen to-day, ye shall
14 see them again no more forever. Jehovah shall fight for you, and ye shall hold
15 your peace. And Jehovah said unto Moses, Wherefore criest thou unto me? speak
16 unto the children of Israel, that they go forward: But [And] lift thou up thy rod,
and stretch out thine [thy] hand over the sea, and divide it: and the children of
17 Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will
harden the hearts of the Egyptians, and they shall follow them: and I will get me
honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-
18 men. And the Egyptians shall know that I *am* Jehovah, when I have gotten [get]
19 me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the an-
gel of God, which [who] went before the camp of Israel, removed and went behind
them; and the pillar of the cloud [of cloud] went [removed] from before their face
20 [before them], and stood behind them: And it came between the camp of the
Egyptians and the camp of Israel; and it was a cloud and darkness *to them* [and
darkness], but it gave light by night *to these* [it lightened the night]:[2] so that [and]
21 the one came not near the other all the night. And Moses stretched out his hand
over the sea; and Jehovah caused the sea to go *back* [flow] by a strong east wind
all that night, and made the sea dry *land* [bare *ground*],[3] and the waters were di-
22 vided. And the children of Israel went into the midst of the sea upon the dry
ground: and the waters *were* a wall unto them on their right hand, and on their
23 left. And the Egyptians pursued, and went in after them to the midst of the sea,
24 *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that
in the morning watch Jehovah looked unto [looked down at] the host of the
Egyptians through [in] the pillar of fire and of the cloud [of cloud], and troubled
25 the host of the Egyptians, And took off [turned aside] their chariot wheels, that they
drave them [and made them drive] heavily: so that [and] the Egyptians said, Let
us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.
26 And Jehovah said unto Moses, Stretch out thine [thy] hand over the sea, that the
waters may come again [back] upon the Egyptians, upon their chariots, and upon
27 their horsemen. And Moses stretched forth his hand over the sea, and the sea re-
turned to his strength [to its course] when the morning appeared; and the
Egyptians fled against it; and Jehovah overthrew [shook] the Egyptians in [into]
28 the midst of the sea. And the waters returned, and covered the chariots, and the
horsemen *and* [of][4] all the host of Pharaoh that came into the sea after them;

[2] [XIV. 20. וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה. The construction is difficult. The only literal rendering is: "And it was (*or*, became) the cloud and the darkness, and it illumined the night." The difficulty is gotten over by Knobel and Ewald by altering וְהַחֹשֶׁךְ into וְהֶחְשִׁיךְ, reading: "And it came to pass as to the cloud, that it made darkness." But even with this conjectural change, it is no less necessary to assume an ellipsis of "to the one" and "to the other," or "on the one side' and "on the other," as is done by A. V. and the great majority of versions and commentators. The article may be explained as pointing back to xiii. 21: "And it was the cloud and the darkness which have been already described." Or it is even possible to take מַלְאָךְ (ver. 19) as the subject of the verb: "And he became the cloud and darkness; but he illumined the night."—Tr.]

[3] [XIV. 21. The Hebrew word here used, חָרָבָה, is different from the one rendered "dry ground" in the next verse; and there is a clear distinction in the meaning, as is quite apparent from a comparison of Gen. viii. 13, where it is said, that on the first day of the first month the ground was חָרֵב, with ver. 14, where it is said, that on the twenty-seventh day of the second month the earth was יָבֵשׁ. The first means: free from water, drained; the second means: free from moisture, dry. The distinction is generally clear, though sometimes not exactly observed.—Tr.]

[4] [XIV. 28. The preposition לְ certainly cannot here be rendered "and;" but it may have a sort of resumptive force, equivalent to "even," "namely," "in short."—Tr.]

29 there remained not so much as one of them [of them not even one]. But the chil-
dren of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a
30 wall unto them on their right hand, and on their left. Thus [And] Jehovah saved
Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians
31 dead upon the sea shore. And Israel saw that [the] great work which Jehovah
did upon the Egyptians, and the people feared Jehovah, and believed in Jehovah
and his servant Moses.

EXEGETICAL AND CRITICAL.

Chap. xiii. 17. **Not by the way of the land of the Philistines.** Decidedly wise, theocratic policy on the part of Moses, rightly ascribed to God. The people, disheartened by servitude, could not at once maintain a conflict with the warlike Philistines, without being driven back to Egypt. They must first acquire in the wilderness the qualities of heroes. And that, according to Goethe, was accomplished in a few years! On the exodus, comp. Introduction; Keil, II. p. 42; Knobel, p. 181.

Ver. 18. **Led the people about.** It is a question whether the round-about way spoken of has reference simply to the absolutely direct route through the Philistine country, or to another more direct one which they had already begun to take, but which they were to give up. According to xiv. 2, the latter is to be assumed. Moreover, reference is made not only to the small distance to the Red Sea, but to the whole distance through the wilderness along the Red Sea, first southward along the Gulf of Suez, then along the Elanitic Gulf northwards, (see Knobel, p. 181). For we have here to do with an introductory and summary account. It was natural that nothing but the prophetic divine word of Moses should have the control of the march, inasmuch as the people would have rushed impetuously towards the old caravan road of their fathers. Moses himself was further influenced by his former journey to Sinai and the revelation there made to him. "From Raemses to the head of the Gulf would be a distance of some 35 miles, which might easily have been passed over by the Israelites in three days" (Robinson I., 80). The deviation from the direct way must, however, be taken into consideration, even though it may have added little to the distance. On the three routes from Cairo to Suez, see Robinson, p. 73.—**Of the Red Sea.** See the Lexicons, Travels, Knobel, p. 131, *sqq.**—**Especially as the children of Israel went up armed for battle.** So we understand the force of the ו before חֲמֻשִׁים. A march in order of battle would have looked like a challenge to the Philistines. Moreover, חָמַשׁ signifies, among other things, to provoke to anger.†

Ver. 19. **The bones of Joseph.** Another testimony to the tenacity with which the Israelites retained moral impressions and old traditions. The vow, 480 years old, and the oath which sealed it, were still fresh. *Vid.* Gen. l. 25. On the fruitfulness of the land of Goshen, see Robinson, p. 76. "From the Land of Goshen to the Red Sea the direct and only route was along the valley of the ancient canal" (*Ibid.* p. 79).

Ver. 20. **From Succoth.** Inasmuch as they had already, according to chap. xii. 37, gone from Raemses to Succoth in battle array, Succoth (Tent-town, or Booths) would seem to designate not the first gathering-place of the people (Keil), but the point at which the first instinctive movement towards the Philistine border was checked by the oracle of Moses, and by the appearance of the pillar of fire and of smoke. While they at first wished to go from Succoth (say, by the northern extremity of the Bitter Lakes, or even farther on), directly to Palestine, they now had to go along on the west side of the Bitter Lakes towards the Red Sea. Thus they come from Succoth to Etham. "Etham lay at the end of the wilderness, which in Num. xxxiii. 8 is called the wilderness of Etham; but in Ex. xv. 22, the wilderness of Shur, that is, where Egypt ends and the desert of Arabia begins" (Keil). "Etham is to be looked for either on the isthmus of Arbek, in the region of the later Serapeum, or the south end of the Bitter Lakes. Against the first view (that of Stickel, Kurtz, Knobel), and for the second, a decisive consideration is the distance, which, although Seetzen went from Suez to Arbek in eight hours, yet according to the statement of the French scholar, Du Bois Aymé, amounts to 60,000 metres (16 hours, about 37 miles), a distance such that the people of Israel could not in one day have traveled from Etham to Hahiroth. We must therefore look for Etham at the south end of the basin of the Bitter Lakes, whither Israel may have come in two days from Abu Keisheib, and then on the third day have reached the plain of Suez between Ajrud and the sea" (Keil). Abu Keisheib is Heroopolis near Raemses; Ajrud is thought to be identical with Pi-Hahiroth. *Vid.* Num. xxxiii. 5 *sq.**

* [Knobel after a learned discussion comes to the conclusion that the Hebrew name for the Red Sea, יַם־סוּף (literally "sea of sedge") was probably derived from some town on the sea, named from the abundance of sedge growing near it. He takes this view in preference to the one which derives the name of the sea directly from the sedge, for the reason that the sedge is not a *general* feature of the sea, and from the uniform omission of the article before סוּף.—Tr.]

† [It is hardly possible to translate the simple conjunction ו by "especially as." If any such connection of thought had been intended כִּי would more probably have been used. Besides, such a statement would be almost contradictory of that in the preceding verse. The fact that they were armed, would make them less likely to be afraid of war than if they were unarmed. The remark that חָמַשׁ signifies, among other things, to provoke to anger, has little force in this connection, for the reasons: (1) that it is doubtful whether that is its etymological significance; (2) that, even if this were its etymological significance, it is a meaning nowhere found in actual use; (3) that this meaning cannot possibly have any application here, since the participle is passive, and we should have to translate, "went up provoked to anger."—Tr.].

* [Notice may here be taken of a theory of the Exodus propounded by Brugsch at the International Congress of

Ver. 21. **And Jehovah went before them.** According to Keil this first took place at Etham; but it is to be observed that the decisive movement began at Succoth. Keil says indeed that in verse 17 it reads that Elohim [God] led them, not till here that *Jehovah* went before them. But Jehovah and Elohim are not two different Gods. Jehovah, as Elohim, knew the Philistines well, and knew that Israel must avoid a contest with them. God, as Jehovah, was the miracle-working leader of His people.—**By day in a pillar of cloud.**—"This sign of the divine presence and guidance has a natural analogue in the caravan fire, *viz.* small iron vessels or stoves containing a wood fire, which, fastened on the tops of long poles, are carried as way-marks before caravans, and according to Curtius (*de gestis Alex. mag.* V. 2, 7), in trackless regions, are also carried before armies on the march, the smoke indicating to the soldiers the direction by day, the flame, by night. Comp. Harmar, *Observations* II., p. 278, Pococke, *Description of the East*, II., p. 83. Still more analogous is the custom (mentioned by Curtius III. 3, 9) of the ancient Persians, who carried before the marching army on silver altars a fire *quem ipsi sacrum et æternum vocant.* Yet one must not identify the cloudy and fiery pillar of the Israelitish exodus with such caravan or army fires, and regard it as only a mythical conception or embellishment of this natural fact" (Keil). He opposes Köster's view, that the cloud was produced by an ordinary caravan fire, and became a symbol of the divine presence, thus setting aside also Knobel's theory (Comm., p. 184) of a legend which was derived from this usage. Here too Keil is concerned about supernaturalism in the abstract, and about something purely outward, so that we do not need here to move in the sphere of faith, of vision, of symbol, and of mystery. The internal world is left out of consideration, while the inspired letter has to serve as evidence for the miraculous appearance. According to him the phenomenon was a cloud which inclosed a fire, and which, when the Israelites were on the march, assumed the form of motion ["a dark pillar of smoke rising towards heaven," Keil], but, when the tabernacle rested, "perhaps more the form of a round ball of cloud." It was the same fire, he says further, in which the Lord revealed Himself to Moses out of the bush (iii. 2), and afterwards descended upon Sinai amidst thunder and lightning. He calls it the symbol of the divine fiery jealousy. Even the Prophets and Psalms are made to share in this literalness (Is. iv. 5 sq.; xlix. 10; Ps. xci. 5 sq.; cxxi. 6). A sort of solution is cited from Sartorius in his Meditations, to the effect that God, by special action on the earthly element, formed out of its sphere and atmosphere a body, which He then assumed and permeated, in order in it to reveal His real presence. But is not that Indian mythology as much as is the modern theological doctrine of the κένωσις? We leave the mystery in its uniqueness suspended between this world and the other, only observing that the problem will have to be solved, how, in later times, the smoke of the offering which rose up from the tabernacle was related to the pillar of cloud. Likewise the question arises: What was the relation between the light of the perpetual lamp, or the late expiring and early kindling fire of the burnt-offering, and the pillar of fire? *Vid.* Ex. xxix. 39; Num. xxviii. 4. The burnt-offering derives its name from the notion of rising; comp. especially Judg. xiii. 20. The ark, as the central object in the tabernacle, which generally preceded the host, retired in decisive moments behind the host, according to Josh. iv. 11; so the pillar of cloud here, xiv. 19. Rationalism finds nothing but a popular legend in the religious and symbolic contemplation of the guidance of the living God; literalism seeks to paint the letters with fantastic, golden arabesques. Assumption (ascension) of a cloud in the form of a ball whose interior consists of fire!

XIV. 2. **Turn back and encamp before Pi-hahiroth.***—In Num. xxxiii. 8 Habiroth; *Pi* is the Egyptian article. This camping-place is identified by many with the place named Ajrud or Agirud, "now a fortress with a well two hundred and fifty feet deep, which, however, contains such bitter water that camels can hardly drink it, on the pilgrims' road from Cairo to Mecca, four hours' distance northwest

Orientalists in London, Sept. 1874, also published at Alexandria in French ("*La Sortie des Hebreux d'Egypte et les monuments Egyptiens*"). The theory is stated and criticised by Dr. J. P. Thompson in the *Bibliotheca Sacra* for Jan. 1875. In brief it is as follows: Rameses he identifies with Zan, the Zoan of the Scriptures, situated near the mouth of the Tanitic branch of the Nile. Succoth is identified with Thukut, a place mentioned on the Egyptian monuments as lying to the right of the Pelusiac branch of the Nile. Etham is found in the place known by the Egyptians as Khatom, east of Lake Menzaleh. Migdol is identified with the town called Magdolos by the Greeks, a fortress on the edge of the desert, not far from the Mediterranean. Thus Brugsch holds that the line of the journey lay much farther north than is commonly assumed. And the sea which the Israelites crossed was, according to him, not the Red Sea, but Lake Serbonis, between which and the Mediterranean the Israelites marched in their flight from Pharaoh, and in which the latter with his host was destroyed. The principal objections to this theory are stated by Dr. Thompson: (1) In order to reach their *rendezvous*, the Israelites, according to Brugsch, must have travelled nearly twenty miles north, crossing the Pelusiac branch of the Nile; and then on the next day must have recrossed it—a great improbability. (2) It would have been a blunder in strategy for Moses to have led the people into the treacherous Serbonian bog. (3) The sacred narrative plainly declares that the Israelites were commanded not to go by the way towards the Philistine country (Ex. xiii. 17), whereas this way led directly towards it. (4) The Scriptures declare that it was by the way of the *Red Sea* that the Israelites were to go (Ex. xiii. 18), and that it was the Red Sea through which they passed (Ex. xv. 4).—Tr.]

* [The significance of the term שׁוּב, used here and in Num. xxxiii. 7, is generally overlooked or unwarrantably modified by the commentators. Knobel (on ch. v. 22 and here) argues that it means here only to *turn*; but the passages he adduces (among them one, Ps. xxxv. 11 (Psalm xxxv. 13?), in which the word does not occur at all) are none of them in point. The word uniformly means to *turn back*, *return*, especially when physical motion is intended. If merely *turning aside* had been meant, סוּר or פָּנָה would have been used. The use of this word is conclusive against the hypothesis, that Etham lay on the west of the Bitter Lakes. Ewald (*Hist. of the People of Israel*, II. p. 68) argues that the use of it also disproves the more current view of Robinson and others, that it lay south of the basin of these lakes. Possibly, however, this is not necessary; for Etham, being in the "edge of the wilderness," may have been just east of the line of the Gulf or canal (as Robinson suggests); and if Pi-hahiroth is to be found in the present Ajrud, the people may, indeed, in going from Etham thither, have had to turn "back." Still there is no conclusive evidence that Etham may not have been north or north-east of the Bitter Lakes, and that, instead of passing down on the east side of the basin, they turned back, and went along the west side. So, among others, Canon Cook (in the Speaker's Commentary).—Tr.]

of Suez, comp. Niebuhr, *Reise* I., p. 216; Burckhardt, *Syria*, p. 626, and Robinson, *Researches* I., p. 68. From Ajrud there stretches out a plain, ten miles long and as many broad, towards the sea west of Suez, and from the foot of the Atakah to the arm of the sea north of Suez (Robinson I., p. 65). This plain very probably served the Israelites as a camping-place, so that they encamped before, *i. e.* east of Ajrud towards the sea. In the neighborhood of Hahiroth (Ajrud) must be sought also the other places, of which thus far no trace has been discovered" (Keil). On Migdol and Baal-zephon, *vid.* Keil II., p. 43. Since the names *Migdol* and *Baal-zephon* are without doubt designed to mark the line of travel, it is natural to assume that they indicate the *whence* and the *whither* of the route. According to Robinson (I., p. 64) a rocky defile called Muntula leads to the region of Ajrud (Pi-hahiroth) on the left, and Suez on the right, on the Red Sea. Strauss (*Sinai und Golgotha*, p. 122) called the defile Muktala, and identifies Baal-zephon with Suez. The question about the passage of the Israelites through the Red Sea is obscured by theological bias in both directions. It is regarded as a natural event, raised by legendary tradition into a miracle, by Knobel, p. 135 sq., where the historical remarks on the Red Sea and the analogies of the passage are very noteworthy. Karl von Raumer, on the contrary (*Palästina*, p. 478, under the head, *Zug der Israeliten aus Egypten nach Kanaan*), regards as rationalistic even the view of Niebuhr, Robinson and others, that the passage took place at Suez or north of Suez, quoting the opinion of Wilson and other Americans (p. 480). He adopts the view of Schubert, Wilson and others, that the Israelites marched south of Suez by Bessantin to the Red Sea. Robinson's remark, that the hypothesis that the Israelites passed over from the plain of Bede (Wady Tawarik) is overthrown by the circumstance that there the sea is twelve miles wide, and that the people did not have but two hours for the passage, Von Raumer overthrows by means of a dictum of Luther's concerning the miraculous power of God. Von Raumer also will not hear to any natural event as the substratum of the miracle. "The Holy Scriptures," he says, "know nothing of a N. N. E. wind, but say that an east wind divided the waters, that they stood up on the right and the left like walls; there is nothing said about an ebb, hence the duration of the ebb is not to be taken into account." He seems even to be embarrassed by the fact that there *is* an alternation of ebb and flood in the Red Sea; and in places where others also, in individual cases, at the ebb-tide have ridden through, he holds that the passage could not have take place, *e. g.* where Napoleon in 1799 crossed the ford near Suez, and thus endangered his life (Robinson I., p. 85). Even the co-operation of the wind, he holds, can be taken into account only in the interest of the magnified miracle, although it is designated not only in ver. 21 as the cause of the drying of the sea, but the like fact is also referred to in Moses' song of praise (xv. 8; comp. Ps. cvi. 9 and other passages). Hence, too, he holds, the east wind must not be understood as being, more exactly, a north-east wind.* Similar biblical passages are given by Knobel, p. 139. The objection that north of Suez there is not water enough to have overwhelmed Pharaoh's host, is removed by the observation of Stickel and Kurtz, that, according to travellers, the Gulf of Suez formerly extended much farther north than now, and in course of time through the blowing in of sand has become shorter, and hence also more shallow (Knobel, p. 140). Also Strauss (*Sinai und Golgotha*, p. 128) regards the hypothesis that the passage took place as far south as below the mountain Atakah, where the sea is nearly twelve miles wide, as inadmissible, although he insists, on the other hand, that natural forces are insufficient to explain the event. While the subject has been very carefully examined in this aspect, two principal factors of the miracle have been too little regarded: (1) the assurance and foresight of the prophet that in the moment of the greatest need a miracle of deliverance would be performed; (2) the miraculously intensified natural phenomenon, corresponding to the *harmonia præstabilita* between the kingdom of God and the kingdom of nature, such that an extraordinary ebb, by the aid of a continuous night-storm which blew against the current, laid bare the whole ford for the entire passage of all the people of Israel with their flocks, and that an equally violent wind from the opposite direction might have made the flood, hitherto restrained, a high tide, which must have buried Pharaoh. He who in all this sees only a natural occurrence will of course even press the letter of the symbolic expression, that the water stood up *on both sides* like a wall.†

Ver. 3. **For Pharaoh will say.**—We must here remember the law regulating the writing of theocratic history, according to which, as the record of religious history, it puts foremost the divine purpose, and passes over the human motives and calculations, by means of which this purpose was effected, yet without leaving, in the spirit of an abstract supernaturalism, such motives out of the account. Here, accordingly, Moses cannot from the first have had the intention, in marching to the Red Sea, of alluring Pharaoh to the extreme of obduracy, and thereby into destruction. But he may well have anticipated that Pharaoh, pursuing him on the highway around the sea, might be quite as dangerous to him as a collision with the Philistines. As one long acquainted with the Red Sea, he saw only a single means of deliverance, *viz.*, the taking advantage of the ebb for his people, who then by means of the returning flood could get

* [Hengstenberg also, *History of the Kingdom of God*, II. p. 292, while agreeing with Robinson, against Wilson, Von Raumer, *etc.*, in regard to the place of the passage, rejects the theory of an ebb tide, aided by a northeast wind, asserting that קָדִים never denotes anything but an east wind.—Tr.]

† [This seems at first sight almost self-contradictory. Those who see in the events described only natural occurrences would seem to be just those who, disbelieving in anything supernatural, would *not* press, or would reject, the Biblical statement, that the water stood up as a wall on both sides. But probably Lange means that the literal, prosaic cast of mind which could not discern the supernatural element in the apparently natural phenomena, would also be unable to discern in the Biblical style the poetico-symbolic element, and so, whether accepting the Biblical statements or not, would understand them only in their most literal, prosaic sense.—Tr.]

a long distance ahead of Pharaoh, in case he should follow them. So far human calculation could reach; but it received a splendid transformation through the Spirit of revelation, who disclosed to the prophet, together with the certainty of deliverance, the ultimate object of this form of deliverance, *viz.*, the final judgment on Pharaoh, which was yet to be inflicted.—**They are bewildered in the land.**—The roundabout way from Etham to the sea might seem like an uncertain marching hither and thither. —**The wilderness hath shut them in.**—They cannot go through, and are held fast. The section vers. 1–4 is a comprehensive summary.

Ver. 5. **That the people fled.**—This statement probably preceded Pharaoh's judgment, that the people wished to flee. but were arrested. So much seemed to be proved, that they were not thinking only of a three days' journey in the wilderness in order to hold a festival.—**The heart of Pharaoh . . . was turned.**—Pharaoh may have been stirred up alike by the thought of a fleeing host, and by that of one wandering about helplessly. For they seemed to be no longer a people of God protected by God's servants, but smitten at the outset, and doomed to slavery. But the king and his courtiers needed to use an imposing military force in order to bring them back, seeing they were at least concentrated and armed. All the more, inasmuch as his pledge, their right, and the consciousness of perjury, determined the tyrant to assume the appearance of carrying on war against them. Whatever distinction may in other cases be made between camping-places and days' journeys, the three stations, Succoth, Etham and Pi-hahiroth, doubtless designate both, that there may be also no doubt concerning Pharaoh's injustice.* Useless trouble has been taken to determine when Pharaoh received the news, and pursued after the Israelites; also where he received the news, whether in Tanis or elsewhere. According to Num. xxxiii. 7 they pitched in Pihahiroth; but this was probably not limited to an encampment for a night. Here then after three days' journey they were to celebrate a feast of Jehovah in the wilderness in a much higher sense than they could before have imagined.

Vers. 6, 7. **And he made ready his chariot.**—The grotesque preparations made by heathen powers are described in detail, as if with a sort of irony. So the arming of Goliath, 1 Sam. xvii., comp. also 2 Chron. xxxii.; Dan. iv. and v. Knobel, in a droll manner, puts together Pharaoh's army, from the several narratives of the Elohist and the Jehovist—שָׁלִשִׁים, "Three men." "On the Assyrian chariots one and two persons are represented. but sometimes three (Layard, Nineveh, Fig. 19, 51)" [Knobel].

Ver. 8. **And Jehovah hardened.**—Not a repetition of ver. 4. There we have the summary pre-announcement, here the history itself. Over against Pharaoh's obduracy (which here also is represented as effected by Jehovah, because occasioned by Israel's seemingly bewildered flight, because Jehovah by the appearance of the impotence of Israel brought this judgment of blindness upon him) is raised the high hand of Jehovah; the divine sovereignty, which Pharaoh, to his own destruction, failed to recognize, has decided in favor of Israel's deliverance.

Vers. 10–12. **The children of Israel lifted up their eyes.**—Their condition seemed to be desperate. On the east, the sea; on the south, the mountains; on the north-west, the host of Pharaoh. True, they cried unto the Lord; but the reproaches which they heap upon Moses show that the confidence of genuine prayer is wanting, or at least is disappearing.—**No graves in Egypt.**—As Egypt was so rich in sepulchral monuments and worship of the dead, this expression has a certain piquancy; it also expresses the thought that they saw death before their eyes.—**Is not this the word?**—Here he has the foretoken of all similar experiences which he is to encounter in leading the people. The exaggeration of their recollection of a doubt formerly expressed reaches the pitch of falsehood.

Vers. 13, 14. Over against the despondent people Moses appears in all the heroic courage of his confidence.

Ver. 15. **Wherefore criest thou unto me?**—The Israelites cried to Jehovah, and Jehovah did not hear them. Moses outwardly was silent; but Jehovah heard how he inwardly cried to Him. The confidence, therefore, which he displayed to the people was founded on a fervent inward struggle of spirit. While therefore Jehovah's word is no reproof, there is something of a contrast in what follows: Speak unto the children of Israel, *etc.* That is: No further continuance of the spiritual struggle; forward into the Red Sea!

Ver. 16. **And lift thou up thy rod.**—The miraculous rod is for the present still the banner of the people. It marks the foresight of Moses, his confidence, and the sacramental union of the divine help with this sign. Or shall we take this also literally: "while Moses *divides* the water with his rod" (Keil)?

Ver. 17. **I will harden the hearts of the Egyptians.**—The obduracy which spread from Pharaoh over the whole host was brought on by the strong fascination of overtaking a fugitive people and by the miraculous condition of things on the sea.—**I will get me honor.**—God's miraculous sway was to become manifest as His just judgment.

Ver. 19. **The angel of God.**—He is the angel of *Elohim* for the Egyptian heathen. The invisible movement of the angel was recognized in the visible motion of the pillar of cloud.

Ver. 20. **Darkness, but it lightened the night.** — What the pillar of cloud at other times was alternately, it was this time simultaneously: darkness for the one, light for the other. The direction of the smoke under the north-east wind is not sufficient to explain the symbolically highly-significant phenomenon. That which gives light to the believers constitutes nocturnal darkness for the unbelievers;

* [*I. e.* Pharaoh must be supposed to have set out within the three days through which the furlough extended. But this is an unsafe and inconclusive mode of reasoning. Moreover, Pharaoh may in any case have begun to make his preparations for pursuit before the three days had expired, even though it may have been longer than that before he actually pursued the fugitives.—TR.]

and that is the irremovable barrier between the two. The Egyptians are unable for the whole night to find the Israelites; all night long the east wind blows, and dries the sea, and in the same night the passage of the Israelites through the sea began, and was finished in the morning.

Ver. 21. **East wind.**—The east wind, קָדִים, under which term the south-east and north-east wind may be included, inasmuch as the Hebrew language has developed special terms only for the four cardinal points. The notion that a simple east wind could have divided the waters to the right and left, as Von Raumer and Keil hold, implies that the wind itself was a simple product of miraculous power. A mere natural east wind would have driven the water which remained against the Israelites. And this all the more, the more the wind operated, as Keil says, "with omnipotent power;" but, apart from that, it would, merely as an opposite wind, alone have made it almost impossible for the Israelites to proceed. The notion of such a wind enables us to hold fast the literal assertion that the water stood up on the north side also like a wall, although in regard to the phrase "like a wall" religious poetry and symbolism must be allowed to have a word. Keil's quotations from Tischendorf and Schubert point to the natural substratum of the miracle. See also Knobel, p. 149. "How wide the gulf was in the places made bare, cannot be exactly determined. At the narrowest place above Suez it is now only two-thirds of a mile wide, or according to Niebuhr 3450 [German] feet, but was probably formerly wider, and is also at present wider farther up, opposite Tell Kolzum (Robinson, p. 81 and 71). The place where the Israelites crossed must have been wider, since otherwise the Egyptian army with more than six hundred chariots and many horsemen could not have been overtaken and destroyed by the return of the water" (Keil). According to Tischendorf (*Reise* I., p. 183), it is the north-east wind which still serves to increase the ebb-tide. When a strong north-west wind drives the floods southward, one can cross the gulf; but if the wind changes to the south-east, it drives the water northward, so that it then rises to a height of from six to nine feet (see Schubert, *Reise* II., p. 269; Döbel, *Wanderungen* II., p. 12; Knobel, p. 149).

Vers. 24, 25. **Out of the pillar of cloud and fire.**—Without this addition, we should have to understand the effect to be purely supernatural. But since it is said: *out of the pillar of cloud and fire*, this must in some way have been made by Jehovah a token of terror to the Egyptians. It may be conjectured that, instead of cloudy darkness, the pillar of fire, when the further shore was reached, appeared to the Egyptians as a lofty body of light, and brought confusion into the Egyptian ranks, especially by its movement. So Keil. Josephus (*Ant.* II. 16, 3) and Rosenmüller understand thunder and lightning to be meant, according to Ps. lxxvii. 18. Keil regards a thunder-shower as something too slight in comparison with the fiery glance of Jehovah. But compare Ps. xviii. and Ps. xxix. Here, however, only the pillar of smoke and fire is spoken of. Fear now arises with the confusion, and with the fear new confusion, as so often happened in the history of the enemies of Israel. Comp. Judg. vii. 21 sqq.; 1 Sam. xiv. 20; 2 Kings iii. 20 sqq.

Ver. 26. **Stretch out thy hand.**—Again the prophetico-symbolic action, with an opposite result. And again is the wind in league with Israel, this time to destroy the Egyptians. *Vid.* Ch. xv. 10. That can only mean that the wind, in accordance with God's sovereign control, changed to the south, in order miraculously to increase the flood now released. According to Keil, the wind now blew from the west. But if the east wind made a dry path for the Jews, without reference to the ebb, we should expect that the west wind would have made a path for the Egyptians. According to Keil, we are also to assume that the host perished "to the last man." But generally in this sphere of dynamic relations the important point is not that of absolute universality, but that of thorough effectiveness.

On the traces of the passage through the Red Sea in heathen legends and secular history, especially in Diodorus of Sicily (III. 39), in Justinus (xxxvi. 2), in Artapanus, quoted by Eusebius, see the monograph of K. H. Sack, "*Die Lieder in den historischen Büchern des Alten Testaments*," p. 51.*

* ["Diodorus of Sicily, who had been in Egypt shortly before the birth of Christ, tells of a saying prevalent among the Ichthyophagi, a people on the east of the Arabian Gulf, to the effect that the whole gulf once became dry, and that there then followed a violent flood. Justinus, the Roman historian, who drew from an older source, relates that the Egyptians pursued Moses and the Israelites, but were forced to return by a violent thunder-shower. Eusebius, the Christian Church historian, in his *Preparatio Evangelica* ix. 27, quotes from Artapanus, a Greek writer, who flourished some time before the birth of Christ, who reports that the priests at Memphis had a saying about Moses being acquainted with the ebbs and floods, and that the priests at Heliopolis had one about Moses miraculously smiting the waters with his rod, and the consequent destruction of the Egyptians." Sack, *l. c.*—Tr.]

B.—THE SONG OF TRIUMPH.

CHAPTER XV. 1–21.*

1 THEN sang Moses and the children of Israel this song unto Jehovah, and said:

I will sing unto Jehovah, for he is highly exalted;[1]
The horse and his rider hath he thrown into the sea.
2 My strength and my song is Jah, and he hath become my salvation.
He is my God, and I will glorify him,
My father's God, and I will exalt him.
3 Jehovah is a man of war, Jehovah is his name.
4 Pharaoh's chariots and his host hath he cast into the sea;
And his choicest captains were plunged into the Red Sea.
5 The floods cover[2] them, they went down into the depths like a stone.
6 Thy right hand, Jehovah, glorious in strength,
Thy right hand, Jehovah, dasheth[3] enemies in pieces.
7 And in the greatness of thy majesty thou overthrowest thy foes;
Thou sendest out thy wrath, it consumeth them as stubble.
8 And with the blast of thy nostrils the waters were heaped up;
Fixed like a dam were the waters,
The floods were congealed in the heart of the sea.
9 Said the enemy: I will pursue, overtake, divide spoil;
My lust shall be sated with them;
I will draw my sword, my hand shall destroy them.
10 Thou blewest with thy breath, the sea covered them;
They sank like lead into the mighty waters.
11 Who is like unto thee, Jehovah, among the gods?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders?
12 Thou stretchedst out thy right hand, the earth swalloweth them.
13 Thou leddest forth in thy mercy the people that thou hast redeemed;
Thou guidedst them by thy power unto thy holy habitation.
14 Peoples heard, they tremble;
Anguish took hold of the inhabitants of Philistia.
15 Then the chiefs of Edom were dismayed;
The mighty ones of Moab—trembling taketh hold of them;
All the inhabitants of Canaan melted away.
16 Fear and dread fall upon them;
By the greatness of thine arm they are still as a stone;

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. There seems to be no warrant for the rendering of the A. V.: "He hath triumphed gloriously." גָּאָה, in the other three passages (Job viii. 11; x. 16; Ezek. xlvii. 5) in which it is used, has clearly the meaning "rise," "grow large." The adjective גֵּאֶה means "high," or "high-minded," "proud." The renderings of the LXX. and Vulg., are better than that of the A. V., *viz.*, ἐνδόξως γὰρ ἐνδόξασται, and "*gloriose enim magnificatus est.*"—TR.].

[2] [Ver. 5. יְכַסְיֻמוּ is a peculiar form, מוּ for מוֹ (only here), and יְכַסְיוּ for יְכַסּוּ, as not unfrequently in pause. The A. V. here as in several cases afterwards in this chapter, quite neglects the alternation of tenses. The Imperfect is best rendered by our present.—TR.].

[3] [Ver. 6. Here too the force and life of the original require the present tense; the statement is general rather than specific. אוֹיֵב, being without the article, may be understood collectively.—TR.].

* [For convenience sake the translation of this song is given without indicating in what particulars it differs from that of the A. V.—TR.].

Till thy people pass over, Jehovah,
Till the people pass over whom thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place which thou hast made for thy dwelling, Jehovah,
The sanctuary, Lord, which thy hands have established.
18 Jehovah shall reign for ever and ever.

19 For the horse [horses] of Pharaoh went in with his chariots and with his horse-
men into the sea, and Jehovah brought again [back] the waters of the sea upon
them; but the children of Israel went on dry land in the midst of the sea.
20 And Miriam the prophetess, the sister of Aaron, took a [the] timbrel in her
21 hand; and all the women went out after her with timbrels and with dances. And
Miriam answered [responded to] them, Sing ye to Jehovah, for he hath triumphed
gloriously [is highly exalted]; the horse and his rider hath he thrown into the
sea.

EXEGETICAL AND CRITICAL.

A list of treatises on this theme is given by Knobel, p. 152. To it may be added the exhaustive monograph of K. H. Sack, *Die Lieder in den historischen Büchern des Alten Testaments*, p. 41–64.

The passage through the Red Sea, as a fundamental fact of the typical kingdom of God, reaches in its relations through all the Holy Scriptures, referring backwards to the deluge, and forwards to Christian baptism, and finally to the last judgment; and so the echoes of this song of Moses extend through all the Scriptures. Preliminary to it are the poetic passages of Genesis and the blessing of Jacob; following it, after some epic passages, comes the parting song of Moses with his blessings, Deut. xxxii , xxxiii. Two grand companion-pieces, following this, Deborah's song of triumph, and David's song of deliverance (2 Sam. xxii.; Ps. xviii.), introduce the poetry of the Psalms, in which the key-note, struck by Moses' song, is heard again. Comp. Ps. lxxvii., lxxviii., cv., cvi., cxiv. Finally mention is made again of the song of Moses at the close of the New Testament; its notes resound forward as the typical song of triumph of the people of God even into the next world, Rev. xv. 3.

As to the historical originality of the song in this place, three opinions may be specified. According to the older view, represented especially by Kurtz and Sack, the song is wholly Mosaic. According to the modern, critical view, represented especially by Knobel (Bunsen regards the song of Moses and Miriam as including vers. 1–8; V. 2, p. 147), the song belongs to a later period. He says that, according to ver. 17, it cannot have originated before the times of David and Solomon, for which view he adduces also the phrase שָׁלִישׁ, ver. 4; but adds that in its *peculiarity* it certainly belongs to an old period. This statement involves a rather distinct contradiction. Bleek (*Introd.* I. p. 303) assumes that the song in its original form was genuinely Mosaic, *i. e.*, "that a genuinely Mosaic song lies at the foundation, but later, as used by the people, received some addition, or was in general somewhat worked over." This assumption does not contradict in principle the spirit of biblical theology; for the collection of the Psalms shows that within the sphere of revelation such reconstructions have taken place. *Vid.* Ps. xiv.; Ps. liii. Yet as to the facts in the case before us, we need to look more carefully. Even ver. 18, considered as a triumphant prophetic anticipation, may be regarded as original. The holy dwelling-place stands in Moses' mind all complete, after the further shore of the Red Sea has been happily reached; whilst the scholastic spirit cannot see the holy dwelling-place till the tabernacle or even the temple is a finished fact. But letting this verse pass, without challenge, as an interpolation, and even also the second half of ver. 17, which as a whole seems even to contain contradictory elements, yet the following verses correspond excellently to the occasion. For fear of the Philistines the circuitous way through the Sinaitic desert was commanded; consequently it would accord with psychological laws that the Philistines next to the Egyptians should be first in the thoughts of the people. With this is connected the second thought. The direction now taken would bring them into collision with Edom and Moab, and finally with Canaan: to this fact corresponds the joyous presentiment that Jehovah, by this great fact, has prepared the way for the deliverance of His people to the end. It is characteristic that the scholastic spirit throws into the scale the questionable use of an archæological term (שָׁלִישׁ), in opposition to the internal leading features of the song, which every way suits the Mosaic period. Thus, here nothing is said of Jehovah's righteousness, but the idea of His holiness here for the first time comes distinctly out, ver. 11. This accords with the demands of internal biblical sequence: first, the El-elyon [Most High God] of the primeval times and of Melchizedek; then the El-shaddai [God Almighty], the miracle-working God of Abraham; then Jehovah the Holy One in the age of Moses. Also the prayer in ver. 16 and, in part, ver. 17 [rendered by Lange jussively, "Let fear . . . fall," *etc.*], prove that Israel was still on the journey.

Analysis of the Song.—"The song may be divided into three strophes increasing successively in length, of which each one begins with the praise of Jehovah and ends with a description of the overthrow of the Egyptian host, vers. 2-5, 6-10, and 11-18" (Keil). Knobel, however, makes

the first strophe consist of vers. 1-3 (Jehovah as the lofty hero); the second, vers. 4-11 (as the highest God); the third, vers. 12-18 (as the King of Israel). Sack divides still differently. The festive, subjective mood which produces the song (the introduction or foundation) is properly set off by itself in ver. 2. Also vers. 3-8 may be taken together as a magnifying of Jehovah's heroism (which here makes up for Israel's unfitness for warfare) as displayed against Pharaoh. Then comes the contrast presented in the enemy's defiance and defeat, vers. 9 and 10. Thence follows the conclusion, that Jehovah is Israel's God, exalted above all the gods (religions) of the heathen, vers. 11-13. To this is appended the celebration of the terrifying effect of this achievement of Jehovah on the heathen people; according to Sack, from ver. 14 to ver. 18. We regard vers. 17-18 as a concluding prayer belonging by itself.

Especially is to be noticed here the relation of the following words. Evidently Miriam here institutes the antiphony, and that in the simplest and most natural form. This moment might be called the birth of the theocratic antiphony. It corresponds to the position of females, that the song is very short, the refrain of the song of Moses, but ennobled by the sound of timbrel and by the dance, in which Miriam is the representative of the women, as Moses of the men.

Vers. 1, 2. *Jehovah's exploit; Israel's song.* עֹז, "Strength, might; not praise and glory" (Keil). But that strength which the poet experiences, that which becomes in him a fountain of song, is his inspiration. *Jah*, concentration of the name Jehovah, perhaps a more familiar form of the awe-inspiring name.

Vers. 3-8. *Jehovah as a warlike hero in contrast with Pharaoh.*—**A man of war.**—As such he had become Israel's consolation and reliance by his annihilation of Egypt's dreadful military power, which Israel alone could not have resisted. **Thy right hand, Jehovah** (ver. 6) does not form a contrast with what is said of Jehovah as a man of war, but is a further celebration of the warlike power of Jehovah as displayed against his foes.

Vers. 9, 10. *Pharaoh, Jehovah's enemy, as the persecutor of His people, in his arrogance, in contrast with Jehovah.*—**I will pursue.**—The spirit of the eager enemy is pictured in a masterly way by the incomplete sentences following one another without the copula.—**They sank (plunged).** צָלֲלוּ is translated by Knobel: "they whirled." But lead falling upon water does anything but *whirl around.* Keil translates צָלַל here "sank into the depths," referring to צוּלָה and מְצוּלָה, the abyss of the sea, and alleging that lead cast into water can neither whir nor whirl. Yet it might cause the peculiar sound of water designated by the words *dash, splash, etc.* The question might be asked, whether a new picturesque expression would not be preferable to the repetition of the thought of ver. 5. But this is decided by the consideration that they did not fall upon the water, but the water came over them.

Vers. 11-13. *Jehovah therefore has shown Himself to be the God of His people Israel.*—**Who is like unto thee.**—The germ of the name *Michael.* Jehovah appears here as the exalted God of God's people, before whom the gods (the heathen—and anti-Christian—forms of religion) cannot stand.—**Who is like unto thee**, again in fine repetition, for now Jehovah is celebrated as He who glorifies Himself (or is glorified) in holiness. He is made glorious by His holiness, by the august distinction of His personality from all hostile elements, of His people from the Egyptians by the waters of the Red Sea, of His light from darkness. The passage through the Red Sea has made manifest the holiness of Jehovah, who henceforward through His revelation will sanctify His people, as was first typically promised by the deluge; comp. Ps. lxxvii. 14 [13].*—**Fearful in praises.**—The obscure expression נוֹרָא תְהִלֹּת means not only *summe venerandus*, but also that "man, because God performs fearful miracles, can sing to Him praises worthy of his wonderful deeds only with fear and trembling" (Keil). But can one sing praises with fear and trembling? Yet songs of praise themselves may disseminate fear and terror in the kingdom of darkness; at any rate, Jehovah can reveal His dreadfulness so as to call forth songs of praise from His people.—**Doing wonders.**—The notion of the miraculous likewise here first appears more marked, as that of something new and extraordinary, which through God's creative power transcends the extraordinary phenomena of the ancient natural world.—Only a stretching out of His hand, and *the earth swallows them up.* The words, says Keil, have nothing more to do with the Egyptians, but with the enemies of the Lord in general, since the Egyptians were swallowed by the sea. But the contrast is between God's outstretched hand in heaven and the absolute subordination of the whole earth, which certainly includes the sea.—**In thy mercy.**—Here the notion of grace becomes more definite in connection with the typical deliverance.—**Unto thy holy habitation.**—See above. According to Knobel, this expression indicates that the song was composed at a later period. Noticeable is the expression נְוֵה קָדְשׁ. The Red Sea being the boundary-line between Egypt and God's people, the region or pasture (נָוֶה) of holiness began on the other shore of the sea. Keil refers the phrase to Canaan, the leading of the people into that land being now pledged to them, so that the expression, like many others, would have to be understood in a prophetic sense.

Vers. 14-16. *The terrifying effect of this exploit of Jehovah among the heathen.*—Even the singers at the Red Sea could proclaim this effect as an accomplished fact. Rumors of wars and victories even in the East circulate rapidly, and the facts, through the reports, assume an imposing form. *Vid.* Josh. ii. 9; ix. 9. The ramification of this effect is entirely in accordance with the plan of the journey, comp. Num. xx. 18 sqq.; xxi. 4; Deut. ii. 3, 8. See above.—**Still as**

* [Where בַּקֹּדֶשׁ, the same expression which in Ex. xv. 11 is rendered "in holiness," is in the A. V. incorrectly rendered "in the sanctuary."—Tr.]

a stone.—דָּמַם may mean either to *stand still*, or to be *rigid* and *silent*. We regard the first sense as the more probable. As Israel must march among the stones of the wilderness, so he wishes also to march through the nations clean to his goal. To this refers also the two-fold עַד־יַעֲבֹר ["pass over"], which Knobel refers to the crossing of the Jordan—a proof of the degree of senselessness to which modern criticism can attain in its prejudices.

Vers. 17, 18. *Concluding prayer and doxology.*—A part of ver. 17, as an original conclusion, could not be at all dispensed with.—**Thou shalt bring them in.**—According to Knobel, the futures are preterites (!); according to Keil, they should not be read as wishes, but as simple predictions. Predictions in reference to Jehovah's actions!—**In the mountain of thine inheritance.**—According to Knobel, this is the mountain-region of Canaan; according to Keil, the mountain which Jehovah had chosen, by the offering of Isaac (Gen. xxii.), as his dwelling-place, his sanctuary, Ps. lxxviii. 54. There is no ground for regarding this expression as a *vaticinium post eventum;* it seems, however, also very one-sided to refer the prophecy directly to the definite locality of the sanctuary on Moriah. How long the tabernacle first stood in Shiloh, how often the ark changed its place! In symbolical language a mountain is a secure height on which the people of Israel, Jehovah's possession, gained a firm lodgment. The centre of this mountain is, on the one hand, the dwelling-place of Jehovah; on the other, the sanctuary of the Lord (אֲדֹנָי) for His people. The brief concluding sentence forms a worthy close; a simple expression of unlimited confidence: **Jehovah shall reign for ever and ever.**

Vers. 19, 20. *Transition to the antiphony of Miriam.*—**The horses of Pharaoh.**—Keil understands that Pharaoh rode on his horse in front of the army. But this is neither ancient nor modern custom. Moreover, סוּס evidently refers to chariots and horsemen.—**The prophetess.**—"Not *ob poeticam et musicam facultatem* (Rosenmüller), but on account of her prophetic gifts" (Keil). It is not well to distinguish the two kinds of endowment within the theocracy so sharply, in so far, that is, as the question of endowment is concerned.—**The sister of Aaron.**—So in Num. xii. 1-6, where, together with Aaron, she takes sides against Moses. According to Kurtz, she is so called because she was co-ordinate with Aaron, but subordinate to Moses. She stood, as the leader of Jewish women, appropriately by the side of the future conductor of the religious service. According to the New Testament, it was also customary to name younger children after the older ones (*e. g.* Judas of James).—**The timbrel in her hand.**—The tabor, tambourine.—**And with dances.**—Here first appears the religious dance, introduced by Miriam with religious festivities, but probably not without Aaron's influence. The frequent occurrence of this dance is seen from a concordance.*

Ver. 21. **Sing ye to Jehovah.**—From this derives the antiphony in the Old Testament and New Testament, *e. g.* Judg. xi. 34; 1 Sam. xviii. 6; xxi. 11; xxix. 5. Is not the occasion great enough in itself, that the orgin of the antiphony should have been looked for in Egypt? For the rest, *vid.* on the ancient Egyptian female dancers with tambourines, Keil, *Archäologie*, § 187, Note 8.

* [According to some, the word here rendered "dances" really denotes a musical instrument used in connection with dances. So, *e. g.*, Prof. Marks in Smith's *Bible Dictionary*, Am. Ed., p. 538.—Tr.]

FIFTH SECTION.

The journey through the wilderness to Sinai. Want of water. Marah. Elim. The Wilderness of Sin. Quails. Manna. Rephidim (Massah and Meribah). The Amalekites. Jethro and his advice, a human prelude of the divine legislation.

CHAP. XV. 22—XVIII. 27.

THE STATIONS AS FAR AS SINAI.

1. *Marah.*

CHAPTER XV. 22–26.

22 So [And] Moses brought Israel from the Red Sea, and they went out into the
wilderness of Shur; and they went three days in the wilderness, and found no
23 water. And when they came to Marah, they could not drink of the [drink the]
waters of Marah, for they *were* bitter; therefore the name of it was called Marah.
24, 25 And the people murmured against Moses, saying, What shall we drink? And
he cried unto Jehovah, and Jehovah showed him a tree, *which*, when he had cast
[and he cast it] into the waters, the [and the] waters were made sweet: there he
26 made for them a statute and an ordinance, and there he proved [tried] them, And

said, If thou wilt diligently [indeed] hearken to the voice of Jehovah thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [the] diseases upon thee, which I have brought [put] upon the Egyptians: for I *am* Jehovah that healeth thee.

2. *Elim.* CHAP. XV. 27.

27 And they came to Elim, where *were* twelve wells [fountains] of water, and threescore and ten palm trees: and they encamped there by the waters.

3. *The Wilderness of Sin.* (*The Manna and the Quails.*)

CHAPTER XVI. 1-36.

1 AND they took their journey from Elim, and all the congregation of the children
of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the
fifteenth day of the second month after their departing out of the land of Egypt.
2 And the whole congregation of the children of Israel murmured against Moses and
3 Aaron in the wilderness. And the children of Israel said unto them, Would to
God [Would that] we had died by the hand of Jehovah in the land of Egypt,
when we sat by the flesh-pots, *and* [flesh-pots,] when we did eat bread to the full;
for ye have brought us forth into this wilderness, to kill this whole assembly with
4 hunger. Then said Jehovah [And Jehovah said] unto Moses, Behold, I will rain
bread from heaven for you; and the people shall go out and gather a certain rate
[a daily portion] every day, that I may prove them, whether they will walk in my
5 law, or no [not]. And it shall come to pass that on the sixth day they shall pre-
pare *that* which they bring in; and it shall be twice as much as they gather daily.
6 And Moses and Aaron said unto all the children of Israel, At even, then shall ye
7 know that Jehovah hath brought you out from the land of Egypt. And in the
morning, then ye shall see the glory of Jehovah; for that [since] he heareth your
murmurings against Jehovah: and what *are* we, that ye murmur against us?
8 And Moses said, *This shall be*, when [And Moses said, Since] Jehovah shall give
you in the evening flesh to eat, and in the morning bread to the full; for that
[since] Jehovah heareth your murmurings which ye murmur against him, and
[against him,] what *are* we? your murmurings *are* not against us, but against
9 Jehovah. And Moses spake [said] unto Aaron, Say unto all the congregation of
the children of Israel, Come near before Jehovah: for he hath heard your mur-
10 murings. And it came to pass, as Aaron spake unto the whole congregation of
the children of Israel, that they looked toward the wilderness, and, behold, the
11 glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying,
12 I have heard the murmurings of the children of Israel: speak unto them, saying,
At even ye shall eat flesh, and in the morning ye shall be filled with bread; and
13 ye shall know that I *am* Jehovah your God. And it came to pass that at even
[at even that] the quails came up, and covered the camp: and in the morning the
14 dew lay round about the host [camp]. And when the dew that lay [the layer of
dew] was gone up, behold, upon the face of the wilderness *there lay* [the wilderness]
15 a small round thing, *as* small as the hoar frost on the ground. And when the
children of Israel saw *it*, they said one to another, It *is* manna [What is this?],[1]
for they wist [knew] not what it *was*. And Moses said unto them, This *is* the
16 bread which Jehovah hath given you to eat [for food]. This *is* the thing which
Jehovah hath commanded, Gather of it every man according to his eating, an
omer for every man [a head], *according to* the number of your persons; take ye
17 every man for *them* which [that] *are* in his tents [tent]. And the children of
18 Israel did so, and gathered, some more, some less. And when they did mete [And

TEXTUAL AND GRAMMATICAL.

[1] [XVI. 15. מָן הוּא. Gesenius and Knobel derive מָן from מָנַן, to *apportion*; Fürst (Concordance) from the Sanscrit *mani*. But most scholars, following the evident implication of the narrative itself, regard מָן as the Aramaic equivalent of מָה. Even Fürst so renders it in his "*Illustrirte Pracht-Bibel.*" Comp. Michaelis, *Supplementa ad Lexica Hebraica.* —TR.]

they measured] *it* with an [the] omer, he [and he] that gathered much had no-
thing over, and he that gathered little had no lack; they gathered every man
19 according to his eating. And Moses said [said unto them], Let no man leave of
20 it till the morning. Notwithstanding [But] they hearkened not unto Moses; but
some of them [and some] left of it until the morning, and it bred worms,[2] and
21 stank: and Moses was wroth with them. And they gathered it every morning,
22 every man according to his eating: and when the sun waxed hot, it melted. And
it came to pass, *that* on the sixth day they gathered twice as much bread, two omers
for one *man* [each man]: and all the rulers of the congregation came and told
23 Moses. And he said unto them, This *is that* which Jehovah hath spoken, To-mor-
row *is* the rest of the holy sabbath [is a day of rest, a holy sabbath] unto Jehovah:
bake *that* which ye will bake *to-day* [bake], and seethe [boil] that [that which] ye
will seethe [boil]; and that which [all that] remaineth over lay up for you to be
24 kept until the morning. And they laid it up till the morning, as Moses bade: and
25 it did not stink, neither was there any worm therein. And Moses said, Eat that
to-day; for to-day *is* a sabbath unto Jehovah: to-day ye shall [will] not find it in
26 the field. Six days ye shall gather it; but on the seventh day, *which is* the [on
27 the seventh day is a] sabbath, in [on] it there shall be none. And it came to pass,
that there went out *some* of the people on the seventh day for to [day to] gather,
28 and they found none. And Jehovah said unto Moses, How long refuse ye to keep
29 my commandments and my laws? See, for that Jehovah hath given you the sab-
bath, therefore he giveth you on the sixth day the bread of two days; abide ye
30 every man in his place, let no man gó out of his place on the seventh day. So the
31 people rested on the seventh day. And the house of Israel called the name thereof
Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers
32 *made* [like cake] with honey. And Moses said, This is the thing which Jehovah
commandeth, Fill an omer of it [An omer-full of it] to be kept for [throughout]
your generations; that they may see the bread wherewith I have fed you in the
33 wilderness, when I brought you forth from the land of Egypt. And Moses said
unto Aaron, Take a pot [basket], and put an omer full of manna therein, and lay
34 it up before Jehovah, to be kept for [throughout] your generations. As Jehovah
35 commanded Moses, so Aaron laid it up before the Testimony, to be kept. And
the children of Israel did eat mánna [the manna] forty years, until they came to
a land inhabited; they did eat manna [the manna], until they came unto the bor-
36 ders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

4. *Rephidim. The place called Massah and Meribah.*

CHAPTER XVII. 1–7.

XVII. 1 AND all the congregation of the children of Israel journeyed from the
wilderness of Sin, after their journeys [journey by journey], according to the com-
mandment of Jehovah, and pitched in Rephidim: and *there was* no water for the
2 people to drink. Wherefore [And] the people did chide with Moses, and said,
Give us water, that we may drink. And Moses said unto them, Why chide ye
3 with me? wherefore do ye tempt Jehovah? And the people thirsted there for
water; and the people murmured against Moses, and said, Wherefore *is* this *that*
thou hast [Wherefore hast thou] brought us up out of Egypt, to kill us and our
4 children and our cattle with thirst? And Moses cried unto Jehovah, saying,
What shall I do unto this people? they be almost ready to [a little more, and they
5 will] stone me. And Jehovah said unto Moses, Go on [Pass on] before the people,
and take with thee of the elders of the people; and thy rod wherewith thou smotest

[2] [XVI. 20. "And it bred worms:" וַיָּרֻם תּוֹלָעִים. The Heb. word seems to be the Fut. of רוּם defectively written, and therefore to mean: "rose up into (*or* with) worms." Kalisch says, that the form וַיָּרֻם is used instead of וַיִּרַם to show that it comes from רָמָה (רָבַם?) in the sense of *putrefy*. So Maurer and Ewald (Gr., § 281, *d*). But it is doubtful whether רָמַם (assumed as the root from which comes רִמָּה "worm") really means *putrefy* at all. Fürst defines it by "crawl." Moreover, it would be inverting the natural order of things to say, that the manna became putrid with worms; the worms are the consequence, not the cause, of the putridness. Rosenmüller, Fürst, Arnheim and others render by "swarm," "abound," but probably as a free rendering for "rose up." De Wette: *da wuchsen Würmer*. The A. V. rendering may stand as a substantially correct reproduction of the sense.—TR.]

6 the river, take in thine [thy] hand, and go. Behold, I will stand before thee there
upon the rock in Horeb; and thou shalt smite the rock, and there shall come water
out of it, that [and] the people may [shall] drink. And Moses did so in the sight
7 of the elders of Israel. And he called the name of the place Massah, and Meribah,
because of the chiding of the children of Israel, and because they tempted Jehovah,
saying, Is Jehovah among us, or not?

5. *Amalek. The dark side of heathenism.*

CHAPTER XVII. 8–16.

8, 9 Then came Amalek, and fought with Israel in Rephidim. And Moses said
unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will
10 stand on the top of the hill with the rod of God in mine [my] hand. So [And]
Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron,
11 and Hur went up to the top of the hill. And it came to pass, when Moses held
up his hand, that Israel prevailed: and when he let down his hand, Amalek pre-
12 vailed. But Moses' hands *were* heavy: and they took a stone, and put *it* under
him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the
one side, and the other on the other side; and his hands were steady until the going
13 down of the sun. And Joshua discomfited Amalek and his people with the edge
14 of the sword. And Jehovah said unto Moses, Write this *for* a memorial in a [the]
book, and rehearse [lit. put] *it* in the ears of Joshua: for [that] I will utterly put
15 [blot] out the remembrance of Amalek from under heaven. And Moses built an
16 altar, and called the name of it Jehovah-nissi: For [And] he said, Because Jehovah
hath sworn *that* [For a hand is upon the throne of Jah;[3]] Jehovah *will have* war
with Amalek from generation to generation.

6. *Rephidim and Jethro. The bright side of heathenism.*

CHAPTER XVIII. 1–27.

1 WHEN [Now] Jethro, the priest of Midian, heard of all that God had done for
Moses, and for Israel his people, *and* [how] that Jehovah had brought Israel out
2 of Egypt; Then [And] Jethro, Moses' father-in-law, took Zipporah, Moses' wife,
3 after he had sent her back [after she had been sent away], And her two sons; of
which [whom] the name of the one *was* Gershom; for he said, I have been an alien
4 [a sojourner] in a strange land: And the name of the other *was* Eliezer; for the
God of my father, *said he, was* mine [my] help, and delivered me from the sword
5 of Pharaoh: And Jethro, Moses' father-in-law, came with his sons and his wife
unto Moses into the wilderness, where he encamped [was encamped] at the mount
6 of God: And he said unto Moses, I thy father-in-law Jethro am come unto thee,
7 and thy wife, and her two sons with her. And Moses went out to meet his father-
in-law, and did obeisance, and kissed him; and they asked each other of *their* wel-
8 fare; and they came into the tent. And Moses told his father-in-law all that
Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, *and* [sake]
all the travail [trouble] that had come upon them by the way, and *how* Jehovah
9 delivered them. And Jethro rejoiced for [over] all the goodness [good] which
Jehovah had done to Israel whom he had delivered [in that he had delivered them]
10 out of the hand of the Egyptians. And Jethro said, Blessed *be* Jehovah, who hath

[3] [XVII. 16. We have given the most literal rendering of this difficult passage. But possibly כִּי, instead of meaning "for" (or "because"), may (as ὅτι often in Greek) be the mere mark of a quotation, to be omitted in the translation. The meaning of the expression itself is very doubtful. The A. V., following some ancient authorities, takes it as an oath; but for this there is little ground. Keil interprets: "The hand raised to the throne of Jehovah in heaven; Jehovah's war against Amalek," *i. e.* the hands of the Israelites, like those of Moses, must be raised heavenward towards Jehovah's throne, while they wage war against Amalek. Others interpret: "Because a hand (*viz.* the hand of the Amalekites) is against the throne of Jah, therefore Jehovah will forever have war with Amalek." This interpretation has the advantage over Keil's of giving a more natural rendering to עַל, which indeed in a few cases does mean "up to," but only when it is (as it is not here) connected with a verb which requires the preposition to be so rendered. Others (perhaps the majority of modern exegetes) would read נֵס ("banner"), instead of כֵּס ("throne"), and interpret: 'The hand upon Jehovah's banner; Jehovah has war," *etc.* This conjecture is less objectionable than many attempted improvements of the text, inasmuch as the name of the altar, "Jehovah-nissi" ("Jehovah, my banner"), seems to require an explanation, and would receive it if the reading were נֵס, instead of כֵּס.—TR.]

delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,
11 who hath delivered the people from under the hand of the Egyptians. Now I
know that Jehovah *is* greater than all [all the] gods: for [yea], in the thing
12 wherein they dealt proudly *he was* above [dealt proudly against] them. And
Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and
Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law
13 before God. And it came to pass on the morrow, that Moses sat to judge the peo-
14 ple: and the people stood by Moses from the morning unto the evening. And
when Moses' father-in-law saw all that he did to the people, he said, What *is* this
thing that thou doest to the people? Why sittest thou thyself alone, and all the
15 people stand by thee from morning unto even? And Moses said unto his father-
16 in-law, Because the people come unto me to inquire of God: When they have a
matter, they come unto me; and I judge between one and another, and I do make
17 [I make] *them* know the statutes of God, and his laws. And Moses' father-in-law
18 said unto him, The thing that thou doest *is* not good. Thou wilt surely wear
away, both thou, and this people that *is* with thee: for this [the] thing *is* too
heavy for thee; thou art not able to perform it thyself [able to do it] alone.
19 Hearken now unto my voice, I will give thee counsel, and God shall be [God be]
with thee: Be thou for the people to God-ward [before God], that thou mayest
20 bring [and bring thou] the causes [matters] unto God: And thou shalt teach [And
teach] them ordinances and laws [the statutes and the laws], and shalt shew [and
shew] them the way wherein they must walk, and the work that they must do.
21 Moreover [But] thou shalt provide out of all the people able men, such as fear
God, men of truth, hating covetousness [unjust gain]; and place *such* over them,
to be [as] rulers of thousands, *and* [thousands,] rulers of hundreds, rulers of fifties,
22 and rulers of tens: And let them judge the people at all seasons [times]: and it
shall be, *that* every great matter they shall bring unto thee, but every small matter
they [they themselves] shall judge: so shall it be [so make it] easier for thyself,
23 and they shall [let them] bear *the burden* with thee. If thou shalt do this thing,
and God command thee *so*, then thou shalt [wilt] be able to endure, and all this
24 people shall also [people also will] go to their place in peace. So [And] Moses
25 hearkened to the voice of his father in-law, and did all that he had said. And
Moses chose able men out of all Israel, and made them heads over the people,
26 rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And
they judged the people at all seasons [times]: the hard causes [matters] they
27 brought unto Moses, but every small matter they judged themselves. And Moses
let his father-in-law depart; and he went his way into his own land.

EXEGETICAL AND CRITICAL.

General Survey of the Section. Israel's journey from the shore of the Red Sea to Mt. Sinai. The host enters the wilderness of Shur (the same as the wilderness of Etham), and its first camping-place is by the bitter waters of Marah. The second is Elim. Next comes the encampment on the Red Sea recorded in Num. xxxiii. Still later the entrance into the wilderness of Sin, and the encampment in it. With this is connected the sending of the manna and of the quails. Then follows the stay in Rephidim with three leading events: the water from the rock, the victory over Amalek, and Jethro's advice concerning an orderly judicial system. According to Num. xxxiii. it must be assumed that the people encamped on the Red Sea just as they touched the wilderness of Sin; for it was not till after this that they entered the wilderness (ver. 11), as they also at the first entered the wilderness of Shur, on the borders of which they found themselves at the very outset. Between the encampment on the Red Sea and that in Rephidim we find in the Book of Numbers Dophkah and Alush; and it is said that they journeyed from the wilderness of Sin to Dophkah. Knobel observes that these two stations, not mentioned in Exodus, are omitted because nothing of historical importance is connected with them. Also about this journey from Ayun Musa to Sinai there has been an immense deal of discussion, as well as about the journey from Raemses to the Red Sea. *Vid.* Robinson I., p. 90, Bräm, *Israel's Wanderung von Gosen bis zum Sinai* (Elberfeld, 1859); Strauss, *Sinai und Golgotha*, p. 124; von Raumer, *Palästina*, p. 480; Tischendorf, *Aus dem heiligen Lande*, p. 28; Kurtz, *History of the Old Covenant* III., p. 15 sqq.; Bunsen V., 2, p. 155; and the commentaries.

There is general agreement as to the locality of the first stations. It is assumed that Israel, after the passage of the sea, encamped at Ayun Musa (the Wells of Moses), opposite the high mountain Atakah, on the other side of the Red Sea. The next camping-place, Marah (Bitterness), is found about sixteen and a half hours, or

a three days' journey beyond, by the well Howara or Hawara, of which Robinson says: "The basin is six or eight feet in diameter, and the water about two feet deep. Its taste is unpleasant, saltish, and somewhat bitter. . . . The Arabs . . . consider it as the worst water in all these regions" (*Pal.* II., p. 96). Cf. Seetzen III., p. 117, and Keil II., p. 58, who quotes divergent opinions of Ewald and Lepsius.—The next camping-place, Elim, is two and a half hours further south, in what is now the Wady Ghurundel, with a beautiful vegetation consisting in palms, tamarisks, acacias, and tall grass,—a prominent stopping-place on the way from Suez to Sinai. "The way from Howara to this place is short, but the camping-places of an army in march, like that of the Israelites, are always determined by the supply of water" (Keil). The fourth stopping-place, called in Num. xxxiii. 10 the one on the Red Sea, is found at the mouth of Wady Taiyibeh (Robinson I., p. 105), eight hours beyond Wady Ghurundel. From this point the route becomes less easy to fix. In Num. xxxiii. 11 we read: "They removed from the Red Sea, and encamped in the wilderness of Sin." * Here in Exodus it is said that the wilderness lies between Elim and Sinai. This addition seems designed not only to give the general direction (since that would be quite superfluous), but to designate the middle point between Elim and Sinai. The chief question here is, whether the wilderness of Sin as traversed by the Israelites, is to be located further south on a sea coast, where the plain is for the most part a good hour wide, as is assumed by many (not *all*, as Bräm says), or whether the high table land el Debbe, or Debbet en Nasb, with its red sand and sand-stones, is to be taken for the Wilderness of Sin (Knobel). Accordingly, there are two principal routes, of which the first again branches into two. By the coast route one can go along the coast as far as Tur (Ewald), and from that in a northeast direction come to Sinai; or more directly (*i. e.*, at first in an inland direction from the fountain Murkha) enter through the wadies Shellal and Badireh (Butera) into the wadies Mukatteb and Feiran, and reach Mt. Horeb (de la Borde, von Raumer, and others).† The other route, the mountain or highland route (Burckhardt and others) turns from Taiyibeh "southeast through Wady Shubeikah over a high table-land, with the mountain Sarbut el Jemel, then through Wady Humr upon the wide sandy plain el Debbe, or Debbet en Nasb" (Keil), and on through several wadies directly to Horeb. For and against each of these routes much may be said. Cf. Knobel, p. 162 sqq.; Keil II. p. 61. According to the latter view, advocated by Knobel and Keil, the camping-place in the wilderness of Sin is to be sought in Wady Nasb, where among date-palms a well of ample and excellent water is to be found. The second seacoast route was taken by Strauss and Krafft (*Sinai und Golgotha*, p. 127). Also the last time by Tischendorf (*Aus dem heiligen Lande*, p. 35). The same way is preferred by Bräm in his work "*Israel's Wanderung*," *etc.* Likewise Robinson regards this as the course taken by the Israelites, though he himself took the one on the table-land. To decide is not easy, and is of little importance for our purpose. But the following observations may serve as guides: (1) If, as is most probable, the names Sin and Sinai are connected etymologically, this is an argument for the table-land route, especially as it also seems to lie more nearly midway between Elim and Sinai; (2) the water seems here to be, though less abundant, yet better, than in most of the salty fountains on the seacoast, whose turbidness also is easily to be explained by its situation on the coast (*vid.* Robinson, p. 110); (3) on the table-land, in the depressions of which vegetation was everywhere found, there was certainly better provision for the cattle than on the seacoast, where they were often entirely separated from pasture land by mountain barriers; (4) if the encampment in the wilderness of Sin was also an encampment on the Red Sea, the preceding encampment could not, without causing confusion, be designated by the term "on the Red Sea." So much for the mountain route. Ritter has argued against the view that the journey was made on the table-land through Wady Nasb, in the *Evangelischer Kalender*. *Vid.* Kurtz III., p. 61. For the rest, each way had its peculiar attractions as well as its peculiar difficulties. The mountain route allowed the host to spread itself, as there was much occasion for doing; it presented grand views, and prepared the people for a long time beforehand for its destination, Sinai. It is distinguished by "the singular and mysterious monuments of Surabit el-Khadim" (Robinson I., p. 113; Niebuhr, p. 235). By the way which runs half on the seacoast, half through the mountains, we pass through the remarkable valley of inscriptions, Mukatteb, and through the grand valley Feiran, rich in tamarisks, in whose vicinity lies the lofty Serbal, regarded by Lepsius as the mountain on which the law was given. On the inscriptions on the rocks and cliffs in the valley Mukatteb, see Tischendorf, "*Aus dem h. Lande*," p. 39 sqq.; Kurtz III., p. 64. By these they are ascribed for the most part to Nabatæan emigrants and to pilgrims going to attend heathen festivals. On the "rock of inscriptions" see also Ritter's reference to Wellsted and von Schubert, Vol. XIV., p 459. On the former city Faran in Feiran, see Tischendorf, p. 46. The camping-place in the wilderness of Sin is, as follows from the above, variously fixed; according to some it is the plain on the sea south of Taiyibeh, which, however, must then be called the wilderness of Sin up to the

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* Inasmuch as Pelusium, as being a marshy city, is called *Sin*, and *Sinai*, being a rocky mountain, is just the opposite, the question arises: What is the common feature of a marshy wilderness, and of a rocky mountain range? Possibly, the points and denticulations of the thorn-bush. An old interpretation calls Sinai itself a thorn-bush, from the thorn-bush (סְנֶה) in which Jehovah revealed Himself to Moses. The stony wilderness may have the thorn-bush in common with the marshy fens.

† [Lange omits another way which might have been taken, *viz.*, from el-Murkhah along the coast, and thence up Wady Feiran, instead of the more direct way through the wadies Shellal and Mukatteb into Wady Feiran. This is the course which the members of the Sinai Survey Expedition unanimously decided to be the most probable, inasmuch as the road over the pass of Nagb Buderah, between the wadies Shellal and Mukatteb, must have been constructed at a time posterior to the Exodus (E. H. Palmer: *The Desert of the Exodus*, p. 275). Robinson also mentions this route as at least equally probable with the other (I., p. 107). Palmer is quite decided that no other route afforded facilities for a large caravan such as that of the Israelites.—Tr.]

mountain range, if the camping-place is to be distinguished from the one on the Red Sea; according to Bunsen and others, the camping-place was in the place called el Munkhah. According to others, it is the large table-land el Debbe or Debbet en Nasb. The camping-places in the wilderness of Sin being indeterminate, so are also the two following ones at Dophkah and Alush (Num. xxxiii. 12). Conjectures respecting the two stations beyond the wilderness of Sin are made by Knobel, p. 174, and Bunsen, p. 156. The last station before the host arrives at Sinai is *Rephidim*. This must have been at the foot of Horeb, for "Jehovah stood on the rock *on Horeb*, when He gave water to the people encamped in Rephidim (xvii. 6), and at the same place Moses was visited by Jethro, who came to him at the mount of God" (Knobel). This is a very important point fixed, inasmuch as it seems to result from it, that Serbal is to be looked for north of, or behind, Rephidim and Horeb, but the Mt. Sinai of the Horeb range in the south.* The great plain at the foot of Horeb, where the camp of the Israelites is sought, is called the plain *er-Raha* (Knobel derives רְפִידִים, "breadth," "surface," "plain," from רָפַד, to be spread).† For a refutation of Lepsius, who finds Rephidim in Wady Feiran, and Sinai in Serbal, see Knobel, p. 174. On Serbal itself (Palm grove of Baal) *vid.* Kurtz III., p. 67. Between Serbal and the Horeb group lies Wady es-Sheikh. From the mouth of this wady towards Horeb the plain of Rephidim is thought to begin. Other assumptions: The defile with Moses' seat, Mokad Seidna Musa, or the plain of Suweiri. Perhaps not very different from the last mentioned (*vid.* Keil II., p. 79; Strauss, p. 131). The most improbable hypothesis identifies Rephidim with Wady Feiran (Lepsius).‡

1. *Marah.* Chap. xv. 22–26.

On the wilderness of Shur, *vid.* Keil II., p. 57. Particulars about Howara [Hawara (Robinson), Hawwara (Palmer)], Knobel, p. 160.—*The bitter salt water at Marah.*§ The miracle here consists in great part in the fact that Jehovah showed Moses a tree by which the water was made drinkable. That the tree itself was a natural tree is not denied by the strictest advocates of a literal interpretation. A part of the miracle is to be charged to the assurance of the prophetic act, and the trustful acceptance of it on the part of the people. Various explanations: The well was half emptied, so that pure water flowed in (Josephus); the berries of the ghurlud shrub were thrown in (Burckhardt). According to Robinson, the Beduins of the desert know no means of changing bitter salt water to sweet. "In Egypt," as Josephus relates, "bad water was once purified by throwing in certain split sticks of wood" (Bräm). This leads to the question, how far the salt water might have been made more drinkable by Moses' dipping into it a crisp, branchy shrub, as a sort of distilling agent. For this the numerous clumps of the ghurkud shrub which stand around the well, and whose berries Burckhardt wished to make use of, are very well suited. The distillation consists in the art of separating, in one way or another, salt, from water, especially by means of brushwood; generally, for the purpose of getting salt; but it might be done for the opposite purpose of getting water. In proportion as a bunch of brushwood should become incrusted with the salt, the water would become more free from the salt. For the rest, Robinson observes, concerning the water of the fountain Hawara, "Its taste is unpleasant, saltish, and somewhat bitter; but we could not perceive that it was very much worse than that of Ayun Musa." It must further be considered that the Jews had the soft, agreeable Nile water in recollection. Kurtz has even found an antithesis in the fact that Moses made the undrinkable water at Marah drinkable, as he had made the sweet water of the Nile undrinkable. We are here also to notice that the effect of Moses' act was not permanent, but consisted only in the act itself, the same as is true of the saving effect of the sacraments in relation to faith. Here, too, is another proof that Moses had a quite peculiar sense for the life of nature, a sense which Jehovah made an organ of His Spirit. With the curing of the well Jehovah connected a fundamental law, stating on what condition He would be the Saviour of the people. Bräm (p. 114) points out, with reason, that the Israelites, in drinking salty water, which has a laxative effect, might well apprehend that the much-dreaded sicknesses of Egypt, the pestilence, the small-pox, the leprosy, and the inflammation of the eyes, caused by the heat and the fine dry sand, together with the intense reflection of light, might attack them here also in the wilderness, the atmosphere of which otherwise has a healing effect on many diseased constitutions. Therefore, in curing that well, Jehovah established the chief sanitary law for Israel. It is very definite, as if from the mouth of a very careful physician well acquainted with his case. General rule: perfect compliance with Jehovah's direction! Explanation of it: if thou doest what is right in His eyes, and wilt give ear to His commandments, and keep all His statutes (in re-

* [This is not perspicuous. Inasmuch as Serbal is not mentioned in the Bible, no inference can be drawn from these circumstances respecting its location. Moreover, Serbal is not north of Sinai (Jebel Musa), but nearly east—a little north only. And why is "north" called "behind"? The "hinder" region, according to Hebrew conceptions, is in the *west*.—Tr.]

† [The theory that Rephidim is to be sought in er-Raha (advocated by Knobel, Keil, Lange, and others), is certainly open to the objection that that plain is close by Mt. Sinai itself, and is in all probability the camping-place "before the mount," mentioned in xix. 1, 2. Palmer (p. 112) and Robinson (I., p. 155) are emphatic in the opinion that the plain of Sebaiyeh, south-east of Jebel Musa, is quite insufficient to have accommodated the Israelitish camp. Rephidim, therefore, being (according to xix. 2) at least a day's march from the place whence Moses went up to receive the law, cannot well have been er-Raha. Stanley (*Sinai and Palestine*, p. 40) and Palmer defend the old view that it is to be looked for at Feiran, near Mt. Serbal. Palmer argues that the distance, apparently much too great to have been traversed in a single day, is no insuperable objection, provided that by "the wilderness of Sinai" we understand the mouth of Nagb Hawa, which may have been reached in a single day by the direct route from Feiran.—Tr.]

‡ [On this point see the last note. A good map of the whole peninsula is to be found in Smith and Grove's *Atlas of Ancient Geography*.—Tr.]

§ "The Arabs call the well *exitium, interitus*, probably in accordance with the notion that that which is bitter is deadly (2 Kings iv. 40)." Knobel. The Arabs may make humorous remarks about bad wells of water, like the Germans on bad wines, in hyperbolical expressions which are not to be taken literally.

ference to the means of spiritual recovery, dietetics), **then I will put none of the diseases upon thee which I have put upon the Egyptians, for I am Jehovah, thy physician.**—But how can it be added, "and there he proved them?" The whole history has been a test of the question, whether the people would obey the directions of Jehovah given through Moses, and particularly whether, after the singular means employed by Moses, they would drink in faith. Every test of faith is a temptation for sinful man, because in his habituation to the common order of things lies an incitement not to believe in any extraordinary remedy, such as seems to contradict nature. But out of the actual temptation which the people had now passed through, proceeded this theocratic sanitary law, as a temptation perpetually repeating itself. There is even still a temptation in the principle of the theocratic therapeutics, that absolute certainty of life lies in absolute obedience to God's commands and directions. According to Keil, the statute here spoken of does not consist in the divine utterance recorded in ver. 26, but in an allegorical significance of the fact itself: the leading of the Israelites to bitter water which the natural man cannot and will not drink, together with the making of this water sweet and wholesome, is to be a חֹק, that is, a statute and a law, showing how God at all times will lead and govern His people, and a מִשְׁפָּט, that is, an ordinance, inasmuch as Israel may continually depend on the divine help, *etc.* If this is so, then the text must receive an allegorical interpretation not obviously required.

Furthermore, it is a question whether, after the tremendous excitements through which the people had passed, bitter and salty water like that at Marah, might not have been more beneficial than hurtful to them. Salt water restores the digestion when it has been disturbed by excitement. Notice, moreover, the stiff-neckedness or stubbornness peculiar to the disposition of slaves just made free, as it gradually makes its appearance and increases. It was in their distress at Pi-hahiroth that they first gave utterance to their moroseness; true, they cried to Jehovah, but quarrelled with Moses. They seemed to have forgotten the miracle of deliverance wrought in the night of Egypt's terror. Here they even murmur over water that is somewhat poorer than usual. The passage through the Red Sea and the song of praise seem to be forgotten. In the wilderness of Sin the whole congregation murmurs against Moses and Aaron, *i. e.*, their divinely appointed leaders, from fear of impending famine, probably because the supplies brought from Egypt were running low;—the ample refreshment enjoyed at Elim seems to be forgotten. In Rephidim they murmur on account of want of water;—the miraculous supply of manna and quails seems to be forgotten. On the other hand, however, the wise augmentation of severity in the divine discipline becomes prominent. At Marah nothing is said of any rebuke uttered by Jehovah, as is done later, Num. xi. 14, 20. Especially noticeable is the great difference between the altercation at Marah, in the wilderness of Sin, and the mutiny at Kadesh, Num. xx. The altercation there is expressly called a striving with Jehovah, ver. 18.

2. *Elim.* Chap. xv. 27.

A fine contrast with Marah is afforded here, both in nature, and in the guidance of the people of God, and in the history of the inner life. In Elim, Baumgarten and Kurtz find a place expressly prepared for Israel, inasmuch as by the number of its wells and palm trees it bears in itself the seal of this people: every tribe having a well for man and beast, and the tent of each one of the elders of the people (xxiv. 9) having the shade (according to Baumgarten, the dates) of a palm-tree. Even Keil finds this too supernaturalistic; at least, he observes that, while the number of the wells corresponds to the twelve tribes of Israel, yet the number of the palm trees does not correspond to that of the elders, which, according to xxiv. 9, was much (?) greater. On neither side is the possibility of a symbolical significance in the numbering thought of; without doubt, however, the emphasis given to the number seventy is as significant as that given to the number twelve. Keil's allusion to the 23d Psalm is appropriate. See particulars about Elim in Knobel, p. 161; Tischendorf, p. 36.*

3. *The Wilderness of Sin.* Chap. xvi. 1–36.

Notice first the aggravated character of the murmuring. Now the whole congregation murmurs. And not against Moses alone, but against Moses and Aaron, so that the murmuring is more definitely directed against the divine commission of the two men, and so against the divine act of bringing them out of Egypt, that is, against Jehovah Himself. Moreover, the expression of a longing after Egypt becomes more passionate and sensual. At first they longed resignedly for the graves of Egypt, in view of the danger of death in the desert. The next time, too, they say nothing about their hankering after the Nile water in view of the bitter water of Marah. But now the flesh-pots of Egypt and the Egyptian bread become prominent in their imagination, because they conceive themselves to be threatened with famine. Corresponding to the aggravation of the murmuring are the beginnings of rebuke. Says Knobel, "What the congregation had brought with them from Egypt had been consumed in the thirty days which had elapsed since their exodus (ver. 1), although the cattle brought from Egypt (xii. 38) had not yet all been slaughtered or killed by thirst (?), since after their departure from the wilderness of Sin they still possessed cattle at Rephidim, which they wished to save from thirsting to death (xvii. 3). For the herds had not been taken merely to be at once slaughtered; and meat could not take the place of bread. In their vexation the people wish that they had died in Egypt, while filling themselves from the flesh-pots, 'by the hand of Jehovah,' *i. e.*, in the last plague inflicted by Jehovah upon Egypt, rather than gradually to starve to death here in the

* [Wilson, (*Lands of the Bible*, Vol. I., p. 174), would identify with Elim, not Wady Ghurundel, but Wady Waseit (Useit), five or six miles south of Wady Ghurundel.—Tr.]

wilderness." In the verb used (לִין Niph.) is expressed a murmuring just passing over into contumacy. Yet here too Jehovah looks with compassion upon the hard situation of the people, and hence regards their weakness with indulgence.

The natural substratum of the double miracle of feeding, now announced and brought to pass, is found in the food furnished by the desert to nomadic emigrants. The manna is the miraculous representative of all vegetable food; the quails denote the choicest of animal prey furnished by the desert. The first element in the miracle is here too the prophetic foresight and assurance of Moses. The second is the actual miraculous enhancement of natural phenomena; the third is here also the trustful acceptance of it: the miracle of faith and the religious manifestation answering to it. The ultra-supernaturalistic view, it is true, is not satisfied with this. It holds to a different manna from that provided by God in nature, and ought, in consistency, to distinguish the quails miraculously given from ordinary quails.

In this case, too, the trial of faith was to be a temptation (ver. 4), to determine whether the people would appropriate the miraculous blessing to themselves in accordance with the divine precept, and so recognize Jehovah as the giver, or whether they would go out without restraint and on their own responsibility to seize it, as if in a wild chase. Here, therefore, comes in the establishment of the fundamental law concerning the healing of life; and this is done by the ordaining of the seventh day as a day of rest, the Sabbath. As man, when given over to a merely natural life, is inclined to seek health and recuperation without regarding the inner life and the commandments of God, so he is also inclined to yield himself passionately and without restraint to the indulgence of the natural appetite for food, and, in his collection of the means of nourishment, to lose self-collection, the self-possession of an interior life. As a token of this the Sabbath here comes in at the right point, and therefore points at once from the earthly manna to the heavenly manna, (*vid.* John vi.).*

The announcement of the miracle. **I will rain.** The first fundamental condition of the feeding: recognition of the Giver, comp. James i. 17.—**From heaven.** Though this in general might also be said of bread "from the earth," yet here a contrast is intended. From the sky above, *i. e.*, as a direct gift.—**The people shall go out and gather.** A perpetual harvest, but limited by divine ordinance.—**A daily portion every day.** Reminding one of the petition, "Give us this day," *etc.* An injunction of contentment.—**On the sixth day.** They will find, on making their preparation of the food, that the blessing of this day is sufficient also for the seventh.—**At even.** A gift of flesh was to precede the gift of manna. Thereby they are to understand that Jehovah has led them out of Egypt, that He has provided for them a substitute for the flesh-pots of Egypt. But on *the next morning* they shall see *the glory of Jehovah, i. e.*, they shall recognize the glorious presence of Jehovah in the fact that He has heard their murmuring against Moses and Aaron, and has applied it to Himself, in that He presents them the manna.—**For what are we?** Thus do the holy men retire and disappear behind Jehovah.—But the people also must come to this same conviction, must repent of their murmurings, and feel that they have murmured against Jehovah, not against His servants. Thus with perfect propriety is a sanction of the sacred office interwoven into the same history into which the history of the Sabbath is interwoven. Hence it follows also that the true sacred office must authenticate itself by miraculous blessings. Both are sealed by a specially mysterious revelation. It is significant that in this connection Aaron must be the speaker (ver. 9), that he must summon the people before Jehovah to humble themselves before His face on account of their murmuring. Equally significant is it, that the congregation, while Aaron speaks, sees the manifestation of Jehovah's glory in the cloud. Especially significant, however, is it, that they see this glory rest over the wide wilderness, as they turn and look towards it. A most beautiful touch! With the wilderness itself the way through the wilderness is transfigured at this moment. If we assume (with Keil) that the summons to appear before Jehovah is equivalent to a summons to come out of the tents to the place where the cloud stood, then it must be further assumed, that the cloud suddenly changed its position, and removed to the wilderness, or else appeared in a double form. Neither thing can be admitted. Hereupon follows the last solemn announcement of the miraculous feeding, as the immediate announcement of Jehovah Himself.

The double miracle itself.—**The quails came up.**—This narrative has its counterpart in the narrative of the quails in Num. xi. 4 sqq., just as the chiding on account of want of water at Rephidim has its counterpart in the story of the water of strife (Meribah), distinctively so-called in Num. xx. The relation of the narratives to one another is important. The murmuring of the people in the beginning of their journey through the wilderness is treated with the greatest mildness, almost as a child's sickness; but their murmuring towards the end of the journey is regarded as a severe offence, and is severely punished; it is like the offence of a mature man, committed in view of many years' experience of God's miraculous help. At the water of strife even Moses himself is involved in the guilt, through his impatience; and the gift of quails in abundance is made a judgment on the people for their immoderate indulgence. Another difference corresponds to the natural features of the desert: the quails do not keep coming; but the people find themselves accompanied by the manna till they are tired of eating it.—**Came up.**—עָלָה. The coming on of a host of locusts or birds has the optical appearance of a coming up.—הַשְּׂלָו, "with the article of a word used collectively of a class" (Keil). LXX.

* Further on follows the fundamental law of warfare in self-defence against heathen enemies, as well as the fundamental law for the unhesitating appropriation of heathen wisdom.

ὀρτυγομήτρα, Vulg. *coturnices.* Large quails, whose name in Arabic comes from their fatness —שָׁלֵו, fat. Says Knobel: "They become very fat, increase enormously, and in the spring migrate northward, in the autumn southward. Here we are to conceive of a spring migration. For the events described took place in the second month, *i. e.* about our May (xvi. 1; Num. x. 11), and the quails came to the Israelites from the south-east, from the Arabian Gulf (Ps. lxxviii. 26 sq.; Num. xi. 31). In his journey from Sinai to Edomitis in March, Schubert (II., p. 360 sq.) saw whole clouds of migratory birds, of such extent and denseness as never before; they came from their southern winter-quarters, and were hastening toward the sea-coast (?). Probably they were quails, at least in part." Further particulars on the abundance of quails in those regions, see in Knobel (p. 166) and Keil (II., p. 66). "They are sometimes so exhausted that they can be caught with the hand" (Keil). Some identify the fowl with the *kata* of the Arabs [a sort of partridge]. Of course it must be assumed that the Israelites in the wilderness were no more confined to the quails for meat than to the manna for bread.

The manna. Vers. 13, 14. **A layer of dew.** A deposit or fall of dew.—**A dust,** *i. e.* an abundance of small kernels. If the ἅπαξ λεγ. מְחֻסְפָּס is explained simply according to the verb חָסַף, to peal off, scale off, we get the notion of scaly or leaf-shaped kernels, but not that of coagulated kernels. But perhaps the notion of shelled kernels of grain is transferred, in accordance with appearance, to these kernels. "According to ver. 31 and Num. xi. 7," says Knobel, "the manna resembled in appearance the white coriander seeds (small, round kernels of dull white or yellowish green color) and the bdellium (resin)." Again he says: "According to the Old Testament, the dew comes from heaven (Deut. xxxiii. 13, 28; Prov. iii. 20; Zech. viii. 12; Hag. i. 10); with it the manna descended (Num. xi. 9); this seems therefore like bread rained down from heaven, and is called 'corn of heaven,' 'bread of heaven' (Ps. lxxviii. 24; cv. 40)." Further on Knobel relates that the ancients also supposed, that honey rained down from the air; hence he should more exactly distinguish between the notions of atmosphere and of heaven as the dwelling-place of God, comp. John vi. 31, 32.—**Man hu.**—The explanation that מָן is to be derived from מָנָה, to apportion, and that this expression therefore means: "a present is that" (Kimchi, Luther, Gesenius, Knobel, Kurtz), does not suit the context, which would make Moses repeat what the people had said before him, to say nothing of the fact that the derivation of the notion "present" from the verb is disputed. On the contrary, the interpretation of the LXX., Keil and others, τί ἐστι τοῦτο, perfectly accords with the connection. They said: "What is that?" because they did not know what it was. "מָן for מָה belongs to the popular language, and is preserved in Chaldee and Ethiopic, so that it is indisputably to be regarded as an old Shemitic form" (Keil).

8

The natural manna and the miraculous manna.—Comp. the articles in the Bible Dictionaries. Keil says: "This bread of heaven was given by Jehovah to His people for the first time at a season and in a place where natural manna is still found. The natural manna is now found in the peninsula of Sinai usually in June and July, often even as early as in May, most abundantly in the vicinity of Mt. Sinai, in Wady Feiran and Es-sheikh, but also in Wady Ghurundel and Tayibeh (Seetzen, Reisen, III., p. 76, 129), and some valleys south-east of Mt. Sinai (Ritter, XIV., p. 676), where it in warm weather oozes by night out of the branches of the tarfa-tree, a sort of tamarisk, and in the form of small globules falls down upon the dry leaves, branches, and thorns which lie under the trees, and is gathered before sunrise, but melts in the heat of the sun. In years when rain is abundant, it falls more plentifully for six weeks; in many years it is entirely wanting. It has the appearance of gum, and has a sweet, honey-like taste, and when copiously used, is said to be a gentle laxative (Burckhardt, *Syria*, p. 600; Wellsted in Ritter, p. 674). There are thus presented some striking points of resemblance between the manna of the Bible and the tamarisk manna. Not only is the place where the Israelites first received manna the same as that in which it is obtained now, but the time of the year is the same, inasmuch as the 15th day of the second month (ver. 1) falls in the middle of our May, or even still later. Also in color, form and appearance the resemblance is unmistakable, since the tamarisk manna, though of a dull yellow color, yet when it falls upon stones is described as white; the resemblance is likewise seen in the fact, that it falls in kernels upon the earth, is gathered in the morning, melts in the sun, and tastes like honey. While these points of agreement indubitably point to a connection between the natural and the Biblical manna, yet the differences which run parallel with all of the resemblances indicate no less clearly the miraculous character of the heavenly bread." Thus Keil leaves the matter, without reconciling the two positions. The miraculous manna, he says, was enjoyed by the Israelites forty years long everywhere in the wilderness and at all seasons of the year in quantity equal to the wants of the very numerous people. Hengstenberg's theory (*Geschichte des Bileam*, p. 280) that the natural manna which is formed on the leaves of the tarfa-bush by the sting of an insect (according to a discovery of Ehrenberg's), is the natural substratum of the miraculous abundance of manna, is combated by Kurtz III., p. 84. Kurtz can conceive that the people lived at Kadesh thirty-seven years in apostasy, and that nevertheless during all this time they received regularly their portion of manna for every man. By this method of distinguishing the miraculous from the natural manna, we come to the hypothesis, that the people of Israel were fed with two kinds of manna; for it will certainly not be assumed that the natural fall of manna during all this time was supernaturally suspended, as in a similar manner Keil on xvi. 10 makes out two pillars of cloud. Von Raumer and Kurtz, we may remark, go as much beyond Keil,

as Keil does beyond Hengstenberg. *Vid.* Keil, p. 72, and the note on the same page. Between the baldly literal interpretation and the embellishments of wonder-loving legends the view above described recognizes nothing higher; it does not understand the symbolic language of the theocratic religion, nor see how an understanding of this lifts us as much above the mythical as the literal interpretation. The defect of the latter consists, as to substance, in the circumstance that it identifies the conception of *nature* with that of the *common external world* raised by a Providential government only a little above a material system; as to form, it is defective in that it identifies the word and the letter, and cannot understand and appreciate the specific difference between the heathen myth and the symbolical expression of the theocratic spirit as it blends together ideas and facts. Kurtz refers to the miracle in John ii., without clearly apprehending that this miracle would be the merest trifle, if his notion of the miracle of the manna is the correct one, to say nothing of the evident conflict of this with John vi. 32. Knobel, whose learned disquisition on the manna (p. 171 *sqq.*) should be consulted, thus states the distinctive features of the miraculous manna, which he regards as a legendary thing: (a) The manna, according to the Biblical account, "comes with the mist and dew from heaven (xvi. 14);"—so Kurtz III., p. 28. But since the mist does not come down from the throne of God, the meaning is simply that it comes from above, not from below. (b) "It falls in such immense abundance that every person of the very numerous people daily receives an omer (vers. 16, 36)." The omer, however, is a very moderate hand measure, the tenth part of an ephah, originally hardly a definite quantity, *vid.* Keil II., p. 74. (c) Furthermore, "those who gather the manna collect always only just what they need, no more and no less." This is clearly to be symbolically explained of contentedness and community. (d) "The manna falls only on the six working-days, not on the seventh day, it being the Sabbath (ver. 26 sq.)." On this is to be observed that this extraordinary fact was needed only once, in order to sanction the Sabbath; the fact may also be explained by the circumstance that on the day before an extraordinary, double fall of manna took place. (e) "The manna which is kept over from one working-day to another becomes wormy and offensive (ver. 20), whilst that preserved from the sixth day to the seventh keeps good (ver. 24), for which reason, except on the sixth day, the manna must always be eaten on the day when it is gathered." This too is a singular, enigmatical fact; but it is cleared up by looking at it in its rich ideal light. The supply which heathen providence heaps up breeds worms, decays, and smells offensively: not so the supply required by the Sabbath rest, sacred festivities, and divine service. (f) "It is ground in the hand-mill, crushed in the mortar, and cooked by baking or boiling, made *e. g.* into cakes (ver. 23, Num. xi. 8). (g) It appears in general as a sort of bread, tasting like baked food (ver. 31, Num. xi. 8), and is always called לֶחֶם. even דָּגָן (*vid.* ver. 15), to say nothing of the miraculous doubling of the quantity (vers. 5, 22)." This latter feature comes at once to nothing, if we assume that on the sixth day there was a double fall of manna.* How far the manna, which contains no farinaceous elements, but only glucose, was mingled with farinaceous elements, in order to be used after the manner of farinaceous food, we need not inquire; at all events the Israelites could not afterwards have said, of a properly farinaceous substance, and that too of a superior kind, "Our soul loatheth this light food." The splendor with which faith, wonder, and gratitude had invested the enjoyment of the miraculous food had vanished. According to Keil, the connection of the natural manna with the miraculous manna is not to be denied, but we are also not to conceive of a mere augmentation, but the omnipotence of God created from the natural substance a new one, "which in quality and quantity as far transcends the products of nature as the kingdom of grace and glory outshines the kingdoms of nature." But Christ, in John vi., speaks of a manna in the kingdom of grace and glory, in contrast with the Mosaic manna.—According to Kurtz, who, especially in opposition to Karl Ritter, follows the opinion of Schubert, the manna was prepared by a miracle of omnipotence in the atmosphere; according to Schubert, that "tendency to the production of manna which at the right time permeated the vitalizing air, and with it all the vital forces of the land, has propagated itself still, at least in the living thickets of the manna-tamarisks." The natural manna, then, is a descendant of the Biblical manna, but a degenerate sort, developed by the puncture made by the cochineal insect in the branches of the tarfa-shrub!

We are specially to consider further (1) the preservation of a pot, containing an omer of manna, in the sanctuary; (2) the specification of the time during which the use of manna by the Israelites lasted. As to the first point, the object was to preserve the manna as a religious memorial; hence the expression of the LXX., στάμνος χρυσοῦς, is exegetical. "The historian here evidently anticipates the later execution of the charge now given. Comp. Hengstenberg, *Pentateuch* II., p. 169 sqq." (Kurtz). As to the second point, it is expressively said that Israel had no lack of the miraculous manna so long as they were going through the wilderness; but Kurtz infers from Josh. v. 11, 12, that the Jews did not cease to eat manna till after the passover in Gilgal, though they had other food besides. The correct view is presented in the Commentary on Joshua, ch. v. 12, where stress is laid on the contrast between Jehovah's immediate preservation of the food of the wilderness, on the one hand, and the historical development that took the place of this, on the other hand, *i. e.*, the natural order of things which belongs to civilized life; corresponding to the fact that the ark took the place of the pillar of cloud and fire, as leader of the people.

The question whether in this narrative the

* [This reply, apparently not very clear, is the same as the one made above to specification (*d*) of Knobel. Lange distinguishes between a *miraculous* fall and an *extraordinary* fall, and supposes besides that the extraordinary (double) fall may have been limited to one occasion.—Tr.]

Sabbath is instituted for the first time (Hengstenberg), or again renewed (Liebetrut), is thus decided by Kurtz (III., p. 42): The observance of the Sabbath was instituted before the law, nay even in Paradise, but "the law of the Sabbath first *received* a *legal* character through the revelation on Sinai, and *lost* it again through the love which is the fulfilling of the law, in the new covenant (Col. ii. 16, 17)." In the fulfilment nothing indeed is lost, but every law becomes a liberating principle. It is noticeable how in the history of Moses, patriarchal customs, to which also probably the Sabbath belonged, are sanctioned by miraculous events and receive a legal character; as has already been seen in various instances (festivals, worship, sanitary laws, official rank, the Sabbath).

4. *Rephidim.*

a. Rephidim and the place called Temptation and Strife.

Following the route of the mountain road the Israelites now came out of the region of the red sandstone into that of porphyry and granite (Knobel, p. 174). They came thither "according to their day's journeys," *i. e.*, after several day's journeys. In Num. xxxiii. 12 the two stations Dophkah and Alush are mentioned. On the conjecture of Knobel (p. 174) concerning these places, *vid.* Keil II., p. 76.

According to Knobel (p. 176), "popular tradition transfers the occurrence here mentioned to Kadesh, therefore to a later time, (Num. xx. 8)." It is a universal characteristic of modern scientists that, not being free from the propensity to give predominant weight to sensible things, they are easily carried away with external resemblances, hence with allegories, and so may disregard the greatest internal differences of things. Thus as the external resemblance of man to the monkey is more impressive to the naturalist than the immense inward contrast, so Biblical criticism often becomes entangled in this modern allegorizing; even Hengstenberg pays tribute to it in identifying the Simon of Bethany with the Pharisee Simon on the Lake of Galilee, and so, the Mary of Bethany with the sinful woman who anointed Jesus.

As the sending of the quails in Num. xi. 5 sqq., forms a companion-piece to that in Ex. xvi., so the water of strife in Num. xx. 2 sqq., to the water of strife in Rephidim. There is a resemblance even in the sounds of the names of the deserts Sin (סִין thorn?), and Zin (צִן low palm). So also the want of water and the murmurs of the people, and in consequence of this the seemingly identical designation of the place; also the giving of water out of the rock. Aside from the difference of time and place, the internal features of the two histories are also very different; even the difference in the designations is to be observed, the place Massah and Meribah (temptation and strife), and the water Meribah, over which the children of Israel strove with Jehovah, and He was sanctified (shown to be holy) among them. In the first account Jehovah is only tempted by the people; in the second, He is almost denied. In the one, Moses is said to smite the rock, away from the people, in the presence of the elders; in the other, he and Aaron are said to speak with the rock before all the people. Also the summary description of the journey in Deut. i. 37, leaves no doubt that the second incident is entirely different from the first. Likewise in Deut. xxxiii. 8, two different things are mentioned, and the temptation at Massah is distinguished from the strife at the water of strife, (comp. Ps. xcv. 8). It lies in the nature of the case that the religious mind would celebrate in a comprehensive way its recollection of the most essential thing in the two events, *viz.*, the miraculous help of Jehovah, Deut. viii. 15, Is. xlviii. 21, Ps. lxxviii. 15, 20, cv. 41, cxiv. 8, Neh. ix. 15. **Why chide ye with me?**—The true significance of this chiding with him Moses at once characterizes: it is a tempting of Jehovah. This he could do after what he had affirmed in xvi. 8, 9. After the giving of the quails and the manna, designed to confirm the divine mission of Moses and Aaron, they had now to do with Jehovah, when they quarrelled with Moses. But how far did they tempt Jehovah? Not simply "by unbelieving doubt of the gracious presence of the Lord" (Keil). They sinfully tested the question whether Jehovah would again stand by Moses, or would this time forsake him. Hence their reproach against Moses reaches the point of complaining that *he* is to blame for their impending ruin—a complaint which might well have been followed by stoning. Jehovah's command corresponds with this state of things. Moses is to go confidently away from the people to the still distant Horeb, but to take with him the elders of the people as witnesses, and there to smite the rock with his rod. But Jehovah is to stand there before him on the rock. Does this mean, as Keil represents, that God humbles Himself like a servant before his master? He rather appears as Moses' visible representative, who rent the rock and produced the miraculous spring. The rock that followed them, says Paul, was Christ (1 Cor. x. 4). Thence again is seen the divine-human nature of the miracle, a mysterious synthesis of natural feeling and prophecy of grace. On Tacitus' invidious narrative of Moses' having discovered a spring of water by means of a drove of wild asses, see Kurtz III., p. 48.

b. Rephidim and Amalek. Hostile Heathendom.

As in the account of Amalek we see typically presented the relation of the people of God to the irreconcilably hostile heathendom; so in that of Jethro their relation to heathendom as manifesting a kindly disposition towards the theocracy.

Exhaustive treatises on the Amalekites may be found in the dictionaries and commentaries, especially also in Hengstenberg (*Pentateuch* II., p. 247 sqq., and Kurtz III., p. 48). In the way nations used to be formed, Amalek, a grandson of Esau, might quite well have become a nation by Moses' time (*vid.* Gen. xxxvi.), Edomite leaders forming a nucleus around which a conglomerate multitude gathered. The Edomite tendency to barbarism was perpetuated in Amalek, and so in his descendants was developed a nation of Bedouin robbers, who might have spread from

Idumea to Sinai, and perhaps in their capacity as waylayers had come to give name to a mountion of the Amalekites in the tribe of Ephraim (Judg. xii. 15). Thus might a little people, which was kindred to Israel in the same way as Edom was, after Israel was regenerated to be the people of God, be the first to throw themselves hostilely in their way, and thus become the representative of all hostile heathendom, as opposed to the people and kingdom of God. In accordance with this was shaped the theocratic method of warfare against Amalek, and the typical law of war (see Keil II., p. 77). It is significant that the Midianites in the branch represented by Jethro should present heathendom on friendly terms with Israel, although the relationship was much less close. On the denial of the identity between the Amalekites and the above-mentioned descendants of Esau, see Kurtz III., p. 49. The descendant of Esau might, however, have received his name Amalek by transfer from the Bedouin horde which became subservient to him.

Then came Amalek. According to Deut. xxv. 18, the attack of the Amalekites was a despicable surprise of the feeble stragglers of the Israelites. "We have to conceive the order of the events to be about as follows: The murmuring on account of want of water and the relief of that want took place immediately after the arrival at Rephidim of the main part of the host which had hurried forward, whilst the rear, whose arrival had been delayed by fatigue, was still on the way. These were attacked by the Amalekites" (Kurtz). The several features in the contest now beginning are these: Joshua with his chosen men; Moses on the mountain; the victory; the memorial of the fight; the altar Nissi and its typical significance—eternal war against Amalek!

Joshua. Jehovah is help, or *salvation*. Thus, according to Num. xiii. 16, his former name, *Hoshea* (*help*, or *salvation*) was enriched; and perhaps the present war and victory occasioned the change.—**Choose us out men.** It was the first war which the people of God had to wage, and it was against a wild and insidious foe. Hence no troops of doubtful courage could be sent against the enemy, but a select company must fight the battle, with Joshua at the head, whose heroic spirit Moses had already discovered. Precipitancy also was avoided. They let the enemy remain secure until the following day. The host of warriors, however, had to be supported by the host of spirits in the congregation interceding and blessing, as represented by Moses in conjunction with Aaron and Hur. See my pamphlet "*Vom Krieg und vom Sieg*."

The completed victory was to be immortalized by the military annals ("the book") and by the living recollections of the host ("in the ears of Joshua").—The altar *Nissi* (Jehovah my banner), however, was to serve the purpose of inaugurating the consecration of war by means of right military religious service. Accordingly, the two essential conditions of the war were, first, Jehovah's summoning the people to the sacred work of defense, secondly, Jehovah's own help. And also the war against Amalek is perpetuated until he is utterly destroyed only in the sense that Amalek typically represents malicious hostility to the people and kingdom of God.

"Hur comes repeatedly before us (xxiv. 14, xxxi. 2) as a man of high repute, and as an assistant of Moses. Josephus (*Ant.* III. 2, 4), following a Jewish tradition, of the correctness of which there is much probability, calls him the husband of Miriam, Moses' sister" (Kurtz). According to xxxi. 2, he was the grandfather of Bezaleel, the architect of the tabernacle, of the tribe of Judah, and the son of Caleb (Chron. i. 17.)

It is clear that the transaction with the rod of Moses was in this case too a symbolic and prophetic, a divine and human, assurance of victory. Therefore the rod must be held on high, and inasmuch as Moses' hands cannot permanently hold it up, they must be supported by Aaron and Hur. In the holy war the priesthood and nobility must support the prophetical ruler. Thus is produced an immovable confidence in Jehovah Nissi, afterwards called Jehovah Sabaoth (of hosts). From His throne, through Moses' hand, victorious power and confidence flow into the host of warriors. The book begun by Moses, in which the victory over Amalek is recorded, is important in reference to the question concerning the authority of the Bible. "When Jehovah further commands Moses to intrust to Joshua the future extirpation of Amalek, it becomes evident even now that he is destined to be Moses' successor" (Kurtz). A conjecture about the hill where Moses stood may be found in Knobel, p. 177; Keil, II., p. 79. Subsequent wars waged against Amalek by Saul and David are narrated in 1 Sam. xv., xxvii., xxx. Kurtz regards the elevated hand of Moses not as a symbol of prayer to Jehovah, but only of victorious confidence derived from Jehovah, III., p. 51. Keil rightly opposes the separation of the bestowment of victory from prayer, p. 79, but goes to the other extreme when he says, "The elevated rod was a sign not for the fighting Israelites, since it cannot even be made out that they, in the confusion of battle, could see it, but for Jehovah." In all human acts of benediction prayer and the impartation of the blessing are united.

c. Jethro, and heathendom as friendly to the people of God.

Inasmuch as chap. xix. records the establishment of the theocracy, or of the typical kingdom of God, it is in the highest degree significant that the two preceding sections fix the relation and bearing of the people of God towards heathendom. Out of *one* principle are to flow two opposing ones, in accordance with the twofold bearing of heathendom. The heathen, represented by Amalek, who are persistently hostile, wage war against Jehovah Himself; on them destruction is eventually to be visited. The heathen, however, represented by Jethro, who are humane and cherish friendship towards the people of God, sustain towards Christianity, as it were, the relation of catechumens. The people of God enter into commercial and social intercourse with them under the impulse of religion and humanity; similarly James defines the relation of Christianity to Judaism. [There is nothing about this in his Epistle. Is the reference to Acts xv. 20, 21?—Tr.]

(i.) The pious heathen as guest, relative, and protector of Moses' family, and as guardian of the spiritual treasures of Israel. Vers. 1-4.

It seems like too legal a conception, when Keil calls Jethro the "first-fruits among the heathen that seek the living God," and incidentally adduces his descent from Abraham. Jethro did not become a Jew, but remained a priest in Midian, just as John the Baptist did not become, properly speaking, a Christian, but remained a Jew. It is more correct, when Keil says that Amalek and Jethro typify and represent the twofold attitude of the heathen world towards the kingdom of God. In opposition to the special conjectures of Kurtz and Ranke, especially also the assumption that there was not time enough in Rephidim for this new incident, see Keil, II. p. 84.*

(ii.) The pious heathen as sympathetic friend of Moses and of the people of God in their victories. Vers. 5-9.

Notice the delicate discretion which both men observe, with all their friendship towards each other. Jethro does not rush impetuously forward; he sends word of his approach. Moses receives him with appropriate reverence, but first leads him into his tent; for whether and how he may introduce him to his people, is yet to be determined.

(iii.) Religious song and thank-offering of the pious heathen. Vers. 10-12.

The lyrical,† festive recognition of the greatness of Jehovah in His mode of bringing the Egyptians to confusion through their very arrogance does not involve conversion to Judaism; neither does the burnt-offering and the thank-offering: but they do indicate ideal spiritual fellowship, aside from social intercourse.

(iv.) The religious and social fellowship of the people of God, even of Aaron the priest, and of the elders, with the pious heathen. Ver. 12.

A proof that the religious spirit of the Israelites was as yet free from the fanaticism of the later Judaism is seen in the fact that Aaron and the elders could take part in a sacrificial feast with Jethro. Common participation in the Passover meal would have been conditioned on circumcision.

(v.) The political wisdom and organizing talent of the pious heathen thankfully recognized and humbly used by the great prophet himself. Vers. 13-26.

Jethro's advice given to Moses, like political institutions and political wisdom, is not a gift of immediate revelation, but a fruit of the *sensus communis*. But observe that Jethro acknowledges the prophetic vocation of Moses, and Jehovah's revelation in regard to all great matters (questions of principle), just as Moses acknowledges the piety of his political wisdom. Moses and Jethro came nearer together than the mediæval church and ordinary liberalism. Vers. 17 and 18 contain very important utterances concerning the consequences of such a hierarchy. On the distribution of the people according to the decimal system, see Keil, II., p. 87. The decimal numbers are supposed by him to designate approximately the natural ramifications of the people [ten being assumed to represent the average size of a family]. A further development of the institution (comp. Deut. i. 9) took place later, according to Num. xi. 16.

(vi.) Distinct economies on a friendly footing with each other. Ver. 27.

Analogous to this occurrence is the covenant of Abraham with Abimelech; the friendly relations maintained by David and Solomon with Hiram, king of Tyre, the queen of Sheba, *etc.*

* [Kurtz's conjecture is that what led Jethro to visit Moses was the report of the victory of the Israelites over Amalek; to which the reply is that nothing is said of this, but, on the contrary, that it was the report of the deliverance fr m Egypt that occasioned the visit. Ranke's conjecture is that Jethro's visit took place after the giving of the law, on the ground that the stay at Rephidim was too short; to which it is replied that, if (as is assumed from xvi. 1 and xix. 1) half a month intervened between the arrival at the wilderness of Sin and the arrival at the wilderness of Sinai, ample time is afforded for all that is recorded in chap. xviii.—Tr.]

† [Lange regards xviii. 10, 11 as poetic in form.—Tr.]

SECOND DIVISION: MOSES AND SINAI.

FOUNDATION IN THE LARGER SENSE.

CHAPTERS XIX.—XXXI.

FIRST SECTION.

The Arrival at Sinai and the Preparation for the Giving of the Law. The Covenant People and Covenant Kingdom. Institution of the Covenant.

CHAP. XIX. 1–25.

1 In the third month when [after] the children of Israel were gone forth out of
2 the land of Egypt, the same day came they *into* the wilderness of Sinai. For they
were departed [And they journeyed] from Rephidim, and were come [and came]
to the desert of Sinai, and had pitched [and encamped] in the wilderness, and there
3 Israel camped [was encamped] before the mount. And Moses went up unto God,
and Jehovah called unto him out of [from] the mountain, saying, Thus shalt thou

4 say to the house of Jacob, and tell the children of Israel: Ye have seen what I did
unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto
5 myself. Now therefore, if ye will obey my voice indeed, and keep my covenant,
then ye shall be a peculiar treasure unto me above all people [peoples]: for all the
6 earth *is* mine: And ye shall be unto me a kingdom of priests, and an [a] holy nation.
7 These *are* the words which thou shalt speak unto the children of Israel. And
Moses came and called for the elders of the people, and laid before their faces
8 [before them] all these words which Jehovah commanded him. And all the people
answered together, and said, All that Jehovah hath spoken we will do. And Moses
9 returned [brought back] the words of the people unto Jehovah. And Jehovah
said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear
when I speak with thee and believe [trust] thee for ever. And Moses told the
10 words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the
people, and sanctify them to-day and to-morrow, and let them wash their clothes,
11 And be ready against the third day: for [for on] the third day Jehovah will come
12 down in the sight of all the people upon mount Sinai. And thou shalt set bounds
unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up
[Beware of going up] into the mount, or touch [touching] the border of it: whoso-
13 ever toucheth the mount shall be surely [surely be] put to death. There shall not
an [no] hand touch it [him],[1] but he shall surely be stoned, or shot through; whe-
ther *it be* beast or man, it [he] shall not live: when the trumpet soundeth long, they
14 shall come up to the mount. And Moses went down from the mount unto the peo-
15 ple, and sanctified the people; and they washed their clothes. And he said unto
the people, Be ready against the third day: come not at *your* wives [near a woman].
16 And it came to pass on the third day, in the morning [when morning came],
that there were thunders and lightnings, and a thick cloud upon the mount, and
the voice of the [a] trumpet exceeding loud; so that [and] all the people that *was*
17 [were] in the camp trembled. And Moses brought forth the people out of the
camp to meet with [to meet] God; and they stood at the nether part [the foot] of
18 the mount. And mount Sinai was altogether on a smoke [all mount Sinai smoked],
because Jehovah descended upon it in fire; and the smoke thereof ascended as the
19 smoke of a furnace, and the whole mount quaked greatly. And when the voice of
the trumpet sounded long, and waxed louder and louder [And the voice of the trum-
pet waxed louder and louder], Moses spake [speaking] and God answered [answer-
20 ing] him by a voice.[2] And Jehovah came down upon mount Sinai, on [to] the top
of the mount; and Jehovah called Moses *up* to the top of the mount; and Moses went
21 up. And Jehovah said unto Moses, Go down, charge the people, lest they break
22 through unto Jehovah to gaze [behold], and many of them perish. And let the
priests also, which [who] come near to Jehovah, sanctify themselves, lest Jehovah
23 break forth upon them. And Moses said unto Jehovah, The people cannot come
up to mount Sinai: for thou chargedst [hast charged] us, saying, Set bounds about
24 the mount, and sanctify it. And Jehovah said unto him, Away [Go], get thee
down; and thou shalt come up, thou, and Aaron with thee: but let not the priests
and the people break through to come up unto Jehovah, lest he break forth upon
25 them. So Moses went down unto the people, and spake unto [told] them.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The repetition of the word "touch" (נָגַע) naturally suggests the thought that the object is the same as in the preceding verse, viz., "mount." But this cannot be the case. For (1) if this were so, it is not probable that the word "hand" would be used, especially after the more general prohibition. The second prohibition would be weaker than the first, for one would most naturally touch the mountain with the foot, not the hand. But (2) more decisive still is the consideration that the conjunction כִּי does not admit of this construction. It can here only have the meaning "but" in the sense of the German "sondern," *i. e.*, "but on the contrary." As the verse stands in A. V., a reader would most naturally understand "but" to be equivalent to "but that," and the meaning to be, "No hand shall touch it without his being stoned," *etc.*, which, however, cannot have been the meaning of the translators, and certainly not of the Hebrew author. On the other hand, it makes no sense to say, "No hand shall touch the mountain, but on the contrary he shall be stoned." The meaning must be: "No hand shall touch him," *i. e.*, the offender; "but he shall be killed without such contact by being stoned or shot."—Tr.].

[2] [The last two verbs in this verse are in the Imperfect tense, and hence express continued action. The Hebrew does not say, "*when* the voice . . . . waxed louder and louder, [then] Moses spake," *etc.*, especially not, if "when" is understood to be equivalent to "after." We have endeavored to give the true sense by the participial rendering.—Tr.]

EXEGETICAL AND CRITICAL.

1. *Sinai and the Arrival there.*

A full geographical treatise on the whole Horeb group, and especially Sinai, is given by Ritter VIII. 2, p. 527 sqq.; Robinson, I., p. 140 sqq.; Tischendorf, *Aus dem heiligen Lande*, p. 61 sqq.; Strauss, p. 133 sqq. See also the lexicons and commentaries. We quote from Zeller's *Biblisches Wörterbuch*, II., p. 482: "A few remarks on the question respecting the *scene of the giving of the law*. There are two different localities which have their advocates. Some find the place in Sinai proper, Jebel Musa and the plain es-Sebaiyeh lying south of it; others, in the northern terrace of Sinai, that which is now called Horeb, especially the peak of Ras es-Safsafeh, with the plain er-Rahah, which stretches out before it in the north. Both plains would be in themselves suitable for the purpose; for they are about equally large, and furnish room for the marshalling of a large multitude. Each is so sharply distinguished from the mountain rising up from it that the latter might in the most literal sense be said to be touched by one in the plain;—which gives an excellent illustration of the expression used by Moses (Ex. xix. 12): 'whosoever *toucheth* the mount,' *etc.* Yet perhaps the weight of the evidence is in favor of the southern plain, es-Sebaiyeh. For (1) the mountains within which the plain reposes, like a secluded asylum, rise up from it in an amphitheatrical form and very gradually, and therefore its slopes could have been used for the marshalling of the people if at any time there was not quite space enough in the plain itself; whereas the mountains bordering on the plain er-Rahah are so abrupt and steep that they could not have been used for this purpose. (2) The plain er-Rahah has a water-shed from which the ground to the north falls away more and more, so that to the view of those standing there, Ras es-Safsafeh must have become less and less prominent, whereas the plain es-Sebaiyeh rises higher and higher towards the south, and Jebel Musa or Sinai becomes more and more majestic in appearance. (3) The view on the south side of Sinai, where this mountain towers up perpendicularly nearly 2000 feet, like an immense altar, is decidedly more grand. (4) In Ex. xix. 17 it is said that Moses brought the people out of the camp to meet God. Now we can hardly conceive a place better fitted for a camping-place than the plain er-Rahah with the valleys and pastures of the environs, especially the wady es-Sheikh closely adjoining it. But if this was the camping-place, and at the same time the place where the people were drawn up at the time of the giving of the law, how are we to conceive of that bringing forth *out of* the camp? This expression would have no meaning. Whereas this expression becomes full of appositeness, if we assume the plain er-Rahah on the north of Horeb to be the camping-place, but the plain es-Sebaiyeh south of Jebel Musa to be the standing-place of the people when the law was given. From that northern plain 600,000 men (for children and minors, as well as women and old men doubtless remained behind in the camp) might well have gone in the course of a day through the short wadies es-Sebaiyeh and Shoeib into the southern plain, and back again into the camp; for the distance is only a short hour's journey."—On the difficulties attending the combination of both places, see Keil, II., p. 94. The expression, "Israel camped before the mount" (ver. 2), is certainly opposed to the assumption of two camps over against two mountains. Comp. the graphic description in Strauss. On the relation between the names Sinai and Horeb, comp. Knobel, p. 188. Note: (1) that the whole region is named, after the mountain where the law was given, sometimes Sinai, sometimes Horeb; (2) that Horeb, being reached while the people were in Rephidim, may include Sinai; (3) that Horeb, as a separate mountain, lies to the north of Sinai, and therefore was first reached by the Israelites. See also Keil, p. 90, and Philippson, p. 403.—This group of lofty granite mountains cannot primarily be designed to serve as a terror to sinners; it rather represents the majesty and immovable fixedness of God's moral revelation, of His law, in a physical form; it is therefore a positive, imposing fact, which disseminates no life, yet on which the sinner's false life may be dashed to destruction.—"Lepsius' hypothesis, that Sinai or Horeb is to be looked for in Mt. Serbal, has rightly met no approval. In opposition to it consult Dieterici, *Reisebilder*, II., p. 53 sqq.; Ritter, *Erdkunde*, XIV., p. 738 sqq.; and Kurtz, *History*, *etc.*, III., p. 93" (Keil).

The Arrival at Sinai.—**In the third month.** Two months then have passed thus far, of which probably the greater part belongs to the encampment in Elim and Rephidim. **The same day.**—According to the Jewish tradition this means on the first day of the third month, but grammatically it may be taken more indefinitely = "at this time."

2. *Jehovah's Proposal of a Covenant, and the Assent of the People.* Vers. 3–8.

And Moses went up.—On Sinai Moses received his commission from Jehovah to lead out the people. Therefore he must now again appear before Jehovah on Sinai, to complete his first mission, and receive Jehovah's further commands. It is a characteristic feature of the following transaction concerning the covenant, that Jehovah calls out to Moses as he goes up. A covenant is a coming together of two parties. It has been said indeed, that בְּרִית, διαθήκη, *testamentum*, means, not *covenant*, but *institution*. It is true, the divine institution is the starting-point and foundation, but the product of this institution is the covenant. This is true of all the covenants throughout the Bible. They everywhere presuppose personal relations, reciprocity, freedom; *i. e.*, free self-determination.

So here the people are induced by Jehovah's proposal to declare their voluntary adoption of the covenant (ver. 8). After this general adoption of the covenant, there follows a special adoption of the covenant law, xxiv. 8. Not till after this does the solemn covenant transaction take place, in which the people again avow their assent, their free subjection to the law of Jehovah (xxiv. 7). This relation is so far from being an absolute enslavement of the human individuality

by the majesty of the divine personality, as Hegel imagines (Vol. xi. 2, 46), that on the basis of this relation the notion of a bridal and conjugal relation between Jehovah and His people gradually comes to view. But the characteristic feature of the law is, that it rests, in general, on a germ of ideality, of knowledge, of redemption, but, in particular, everywhere requires an unconditional, and even blind, obedience.. Hence it may be said: In general it is *doctrine* (Thorah), in particular it is *statute*. The ideal and empirical basis is the typical redemption: I am Jehovah, thy God, that have brought thee out of Egypt, *etc.*, as a fact of divine goodness and grace; and the spirit of it is expressed in the rhythmically solemn form in which the covenant is proclaimed in vers. 3-6. The parallel phrases, "House of Jacob," and "Children of Israel," present in conjunction the natural descent of the people, and the spiritual blessings allotted to them. **Ye have seen.**—A certain degree of religious experience is essential in order to be able to enter into covenant relations with Jehovah. This experience is specifically an experience of the sway of His justice over His enemies, and of His grace over His chosen people. **Eagles' wings.**—"The eagle's wings are an image of the strong and affectionate care of God; for the eagle cherishes and fosters her young very carefully; she flies *under them*, when she takes them out of the nest, in order that they may not fall down upon rocks and injure themselves or perish. Comp. Deut. xxxii. 11, and illustrations from profane writers, in Bochart, *Hieroz.* II., pp. 762, 765 sqq." (Keil).—**And brought you unto myself.**—Knobel: to the dwelling-place on Sinai. Keil: unto my protection and care. It probably means: to the revelation of myself in the form of law, symbolized indeed by the sanctuary of the lawgiver, *viz.*, Sinai. But that is a very outward conception of Keil's, that the pillar of cloud probably retired to mount Sinai. **Now therefore, if ye will obey my voice indeed.**—According to Keil the promise precedes the requirement, "for God's grace always anticipates man's action; it demands nothing before it has given." But here evidently the requirement precedes the promise; and this is appropriate to the legal religion of Moses in the narrower sense. In the patriarchal religion of Abraham the promise precedes the requirement; under Moses the requirement precedes the promise, but not till after the fulfilment of a former patriarchal promise, an act of redemption, had preceded the requirement. The requirement is very definite and decided, accordant with the law.—The promise is, first: **Ye shall be a peculiar treasure unto me.**—Keil says: סְגֻלָּה signifies not possession in general, but a precious possession, which one saves, lays up (סָגַל), hence treasure of gold and silver, 1 Chron. xxix. 3, *etc.* (λαὸς περιούσιος, *etc.* Mal. iii. 17; Tit. ii. 14; 1 Pet. ii. 9). We translate, "above all people," not, "out of all people," in accordance with the following words: **for all the earth is mine.**—"This reason for choosing Israel at once guards against the exclusiveness which would regard Jehovah as merely a national God" (Keil). It may be observed that the people are to be as distinctively the lot (κλῆρος) of Jehovah, as Jehovah desires to be the lot of His people.—In the second place, the first promise, or the סְגֻלָּה, is explained: **Ye shall be unto me a kingdom of priests.**—The LXX. translate, βασίλειον ἱεράτευμα; so Peter, 1 Pet. ii. 9. Onkelos: "kings, priests." Jonathan: "crowned kings, ministering priests." According to the Hebrew text, the kingdom as a unit, or the realm as a body of citizens, is a nation of priests. The individuals are priests; the unity of their commonwealth is a kingdom, whose king is Jehovah. It is therefore a kingdom whose royal authority operates every way to liberate and ennoble, to sanctify and dignify; the priests are related to the king; in their totality under the king they constitute the priesthood, but only under the condition that they offer sacrifice as priests. The N. T. term, "a royal priesthood," derived from the LXX., merges the several priests in the higher unity of a single priesthood, whose attribute, "royal," expresses the truth that the king, through his royal spirit, has incorporated himself into the midst of his people. All this, now, the Israelites are to be, in their general attitude, first in the typical sense, which points forward to the actual fulfilment, and prophetically includes it. Keil, therefore, is wrong in saying that "the notion of theocracy or divine rule (referring to the preceding explanations, II., p. 97), as founded by the establishment of the Sinaitic covenant, does not at all lie in the phrase מַמְלֶכֶת כֹּהֲנִים ['kingdom of priests']. The theocracy established by the formation of the covenant (chap. xxiv.) is only the means by which Jehovah designs to make His chosen people a kingdom of priests." Whilst here the theocracy is made not even a type, but only the medium of a type, of the New Testament kingdom of heaven, the people of Israel are raised high above their typical significance (p. 98), much as is done in the Judaizing theories of Hofmann and others. The relations are rather quite homogeneous: a typical people, a typical kingdom of God, a typical law, a typical sacrifice, *etc.* On the other hand, Keil's sentiment, that Israel, as a nation of priests, has a part to act in behalf of other people, is every way accordant with the Old Testament prophecy and with the New Testament. (Isa. xlii.; Rom. xi. 15; xv. 16.) **And a holy nation.**—The notion of the holiness of Jehovah first appears in chap. xv. Here the notion of a holy people. The holiness of Jehovah is the originating cause of the creation of a holy people. On the various explanations of the notion of holiness, *vid.* Keil, p. 99. Neither the notion of newness or brilliancy, nor that of purity or clearness satisfies the concrete import of holiness. Jehovah keeps Himself pure in His personality, He protects His glory by His purity, His universality by His particularity—thus is He the Holy One. And so He creates for Himself a holy people that in a peculiar sense exist for Him, separated from the ungodly world, as He in a peculiar sense exists for them, and keeps Himself aloof from notions and forms of worship that conflict with true views of His personality. The opposite of קָדוֹשׁ is חֹל, κοινός,

profanus" (Keil). See the passages 1 Pet. i. 15; comp. Lev. xi. 44; xix. 2.—**And all the people answered together.** Thus a historical, positive, conscious obligation is entered into, resting, it is true, on an obligation inherent in the nature of things.

3. *Provisions for the Negotiation of the Covenant.* Vers. 9–13.

First: Jehovah will reveal Himself to Moses in the thick cloud. The people are to listen while He talks with Moses. Keil seems to assume that the people also are to hear with their own ears the words of the fundamental law. But vers. 16-19 show what is meant by the people's hearing. The sound of thunder and of the trumpet which the people hear sanctions the words which Moses hears. In consequence of this the people are to believe him for ever. The perpetual belief in Moses is the perpetual belief in the revelation and authority of the law. What follows shows that *mediately* the people did hear the words.

Secondly: The people, in order to receive the law, are to be sanctified for three days, *i. e.*, are to dispose themselves to give exclusive attention to it. The symbolical expression for this consists in their washing their garments, ceremonially purifying them. It shows a want of appreciation of propriety to include, as Keil does, the explanatory precept of ver. 15 among the immediate requirements of Jehovah.

Thirdly: The people are to be kept back by a fence enclosing the mountain. That is, the restraining of the people from profaning the mountain as the throne of legislation serves to protect them; comp. the significance of the parables in Matt. xiii. The transgressor is exposed to capital punishment; but inasmuch as his transgression finds him on the other side of the limit, no one could seize him without himself becoming guilty of the transgression; hence the direction that he should be killed from a distance with stones or darts.* Consistency requires that the same should be done with beasts that break through. Reverence for the law is thus to be cultivated by the most terrifying and rigorous means. **When the trumpet.** שׁוֹפָר—קֶרֶן חַיֹּבֵל, חַיֹּבֵל. "To draw out the horn [as the Hebrew expresses it] is the same as to blow the horn in prolonged notes" (Keil). *Vid.* Winer, *Realwörterbuch*, Art. *Musikalische Instrumente.* It is a question when the prohibition to come near the mountain was to be terminated. According to Keil, a signal was to be given summoning the people to approach, and that then the people, as represented by the elders, were to ascend the mountain. But nothing is anywhere said of such a signal. It is simpler, with Knobel, thus to understand the direction: "When at the close of the divine appearances and communications an alarm is sounded, and so the people are summoned to start, to separate."† When the tabernacle was finished, this became the sacred meeting-place of the people, to which they were called. Soon afterwards the trumpets summoned them to set forth, perhaps re-enforced, on account of the importance of the occasion, by the jubilee horn, or itself identified with it.

4. *The Preparation of the People.* Vers. 14, 15.

The direction given by Jehovah respecting the sanctification of the people is further explained by Moses. The distinction between the divine revelation and the human expansion of it appears here as in 1 Cor. vii.

5. *The Signs accompanying the Appearance of Jehovah, the Lawgiver, on Sinai.* Vers. 16-19.

And it came to pass on the third day. Here is another prominent element in the miracle of Sinai, that is generally overlooked, *viz.*, the fact that Moses through divine illumination so definitely predicted that the miraculous occurrence would take place in three days. By identifying him all along with God's revelation the miraculous mystery of his inner life is obliterated. **That there were thunders and lightnings.**—All this animated description of the miraculous event Keil takes literally, and following Deut. iv. 11, v. 20 (23), expands the account, although if the mountain was burning in the literal sense of the word so that its flame ascended up to heaven, there would be no place for clouds and cloudy darkness. In a thunder-storm are united both nocturnal darkness and flaming light. Keil quotes various conjectures concerning the trumpet sound. No reference is had to the trumpet sound made by the voice of God in the ghostly sphere of the remorseful conscience of a whole people. But comp. John xii. 29. That the darkness indicates the invisibility and unapproachableness of the holy God who veils Himself from mortals even when He discloses Himself, is evident from all the analogies of clouds up to the sacred one in which Christ ascended. Fire has a twofold side, according to man's attitude towards the divine government; it is therefore, as Keil says, at once the fire of the zeal of anger and the zeal of love. To unite both ideas in one, it is the fire of the power that sanctifies, which therefore purges, transforms, vivifies, and draws upward, as is shown by the ascension of Elijah and the phenomena of the day of Pentecost. The same is true of thunder. Since the law is now given for the first time, this can have nothing to do with the thunder of the last judgment. *Vid.* on Revelation, p. 197.—**All the people trembled.** While in this mood they are led by Moses out of the camp to the foot of the mountain. It is, to be sure, hardly to be supposed that this denotes a march from the plain of Rahah into that of Sebaiyeh. "The people, *i. e.*, the men," says Keil,—a limitation for which there is little reason.—**And all mount Sinai smoked.**—The view of the scene is renewed and intensified, the nearer the people come to the foot of the mountain. **Moses speaking, and God answering.**—Glorious definition of the nature of law! All of God's commands are, so to speak, answers to the commands and questions of God's chosen servant; they grow out of a reciprocal action of God and the inmost heart of humanity.

6. *The Calling of Moses alone up to the Mount, etc.* Vers. 20-25.

And Jehovah said unto Moses.—There must be some significance in the fact that Moses

* This is perhaps in general the reason for stoning.

† [There seems to be no inconsistency between Knobel's view and that of Keil. The latter understands the sound of the trumpet (ver. 13) to be the signal, and so does Knobel. And both assume that the signal was to follow the promulgation of the law.—Tr.]

is required again to descend from Sinai, in order repeatedly to charge the people not to cross the limit in order to gaze, because by this sin many might perish. This direction is now even extended to the priests; and in accordance with their position they are exposed to the sentence of death even in the camp unless they sanctify themselves; only Aaron is permitted to go up in company with Moses. So sharp a distinction is made between the theocratic life of the people, between the sphere of sacerdotal ordinances (which, therefore, already exist), and the sphere of revelation, of which Moses is the organ. That Aaron is allowed to accompany him when the first oral revelation of the law is made, indicates that in and with him the priests, and gradually also the whole priestly nation, which begins to assume a priestly relation to mankind in the near presence of the law, are to be lifted up into the light of revelation. Various views of this passage, especially a discussion of Kurtz's opinion, are to be found in Keil. Knobel finds here "an interpolation of the Jehovist."

Inasmuch now as the narrative makes the law of the ten commandments follow immediately, whilst Moses seems to be standing below with the people, a literal interpretation concludes that Jehovah communicated the ten commandments down from Mt. Sinai immediately to the people, and so "the fundamental law of the theocracy has a precedence over all others" (Knobel; see also Keil, p. 106). The fact that Jehovah has already given answer to Moses on the mountain, is overlooked; as also the passages xxiv. 15 sqq.; xxxiv.; Deut. v. 5, xxxiii. 4, to say nothing of Gal. iii. and other passages. It is true, the representation here is designed to make the impression that the law of the ten commandments, although mediated by Moses, has yet the same authority as if Jehovah had spoken it directly to the people from Sinai; and no less does it express the pre-eminent importance of the ten commandments. The following distinctions are marked: As oral (or spiritual) words Moses receives the divine answers on the mountain (xix. 19). Then God addresses the same words from Sinai in the voices of thunder to the people at the foot of the mountain; and Moses, who stands below with the people, is the interpreter of these voices, as is clearly shown by Deut. v. 5. This oral, spiritual law of principles, which is echoed in the conscience of all the people, as if Jehovah were directly talking with them, is the foundation for the establishment and enforcement of the written law engraved on the stone tablets.

SECOND SECTION.

The Threefold Law of the Covenant for the Covenant People on the Basis of the Prophetic, Ethico-religious Divine Law of the Ten Commandments. Historical Prophecy.

CHAPTERS XX.—XXXI.

A.—THE TEN WORDS, OR THE ETHICAL LAW; AND THE TERRIFIED PEOPLE, OR THE RISE OF THE NEED OF SACRIFICIAL RITES.

CHAPTER XX. 1–21.

1, 2 AND God spake all these words, saying, I *am* Jehovah thy God, which [who]
3 have brought thee out of the land of Egypt, out of the house of bondage. Thou
4 shalt have no other gods before me [over against me].[1] Thou shalt not make unto
thee any graven image, or any likeness *of any thing* that *is* in heaven above, or

TEXTUAL AND GRAMMATICAL.

1 [The exact meaning of עַל־פָּנַי here and in Deut. v. 7 is disputed. The rendering "before me" was doubtless meant by our Translators to convey the notion, "in my presence" = לְפָנַי. Perhaps the ordinary reader is apt to understand it to mean, "in preference to me." Luther, Kalisch, Geddes, Keil, Knobel, Bunsen, and Riggs (*Suggested Emendations*), following the LXX. (πλὴν ἐμοῦ), translate, "besides me." De Wette, Rosenmüller, Maurer, Philippson, Fürst, Arnheim, Bush, Murphy, Cook (in Speaker's Commentary), and Lange, following the Vulgate ("*coram me*"), translate "before me," *i. e.*, in my presence. In order to a satisfactory settlement of the question, it is necessary to investigate the use of the phrase עַל־פְּנֵי in general. An examination of all the passages in which it occurs yields the following result: The phrase, followed by a Genitive or a Pronominal Suffix, occurs 210 times. In 125 of these cases, it has its literal sense of "upon the face (*or* surface) of;" as, *e. g.*, 2 Sam. xvii. 19, "The woman took and spread a covering over the well's mouth;" Gen. l. 1, "Joseph fell upon his father's face;" or it is merely a longer form for the simpler עַל (upon); as, *e. g.*, Job v. 10, "Who . . . sendeth waters upon the fields." The remaining 85 cases are divided as follows: (1) 28 times עַל־פְּנֵי is used in describing the *relation of localities to each other*. *E. g.*, Judg. xvi. 3, "Samson . . . . carried them up to the top of an hill that is before Hebron." Sometimes (and more properly) in such cases the phrase is rendered "over against" in the A. V. The other pas-

5 that *is* in the earth beneath, or that *is* in the water under the earth. Thou
shalt not bow down thyself to them, nor serve them: for I Jehovah thy God
am a jealous God, visiting the iniquity of the fathers upon the children unto [upon]
6 the third and [and upon the] fourth *generation* of them that hate me; And show-
7 ing mercy unto thousands of them that love me and keep my command-
ments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah

sages in which עַל־פְּנֵי is thus used are Gen. xxiii. 19; xxv. 9, 18; xlix. 30; l. 13; Num. xxi. 11; xxxiii. 7; Deut. xxxii. 49; xxxiv. 1; Josh. xiii. 3, 25; xv. 8; xvii. 7; xviii. 14, 16; xix. 11; 1 Sam. xv. 7; xxvi. 1, 3; 2 Sam. ii. 24; 1 Kings xi. 7; xvii. 3, 15; 2 Kings xxiii. 13; Ezek. xlviii. 15, 21; Zech. xiv. 4. It is a mistake to suppose, as some do, that in these connections עַל־פְּנֵי means "to the east of," according to the Hebrew mode of conceiving of the cardinal points. For in Josh. xviii. 14 we read of "the hill that lieth before (עַל־פְּנֵי) Beth-horon *southward;*" and in Josh. xv. 8, of "the top of the mountain that lieth before the valley of Hinnom *westward.*" We are rather to suppose that the phrase indicates such a relation of two places as is expressed by "over against," the physical conformation of the localities naturally suggesting such a description.—(2) We observe, next, that 13 times עַל־פְּנֵי is used of the *position of things* in relation to *buildings. E. g.,* 1 Kings vi. 3, "the porch before the temple." In the same verse עַל־פְּנֵי occurs twice more in the same sense. The other passages are 1 Kings vii. 6 (*bis*); viii. 8; 2 Chron. iii. 4 (*bis*), 8, 17; v. 9; Ezek. xl. 15; xlii. 8. In these cases the meaning is obvious: "on the front of," "confronting."—(3) Six times עַל־פְּנֵי is used in the sense of "towards" or "down upon" after verbs of looking, or (once) of going. *E. g.,* Gen. xviii. 16, "The men .... looked toward (עַל־פְּנֵי, down upon) Sodom." So Gen. xix. 28 (*bis*), Num. xxi. 20; xxiii. 28; 2 Sam. xv. 23. Here עַל־פְּנֵי may be regarded as a fuller form of עַל as sometimes used after verbs of motion.—(4) Five times it is used after verbs signifying "pass by," and is rendered "before." *E. g.,* Ex. xxxiii. 19, "I will make all my goodness pass before thee." So Ex. xxxiv. 6; Gen. xxxii. 22 (21); 2 Sam. xv. 18; Job iv. 15. In these passages עַל־פְּנֵי differs from לִפְנֵי as used, *e. g.,* in 2 Kings iv. 31, "Gehazi passed on before them;" where לִפְנֵי indicates that Gehazi went on *in advance* of the others; whereas, *e. g.,* in 2 Sam. xv. 18, the meaning is that the king stopped, and the others *went by* him.—(5) In 12 passages מֵעַל־פְּנֵי is used after verbs meaning to "cast out," and is usually rendered "from the presence (*or* sight) of." They are 1 Kings ix. 7; 2 Kings xiii. 23; xvii. 18, 23; xxiv. 3, 20; 2 Chron. vii. 20; Jer. vii. 15; xv. 1; xxiii. 39; xxxii. 31; lii. 3. Possibly also Gen. xxiii. 3, "Abraham stood up *from before* his dead," *i. e.,* went away from the presence of; but we may understand it more literally, *viz.,* "stood up from upon the face of." There is a manifest difference between מֵעַל־פְּנֵי and מִלִּפְנֵי. The former is used of a removal from a state of juxtaposition or opposition. The latter is used in the stricter sense of "from before." *E. g.,* in Deut. ix. 4, "For the wickedness of these nations the Lord doth drive them out from before thee (מִלְּפָנֶיךָ)." Here it is not meant that the relation between the Jews and the other nations was to be broken up, but rather that it was never to be formed; whereas, *e. g.,* in Jer. vii. 15, "I will cast you out of my sight," the implication is that the people had been near Jehovah, but were now to be banished.—(6) Four times עַל־פְּנֵי is used with the meaning, "to the face of." *E. g.,* Is. lxv. 3, "A people that provoketh me to anger continually to my face." So Job i. 11 (parallel with ii. 5, where אֶל־פְּנֵי is used); vi. 28 (as correctly rendered); xxi. 31. Here the notion of *hostility,* often expressed by the simple עַל, is involved.—Similar to these are (7) the three passages, Ezek. xxxii. 10, Nah. ii. 2 (1), and Ps. xxi. 13 (12), where עַל־פְּנֵי is used after verbs descriptive of hostile demonstrations, and means either, literally, "against the face of," or "over against," in defiance.—(8) In Ex. xx. 20, where the A. V. renders, "that his fear may be before your faces," the meaning clearly is the same as in such expressions as Ex. xv. 16, where the simple עַל is used. So Deut. ii. 25.—(9) In one case, Ps. xviii. 43 (42), עַל־פְּנֵי is used of the dust "before" the wind, just as לִפְנֵי is used in Job xxi. 18, "They are as stubble before the wind."—(10) The passage, Job xvi. 14, "He breaketh me with breach upon (עַל־פְּנֵי) breach," has no precise parallel. But here, too, it is most natural to understand עַל־פְּנֵי as a fuller, poetic form for עַל. Comp. Gen. xxxii. 12 (11), "the mother with (עַל) the children;" Amos iii. 15, "I will smite the winter-house with (עַל, *i. e.,* together with, in addition to) the summer-house."—(11) There are three passages (possibly four), in which עַל־פְּנֵי has a peculiar meaning, as denoting the relation of two persons to each other. Haran, we are told, Gen. xi. 28, "died before (עַל־פְּנֵי) his father Terah." This seems to mean, "died before his father did." But though such a priority is implied, it is not directly expressed. לִפְנֵי is sometimes used to denote such priority in time, *e. g.,* Gen. xxx. 30; Ex. x. 14; Josh. x. 14; but עַל־פְּנֵי is nowhere clearly used in this sense, so that it is more natural to understand it (as the commentators do) here to mean either "in the presence of," or "during the life-time of." The next passage, Num. iii. 4, illustrates the meaning: "Eleazar and Ithamar ministered in the priest's office in the sight of (עַל־פְּנֵי) Aaron their father." It is hardly possible that pains would be taken to lay stress on the fact that Aaron *saw* them acting the part of priests, especially as the verb כִּהֵן hardly means anything more than "to be priest." Not more admissible is the interpretation of Gesenius and others, who here translate עַל־פְּנֵי "under the supervision of." There is not the faintest analogy for such a meaning of the phrase. At the same time, it is hardly supposable that it can be literally translated, "during the life-time of." The notion of physical presence, or nearness, is so uniformly involved in עַל־פְּנֵי that we must, in strictness, here understand it to mean, "over against," "in view of," the point of the expression, however, not consisting in the circumstance that Aaron watched them in their ministrations, but that they performed them *over against* him, *i. e.,* as coupled with him, together with him, (and so) during his life-time. Here belongs also probably Deut.

8 will not hold him guiltless that taketh his name in vain. Remember the sab-
9 bath day, to keep it holy. Six days shalt thou labor, and do all thy work;
10 But the seventh day *is* the sabbath of [a sabbath unto] Jehovah thy God: *in it*
thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant,
11 nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: For
in six days Jehovah made heaven and earth, the sea and all that in them *is*, and
rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

xxi. 16, "He may not make the son of the beloved first-born before (עַל־פְּנֵי) the son of the hated." One might naturally understand "before" here to mean, "in preference to;" and this certainly would yield an appropriate sense—a sense certainly involved, yet probably not directly expressed. At least there is no clear analogy for such a meaning, unless we find it in the passages now under consideration, *viz.*, Ex. xx. 3 and Deut. v. 7. The best commentators understand עַל־פְּנֵי in Deut. xxi. 16, to mean "during the life-time of." An analogous use of לִפְנֵי is found in Ps. lxxii. 5, where it is said of the king, "They shall fear thee as long as the sun and moon endure," literally "before (לִפְנֵי) the sun and moon." Similarly ver. 17.—The other of the four passages above mentioned is Gen. xxv. 18. There we read: "He (*i. e.*, Ishmael) died (literally, fell) in the presence of (עַל־פְּנֵי) his brethren." There is now, however, general unanimity in translating נָפַל here "settled" rather than "died," so that the passage is to be reckoned in the following class, in which also the relation of persons to each other is expressed, but in a somewhat different sense.—(12) Knobel explains עַל־פְּנֵי in Gen. xxv. 18 as — "to the east of." So Del., Lange, Keil, Maurer, De W., and others. But, as we have already seen, עַל־פְּנֵי does not have this meaning. This passage is to be explained by the parallel one, Gen. xvi. 12, where it is also said of Ishmael, "He shall dwell in the presence of (עַל־פְּנֵי) all his brethren." Here the context is, "His hand will be against every man, and every man's hand against him; and he shall dwell עַל־פְּנֵי all his brethren." Keil and Lange are unable to satisfy themselves with the interpretation "east of" here; and it is clear that that would not be a statement at all in place here, even if עַל־פְּנֵי ordinarily had the meaning "east of." Evidently the angel expresses the fact that the Ishmaelites were to dwell *over against* their brethren as an independent, defiant, nation. If so, then xxv. 18 is to be understood in the same way, as a statement of the fulfilment of the prophecy here made. In addition to these two passages there are three others in which the relation of persons to each other is expressed. They are Lev. x. 3, Ps. ix. 20 (19), and Jer. vi. 7. In the first we read that Jehovah said, "Before (עַל־פְּנֵי) all the people I will be glorified;" this is preceded by the statement, "I will be sanctified in them that come nigh me." The verse follows the account of the destruction of Nadab and Abihu. To render "in view of," or "in the presence of," would make good and appropriate sense; and certainly it is implied that by the summary punishment of the presumptuous priests Jehovah intended to glorify Himself in the sight of His people. Yet, while men are frequently represented as being or acting before (לִפְנֵי) Jehovah, it is extremely unusual to speak of Jehovah as being or doing anything before (in the sight of) men. And since, if that were here meant, לִפְנֵי would probably have been used, it is much better here to understand the meaning to be "over against," implying separation and contrast. Likewise Ps. ix. 20 (19): "Let the heathen be judged in thy sight (עַל־פָּנֶיךָ)." Certainly the meaning cannot simply be: Let the heathen be judged, while God looks on as a spectator. God is Himself the judge; and the heathen are to be judged *over against* Him; *i. e.*, in such a way as to exhibit the contrast between them and Him. There remains only Jer. vi. 7, "Before me (עַל־פָּנַי) continually is grief and wounds." The context describes the prospective destruction of Jerusalem. Her wickedness is described in ver. 7: "As a fountain casteth out her waters, so she casteth out her wickedness; violence and spoil is heard in her; before me continually is grief and wounds (sickness and blows)." Undoubtedly this implies that the manifestations of the wickedness of the people were in Jehovah's sight; but here, too, there is implied the notion that these things are *over against* Him: on the one side, Jehovah in His holiness; on the other, Jerusalem in her wickedness. This conception is naturally suggested by the representation that Jehovah is about to make *war* upon her.

Having now given a complete exhibition of the use of עַל־פְּנֵי in all the other passages, we are prepared to consider what it means in the first commandment. Several things may be regarded as established: (i) עַל־פְּנֵי is far from being synonymous with לִפְנֵי. The latter is used hundreds of times in the simple sense of "before" in reference to persons; the former is used most frequently of places, and in all cases עַל has more or less of its ordinary meaning, "upon," or "against" (over against). (ii) The phrase has nowhere unequivocally the meaning "besides." The nearest approach to this is in Job xvi. 14, under (10), where עַל־פְּנֵי may be rendered "in addition to." But this is not quite the same as "besides," and the phrase has there evidently a poetic use. A solitary case like this, where too not persons, but things, are spoken of, is altogether insufficient to establish the hypothesis that עַל־פְּנֵי in the first commandment means "besides." (iii) The most general notion conveyed by the phrase in question is that of one object *confronting* another. Leaving out of account, as of no special pertinency, those instances in which it verges upon the literal sense of "upon (or against) the face of," and those in which the meaning of עַל predominates, (*viz.*, classes (3), (6), (7), (8), (10), we find that all others are sufficiently explained by this generic notion of *confronting*. Thus, in all the cases where places are spoken of as עַל־פְּנֵי one another, class (1); where objects are described as in front of buildings, class (2); and where persons are spoken of as passing in front of others, class (4).—So, too, in the cases in which מֵעַל־פְּנֵי is used, class (5), in every instance it follows a verb which implies a previous state of *hostility*; men are to be removed from being *over against* Jehovah, from *confronting* Him with their offensive deeds.—So the instance in Ps. xviii. 43 (42), class (9); the dust *before* the wind is compared with God's enemies destroyed

12 Honor thy father and thy mother: that thy days may be long upon the land which
13, 14 Jehovah thy God giveth thee. Thou shalt not kill. Thou shalt not commit
15, 16 adultery. Thou shalt not steal. Thou shalt not bear false witness against thy
17 neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy
neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass,
18 nor anything that *is* thy neighbor's. And all the people saw the thunderings, and
the lightnings, and the noise of the trumpet, and the mountain smoking: and when
19 the people saw *it*, they removed [reeled backward], and stood afar off. And they
said unto Moses, Speak thou with us, and we will hear: but let not God speak with
20 us, lest we die. And Moses said unto the people, Fear not; for God is come to
prove you, and that his fear may be before your faces [upon you], that ye sin not.
21 And the people stood afar off, and Moses drew near unto the thick darkness where
God *was*.

by Him; the dust confronting the wind illustrates the powerlessness of men confronting an angry God.—So the examples under (12). The translation "over against" satisfies all of the cases. A relation of contrast and opposition is implied.—Likewise, also, the three passages under (11). The son of the beloved wife (Deut. xxi. 16) is not to be invested with the rights of primogeniture *over against* the son of the hated one, *i. e.*, in contrast with, distinction from, the other one, while yet by natural right the latter is entitled to the privilege. The phrase עַל־פְּנֵי may here, therefore, be understood to mean "in preference to," or "in the life-time of," but neither one nor the other literally and directly, yet both one and the other by implication. In Num. iii. 4 Aaron's sons are represented as being priests *over against* their father, *i. e.*, not succeeding him, but together with him, as two hills, instead of being distant from one another, are, as it were, companions, confronting each other. So in Gen. xi. 28 Haran is said to have died *over against* his father. In his death he *confronted* his father, *i. e.*, did not, as most naturally happens, die after him, when his father would have been taken away from being with him. By thus anticipating his father in his decease he, as it were, passed *in front of* him, confronted him, so that this case is quite analogous to those under class (4). In this case, therefore, as in some others, the meaning of עַל־פְּנֵי closely borders upon that of לִפְנֵי, yet is not the same.

The application of this discussion to Ex. xx. 3 and Deut. v. 7 is obvious. Israel is to have no other gods "over against" Jehovah. The simple meaning "before," *i. e.*, in the presence of, would have little point and force, and besides would have been expressed by לִפְנֵי. The meaning "besides" would have been expressed by זוּלָתִי, בִּלְעֲדֵי, or some other of the phrases having that meaning. The meaning "over against," the usual meaning of the phrase, is perfectly appropriate here. All false gods are *opposed* to the true God. The worship of them is incompatible with the worship of Jehovah. The command therefore is, "Thou shalt have no other gods to confront me," to be set up as rival objects of service and adoration. All that is pertinent in the other two renderings is involved here. Gods that are set up over against Jehovah may be said to be before Him, in His sight; that they are gods besides, in addition to, Him, is a matter of course: but, more than this, they are gods opposed to Him.—Tr.]

EXEGETICAL AND CRITICAL.

Analysis.—The whole Mosaic legislation is typical and Messianic. *Typical*, as is evident from the existence of Deuteronomy, inasmuch as this presents the first instance of an interpretation which gives to the law a more profound and spiritual meaning. *Messianic*, for the ten commandments contain a description of Christ's active obedience, whilst the sacrificial rites contain the leading features of His passive obedience. Everywhere in the three books are shadowed forth the three offices of the Messiah. The first book comprises, together with the prophetico-ethical covenant law of the ten commandments, also the outlines of the ceremonial and social (civil) law, because those two subjects of legislation flow as consequences out of the ethical law. The priesthood (or the church) and the state depend, in their unity as well as in their diversity, on the ethico-religious legislation of the life of the God-man.

The first form of elemental ethico-religious, but therefore all-embracing legislation, comprises the law, the festivals, and the house, of the covenant (chaps. xx.-xxxi.). It is different from the second form of the legislation (chaps. xxxii.-xxxiv. sqq.) on account of the breaking of the covenant.

This first legislation, the law or book of the covenant in the narrower sense, is evidently the outline of the whole legislation. The presentation of the prophetico-ethical law is found in the ten commandments (xx. 1-17); the outline of the ceremonial law and the reasons for it follow on (vers. 18-26); in conclusion comes the third part, the outline of the social laws of the Israelites (xxi.-xxiii.).

Three questions are here to be settled: (1) How are the several acts of legislation related to the history? (2) How are the several groups of laws related to each other? (3) How is there indicated in this relation a gradual development of legislation?

As to the ten commandments in particular, we are to consider: (1) the form of the promulgation; (2) the relation of the law in Exodus to the phase it presents in Deuteronomy; (3) the analysis of the ten commandments themselves.

That the laws are not artificially introduced into the history of Israel, as *e. g.* Bertheau assumes, is shown by their definite connection with the historical occasions of them. Thus, *e. g.*, the law of the ten commandments is occasioned by the vow of covenant obedience made beforehand by the people. The ceremonial law as a law of atonement is occasioned by the fright and flight of the people at the thunders of Sinai (chap. xx. 21). Thus the holy nation is established; and

not till now is there occasion for the theocratico-social legislation, according to which every individual is to be recognised as a worthy member of this nation. The setting up of the golden calf furnished historical occasion for special precepts. The gradually progressive legislation recorded in the Book of Numbers most markedly illustrates the influence of historical events. We have before become acquainted with similar instances. This is true in a general way of the Passover and the unleavened bread. The commands concerning the sanctification of the first-born and concerning the reckoning of time refer to the exodus from Egypt. The hallowing of the seventh day is connected with the gift of manna; the bitter water occasions the fundamental law of hygienics, ch. xv. The attack of Amalek is the actual foundation of the ordinance concerning holy wars. So in earlier times the Noachian command (Gen. ix.) was a law which looked back to the godless violence of the perished generation; it connected the command to reverence God with the precept to hold human life sacred. So the fundamental command of the covenant with Abraham, the command of circumcision, as a symbol of generation consecrated with reference to regeneration, appears after the history of the expulsion of Ishmael, who was born according to the flesh (comp. Gen. xvii. with Gen. xvi.). But that the book of Deuteronomy—according to the memorabilia on which it is founded—grew out of the danger that Israel might be led by the giving of the law to decline into observance of the mere letter, we have already elsewhere noticed. It may be remarked by the way that the Song of Moses and Moses' Blessing at the close of Deuteronomy seem like the heart's blood of the whole book, a song of cursing, and a song of blessing; in the Psalter and prophetic books scarcely anything similar can be found.

How are the individual groups of laws related to one another? That they essentially and unconditionally require one another, and that accordingly they could not have appeared separately, is not hard to show. The decalogue, taken by itself, would lead into scholastic casuistry; the system of sacrifice, taken by itself, into magic rites; the political marshalling of the host, into despotism or greed of conquest. Compare Schleiermacher's argument in his "Dogmatik," to show that the three offices of Christ require each other.

From what has been said it follows also that the development of the legislation was gradual. We may distinguish four stages in the Mosaic period: (1) The Passover as the foundation of the whole legislation, and the several special laws up to the arrival at Sinai (primogeniture, reckoning of time, sanitary regulation, Sabbath); (2) the covenant law, or book of the covenant, before the covenant was broken by the erecting of the golden calf; (3) the expansion and modification of the law, on account of the breach of the covenant, in the direction of the hierarchy, the ritual, and the beginning of the proclamation of grace in the name of Jehovah; (4) the deeper and more inward meaning given to the law in Deuteronomy, as an introduction to the age of the Psalms and Prophets.

The Form of the Promulgation of the Decalogue.

We assume that this form is indicated in xix. 19. The passage, Deut. v. 4, "Jehovah talked with you face to face in the mount," is defined by ver. 5, "I stood between Jehovah and you at that time, to show you the word of Jehovah." In spite of this declaration and the mysterious passages, Acts vii. 53, Gal. iii. 19, Heb. ii. 2, the notion has arisen, not only among the Jews, but also within the sphere of Christian scholastic theology, that God spoke audibly from Mt. Sinai to the whole people. *Vid.* Keil, II. p. 106 sqq. Buxt.: "*Hebræorum interpretes ad unum pæne omnes: deum verba decalogi per se immediate locutum esse, dei nempe potentia, non autem angelorum opera ac ministerio voces in aëre formatas fuisse.*" The interpolation of spirits of nature by von Hofmann (*vid.* Keil, p. 108) must be as far from the reality as from the literal meaning of the language. It must not be forgotten that Moses, at the head of his people in the breadless and waterless desert, moves, as it were, on the border region of this world. A sort of symbolical element is without doubt to be found even in the Rabbinical tradition, that God spoke from Sinai in a language which divided itself into all the languages of the seventy nations, and extended audibly over all the earth;—evidently a symbol of the fact that the language of the ten commandments gave expression to the language of the conscience of all mankind.

The Relation of the Law in Exodus to the Form of it in Deuteronomy.

First of all is to be noticed that in the most literal part of the Holy Scriptures, where everything seems to depend on the most exact phraseology, *viz.*, in the statement of the law, there is yet not a perfect agreement between the two statements; just as is the case in the N.T. with the Lord's Prayer, and in church history with the ecumenical symbols, which, moreover, have failed to agree on a seven-fold division of it. Keil rightly makes the text in Exodus the original one; whilst Kurtz, in a manner hazardous for his standpoint, inverts the relation, making the form in Deuteronomy the original one. Both of them overlook the fact that according to the spirit of the letter the one edition is as original as the other. We have already (Genesis, p. 92) attempted to explain the reason of the discrepancies which Keil in note 1, II., p. 105, has cited. In the repetition of the Sabbath law the ethical and humane bearing of it is unmistakably made prominent (Deut. v. 15), as in relation to the tenth commandment the wife is put before the house. In the form of the command to honor father and mother, the blessing of prosperity is made more emphatic. The expressions עֵד שָׁוְא for עֵד שָׁקֶר, תִּתְאַוֶּה for the repetition of תַחְמֹד (in the second part of the tenth commandment) savor also of a spiritualizing tendency. By the copula ו, moreover, the commandment, "Thou shalt not kill," and the following ones are, so to speak, united into *one* commandment.

Furthermore is to be noticed the difference between the first oral proclamation of the law through the mediation of Moses and the engraved inscription of it on two tablets. This begins after

the solemn ratification of the covenant, xxiv. 15, xxxi. 18, xxxii. 19, xxxiv. 1. Thus at this point also in the giving of the law the oral revelation precedes the written, although at the same point the revealed word and the written word blend intimately together, in order typically to exhibit the intimate relation between the two throughout the Holy Scriptures. A positive command of Holy Scripture has already been made, xvii. 14: eternal war against Amalek, in a typical sense. The fact also is of permanent significance, that Aaron the priest was making the golden calf for the people at the same time that Moses on the mount was receiving the tables of the law. That the ten commandments were written on the two tables, that therefore the ethico-religious law of the covenant is divided into ten commandments, is affirmed in Ex. xxxiv. 28, and Deut. x. 4. But on the question, how they are to be counted, and how divided between the two tables, opinions differ. Says Keil: "The words of the covenant, or the ten commandments, were written by God on two tables of stone (xxxi. 18), and, as being the sum and kernel of the law, are called as early as in xxiv. 12 הַתּוֹרָה וְהַמִּצְוָה [the law and the commandment]. But as to their number, and their twofold division, the Biblical text furnishes neither positive statements nor certain indications—a clear proof that these points are of less importance than dogmatic zeal has often attached to them. In the course of the centuries two leading views have been developed. Some divide the commandments into two divisions of five each, and assign to the first table the commandments respecting (1) other gods, (2) images, (3) the name of God, (4) the Sabbath, and (5) parents; to the second those concerning (1) murder, (2) adultery, (3) stealing, (4) false witness, and (5) covetousness. Others assign to the first table three commandments, and to the second, seven. They specify, as the first three, the commandments concerning (1) other gods, (2) the name of God, (3) the Sabbath; which three comprise the duties owed to God: and, as the seven of the second table, those concerning (1) parents, (2) murder, (3) adultery, (4) stealing, (5) false witness, (6) coveting one's neighbor's house, (7) coveting a neighbor's wife, servants, cattle, and other possessions; as comprising the duties owed to one's neighbor.—The first opinion, with the division into two tables of five commandments each, is found in Josephus (*Ant.* III., 5, 8) and Philo (*Quis rer. divin. hær.* § 35, *De Decal.* § 12 *et al.*). It is unanimously approved by the church fathers of the first four centuries, and has been retained by the Oriental and Reformed churches to this day. The later Jews also agree with this, so far as that they assume only *one* commandment respecting covetousness, but dissent from it in that they unite the prohibition of images with the prohibition of strange gods, but regard the introductory sentence, "I am Jehovah, thy God," as the first commandment. This method of enumeration, of which the first traces are found in Julian, the Apostate, quoted by Cyril of Alexandria, *adv. Julianum*, Lib. V. *init.*, and in a casual remark of Jerome on Hos. x. 10, is certainly of later origin, and perhaps propounded only from opposition to the Christians; but it still prevails among the modern Jews.

The second leading view was brought into favor by Augustine; and before him no one is known to have advocated it. In *Quæst.* 71 *in Exod.*, Augustine expresses himself on the question how the ten commandments are to be divided: ("*Utrum quatuor sint usque ad præceptum de Sabbatho, quæ ad ipsum Deum pertinent, sex autem reliqua quorum primum: Honora patrem et matrem, quæ ad hominem pertinent: an potius illa tria sint et ista septem*") after a further presentation of the two views, as follows: "*Mihi tamen videntur congruentius accipi illa tria et ista septem, quoniam Trinitatem videntur illa quæ ad Deum pertinent, insinuare diligentius intuentibus;*" and he then aims to show, further, that by the prohibition of images the prohibition of other gods is only explained "*perfectius*," while the prohibition of covetousness, although "*concupiscentia uxoris alienæ et concupiscentia domus alienæ tantum in peccando differant*," is divided by the repetition of the "*non concupisces*" into two commandments. In this division Augustine, following the text of Deuteronomy, generally reckoned the command not to covet one's neighbor's wife as the *ninth*, though in individual passages, following the text of Exodus, he puts the one concerning the neighbor's house first (*vid.* Geffken, *Ueber die verschiedene Eintheilung des Dekalogs*, Hamburg, 1838, p. 174). Through Augustine's great influence this division of the commandments became the prevalent one in the Western church, and was also adopted by Luther and the Lutheran church, with the difference, however, that the Catholic and Lutheran churches, following Exodus, made the *ninth* commandment refer to the house, while only a few, with Augustine, gave the preference to the order as found in Deuteronomy.*

We have the more readily borrowed the language of a decided Lutheran on this question, inasmuch as he, in distinction from some others who seem to regard adherence to the mediæval division as essential to Lutheran orthodoxy, displays a commendable impartiality. The leading reasons for the ancient, theocratic division are the following: (1) The transposition of the first object of covetousness in Exodus and Deuteronomy, "thy neighbor's house," "thy neighbor's wife." The advocates of the ecclesiastical view would here rather assume a corruption of the

* In modern discussions of this subject, the Augustinian division is defended by Sonntag, in the *Theol. Studien und Kritiken*, 1836, p. 61 sqq. and 1837, p. 243 sqq., and by Kurtz in his *History of the Old Covenant*, III., p. 123 sqq., and in the *Kirchl. Zeitschrift* of Kliefoth and Meier, 1835, parts 4-6. The Lutheran view, by C. W. Otto, *Dekalog. Untersuchungen*, Halle, 1857. The Reformed view, as the original one, and the one borne out by the text, by Züllig, in the *Theol. Studien und Kritiken*, 1837, p. 47 sqq.; J. Geffken, in the above-mentioned treatise, which fully treats the historical testimony; Bertheau, *Die 7 Gruppen mosaischer Gesetze*, Göttingen, 1840, p. 10 sqq.; Oehler, in *Herzog's Realencyklopädie*, Art. *Dekalog*; by anonymous writers in the *Evang. Kirchenzeitung*, 1857, No. 62 sq., and in the *Erlanger Zeitschrift für Protestantismus*, Vol. 33, parts 1 and 2; finally, by F. W. Schultz, in a full, thorough, and candid treatment of the question in Rudelbach and Guericke's *Zeitschrift*, 1858, part 1, and in his Comm. on Deut. v. 6 sqq.—E. in the *Erlanger Zeitschrift*, Vol. 36, part 4, p. 298 sqq.; and Knobel on Ex. xx., enter the lists for the Rabbinical view. Finally, E. Meier, *Die urprüngliche Form des Dekalogs* (Mannheim, 1836) launches out into arbitrary conjectures" (Keil). See more on Rabbinical and Catholic divisions in Keil II., p. 111, and Bertheau, p. 13. [Comp. also Stanley, *Jewish Church*, Lect. VII., and the Article *Ten Commandments* in Smith's *Bible Dictionary*, and *Decalogue* in Kitto's *Cyclopedia*.—Tr.]

text, even in the tables of the law, than see in this transposition a weaving of the two precepts into *one* commandment. (2) The difference, amply established by sacred history, as well as by the history of religion in general, between the worship of symbolic images, and the worship of mythological deities: in accordance with which distinction the two prohibitions are not to be blended into *one* commandment. (3) Of very special importance is the brief explanation of the law given by Paul in Rom. vii. 7 with the words, "Thou shalt not covet." According to this explanation, the emphasis rests on the prohibition of covetousness, and the expansion "thy neighbor's house," *etc.*, serves merely to exemplify it. But when the commandment is divided into two, the chief force of the prohibition rests on the several objects of desire, so that these two last commandments would lead one to make the law consist in the vague prohibition of external things, and need to be supplemented by a great "*etc.*;" whereas the emphasizing of covetousness as an important point leads one to refer the law to the inward life, and, so understood, looks back to the spiritual foundation of the whole law in the first commandment, whilst a kindred element of spirituality is found in the middle of the law, connected with the precept to honor father and mother.—As to the distribution of the law into two ideal tables, the division into two groups of five commandments each is favored especially by the fact that all the commandments of the second table from the sixth commandment on are connected by the conjunction ו ["and;" in the A. V. rendered, together with the negative, "neither"] in Deuteronomy (ver. 17, *etc.*). Moreover, in favor of the same division is the consideration that parents in the fifth commandment stand as representatives of the Deity and of the divine rule. As the first commandment expresses the law of true religion, and the second, the requirement to make one's religious conceptions spiritual and to keep them pure; so the three following commandments evidently designate ramifications of religious conduct: the duty of maintaining the sanctity of religious knowledge and doctrine; of religious humanity (or of worship), and of the most original nursery of religion, the household, and of its most original form, piety. Nevertheless, when one would divide the ten commandments between the two actual tables of Moses, he fails to find distinct indications; hardly, however, can the assumption be established that only the precepts themselves stood on the tables, but not the reasons that are given for some of them.

As to the whole system of the Mosaic legislation, we are to consider the arrangement which Bertheau has made in his work "*Die sieben Gruppen mosaischer Gesetze in den drei mittleren Büchern des Pentateuchs*" (Göttingen, 1840). According to him, the number 7, multiplied by 10, taken seven times, lies at the foundation of the arrangement. We have already observed that we do not regard as well grounded the dissolution of the Mosaic code of laws from history as its basis. Moreover, a clear carrying out of the system would show that we could regard the origin of it only as instinctive, not as the conscious work of Rabbinic design. The ten commandments, Ex. xx. 1-17, form the introduction of this arrangement. But the ritual law follows immediately, beginning with a group, not of ten, but of four laws, xx. 23 sqq.

1. *The Lawgiver.* That Jehovah is the lawgiver does not exclude the mediation mentioned Gal. iii. 19 and elsewhere. Comp. Comm. on Genesis, vi. 1-8. Quite as little, however, does this mediation obscure the name of the lawgiver, Jehovah. Keil (II. p. 114) inconclusively opposes the view of Knobel, who takes the first words, "I am Jehovah," as a confession, or as the foundation of the whole theocratic law. Just because the words have this force, are they also the foundation of the obligation of the people to keep the theocratic commandments. For the lawgiver puts the people under the highest obligation by their recognising him as benefactor and liberator. An absolute despot as such is no lawgiver. Israel's law is based on his typical liberation, and his obedience to the law on faith in that liberation. The law itself is the objective form in which for educational purposes the obligations are expressed, which are involved in its foundation.

2. *The first Commandment.* The absolute negation לֹא stands significantly at the beginning. So further on. Antithetic to it is the absolute אָנֹכִי ["I"] of Jehovah at the opening of His commandments.—יִהְיֶה אֱלֹהִים, the gods *become*, spring up gradually in the conceptions of the sinful people, hence לְךָ· אֲחֵרִים in connection with אֱלֹהִים is to be explained as = ἕτεροι (according to Gal. i. 6) with the LXX. and the Vulgate (*alieni*, foreign), not = *alii*, other. עַל־פָּנָי may mean *before* my face, *over against* my face, *against* my face, *besides* my face, *beyond* it. The central feature of the thought may be: beyond my personal, revealed form, and in opposition to it—recognizing, together with the error a remnant of religiosity in the worship of the gods.—The "*coram me*" of the Vulgate expresses one factor of the notion, as Luther's "*neben mir*" ["by my side"] does another. [*Vid.* under "Textual and Grammatical"].

3. *The Prohibition of Image Worship*, vers. 4-6. Image, פֶּסֶל, from פָּסַל, to hew wood or stone. It therefore denotes primarily a plastic image. תְּמוּנָה does not signify an image made by man, but only a form which appears to him, Num. xii. 8, Deut. iv. 12, 15 sqq., Job iv. 16, Psalm xvii. 15. In Deut. v. 8 (comp. iv. 16) we find פֶּסֶל כָּל־תְּמוּנָה, "image of any form." Accordingly וְכָל־תְּמוּנָה is here to be taken as explanatory of פֶּסֶל, and ו as explicative, "even any form" (Keil). "Image" is therefore used absolutely in the sense of religious representation of the Deity, and the various forms are conceived as the forms of the image. Comp. Deut. iv. 15, "for ye saw no manner of similitude [no form] on the day that Jehovah spake unto you in Horeb." The medium of legislation therefore continued to be a miracle of hearing; it became a miracle of sight only in the accompanying phenomena given for the purpose of perpetually

preventing every kind of image-worship.—**In heaven.** Keil says: "on the heaven," explaining it as referring to the birds, and not the angels, at the most, according to Deut. iv. 19, as perhaps including the stars. The angels proper could not possibly have been meant as copies of Jehovah, since they themselves appear only in visions; and even if the constellations were specially meant, yet they too were for the most part pictorially represented [and in this sense only is the worship of them *here* prohibited]. The worship of stars as such is covered by the first commandment. Comp. Rom. i.—**Under the earth.** Beneath, under the level of the solid land, lower than it. Marine creatures are therefore meant. This commandment deals throughout only with religious conduct. The *bowing down* designates the act of adoration; the *serving* denotes the system of worship. Keil quotes from Calvin: "*quod stulte quidam putarunt, hic damnari sculpturas et picturas quaslibet, refutatione non indiget.*" Still it is clear from Rom. i. that the gradual transition from the over-estimate of the symbolical image to the superstitious reverence for it is included.

According to Keil the threat and promise following the second commandment refer to the two first as being embraced in a higher unity. But this higher unity is resolvable in this way, that the sin against the second commandment is to be regarded as the source of the sin against the first. With image worship, or the deification of symbols, idolatry begins. Hence image worship is condemned as being the germ of the whole succeeding development of sin. That which in the classical writings of the Greeks and Romans is signified by ὕβρις, the fatal beginning of a connected series of crimes which come to a conclusion only in one or more tragic catastrophes, is signified in the theocratic sphere by עָוֹן, *perversion, perverseness.* The evil-doing of the fathers has a genealogical succession which cannot be broken till the third or fourth generations (grandchildren and great-grandchildren) are visited. This is shown also by the Greek tragedy, and the third and fourth generation is still to be traced in the five acts of the modern tragedy. Now the image-worshipper is worse than the idolater in that he makes this fatal beginning. But as the ὕβρις proceeds from an insolence towards the gods which may be called hatred, so also image-worship arises out of an insolent apostasy from the active control of the pure conception of God, from the control of the Spirit. In the Old Testament, it is the golden calves of Jeroboam at Dan and Beersheba which are followed by such catastrophes in Israel. It may also be asked: What has the mediæval image-worship cost certain European nations in particular? That the hereditary guilt thus contracted forms no absolute fatality, is shown by the addition, "of them that hate me." This is a condition, or limitation, which is echoed in the ἐφ' ᾧ πάντες ἥμαρτον of Rom. v. 12. But the condition cannot be made the foundation, as is done by Keil, who says that by the words לְשֹׂנְאַי and לְאֹהֲבַי ["of them that hate me" and "of them that love me"] the punishment and the grace are traced back to their ultimate ground. This would vitiate the force of what he afterwards says of the organic relations of humanity. The organic hereditary conditions of guilt, of which even the heathen know how to speak (*vid.* Keil, p. 117), are limited by morally guilty actions. Because reference is here made to organic consequences, the fathers themselves are not mentioned. Because the transmission of the curse is hindered by the counter influence of ethical forces and natures, checks grow up as early as between the third and fourth generations. The sovereignty of grace is concerned in this, as also in the opposite parallel, "unto the thousands," *i. e.*, unto a thousand generations. This wonderfully subtle and profound doctrine of original sin is not Augustinian, inasmuch as it assumes special cases of sin and individual and generic counteracting influences within the sphere of the general condition of sin. It is, however, still less Pelagian; yet, as compared with the notion of guilt embodied in the Greek tragedians, it is exceedingly mild. The hereditary descendants of such a guilty parentage fill up the measure of the guilt of their fathers, Matt. xxiii. 32. In this passage also the notion of guilt, as distinguished from that of sin, is brought out. Guilt is the *organic* side of sin; sin is the ethical side of guilt. The whole judicial economy, moreover, is founded on the jealousy of God; *i. e.*, as being the absolute personality, He insists that persons shall not dissolve the bond of personal communion with Him, that they shall not descend from the sphere of love into that of sensuous conceptions.

4. *The third commandment.* The sin against the first commandment banishes the name of Jehovah by means of idol names; the sin against the second obscures and disfigures it; the sin against this third one abuses it. Here then the name, the right apprehension, or at least knowledge and confession, of the name, are presupposed; but the correctness of the apprehension is hypocritically employed by the transgressor of this commandment in the interest of selfishness and vice. According to Keil נָשָׂא שֵׁם does not mean "to utter the name," and שָׁוְא does not mean "lie." But to lift up a name must surely mean to lift it up by uttering it, though doubtless in a solemn way; and though שָׁוְא signifies wasteness and emptiness, yet it is here to be understood of wasteness and emptiness in speech. The moral culmination of this sin is perjury, Lev. xix. 12; hypocrisy in the application of sacred things to criminal uses, especially also sorcery in all forms. —Here the punitive retribution is put immediately upon the person who sins, as an unavoidable one which surely finds its object, and whose law rests on the nature of Jehovah Himself.

5. Vers. 9-11. Here is to be considered: (1) *The significance of the law of the Sabbath;* (2) *the institution of the Sabbath;* (3) *the ordinance of the Sabbath;* (4) *the reason for the Sabbath.* The idea of the Sabbath will never be rightly apprehended, unless it is seen to be a union of two laws. The first is the ethical law of humanity, which here predominates; the second is the strictly religious law, which is made prominent in Lev. xxiii. The law of the Sabbath would not stand in the decalogue, if it did not have a moral principle to establish as much as the commandments not to kill, commit adultery, or steal. The physical

nature shall not be worn out, dishonored, and slowly murdered by restless occupation. Hence the specification: "No kind of work or business;" and that, not only in reference to son and daughter, man-servant and maid-servant, but also in reference to the beasts themselves and the stranger within the gates of Israel (*i. e.*, in their cities and villages, not in the houses of the stranger), as the foreigner might imagine that he could publicly emancipate himself from this sacred humane ordinance. This point is brought out in Deut. v. 14, 15; Ex. xxiii. 12. It is seen further on, in the sabbatical year and in the great year of jubilee. Reference is made to it in Deut. xvi. 11.—That there existed already a tradition of the Sabbath rest, may be inferred from the tradition of the days of creation; so also circumcision as a custom prevailed before the institution of it as a sacrament. But that circumcision, as a patriarchal law, symbolically comprehending all the ten commandments, continued to outrank the Mosaic law of the Sabbath, which was not till now raised to the rank of one of the chief ethical commandments, is shown by the Jewish custom as indicated in Christ's declaration, John vii. 22, 23.—The ordinance of the Sabbath first specifies the subjects of the command: "Those who are to rest are divided into two classes by the omission of the conjunction ו before עַבְדְּךָ" (Keil). Next, the degree of rest: "מְלָאכָה, business (comp. Gen. ii. 2), in distinction from עֲבֹדָה, labor, means not so much the lighter work (Schultz) as rather, in general, the accomplishment of any task, whether hard or easy; עֲבֹדָה is the execution of a particular work, whether agricultural (Ps. civ. 23), or mechanical (Ex. xxxix. 32), or sacerdotal, including both the priestly service and the labor necessary for the performance of the ritual (Ex. xii. 25 sq., Num. iv. 47). On the Sabbath, as also on the day of atonement (Lev. xxiii. 28, 31) every employment was to cease; on the other feast-days, only laborious occupations, מְלֶאכֶת עֲבֹדָה (Lev. xxiii. 7 sqq.), *i. e.*, occupations which come under the head of toilsome labor, civil business, and the prosecution of one's trade" (Keil).—The reason: "for in six days," *etc.* "This implies that God blessed and hallowed the seventh day because He rested on it" (Keil). According to Schultz man should, in a degree, make the pulsations of the divine life his own. So much is certainly true, that the rhythmical antithesis between labor and rest in the divine creation should be not only the prototype, but also the rule for human activity. All the more, inasmuch as not only human nature, but nature in general, needs intervals of rest to keep it from being consumed with disquietude. Hence the commandment contains an ethical principle, a law designed to secure vigor of life, as the sixth commandment protects life itself, xxiii. 12, Deut. v. 14 sq. Furthermore is to be considered that the seventh day of God has a beginning, but no end; accordingly man's day of rest should have its issue, not in time, but in eternity (*vid.* Heb. iv. 10, Rev. xiv. 13). Keil would here make a distinction between the labor of Paradise and labor after the fall; but the typical days of creation preceded the fall. The positive side of the day of rest, the solemn celebration, first appears in the form of the ritual law of the Sabbath. The ritual makes the day of rest a festival. And, inasmuch as the festival is the soul of the day of rest, a day in which man should rest, and keep holy day in God, as on that day God rests and keeps holy day in man, it could also be transformed from the Jewish Sabbath into the Christian Sunday.

6. Ver. 12. *The fifth commandment.* This concludes the first table, and forms at the same time a transition to the second. "In the requisition of honor to parents it lays the foundation for the sanctification of all social life, in that it teaches us to recognise a divine authority in it" (Oehler, in Herzog's *Real-Encyclopädie*, under "*Dekalog*"). In the parental house the distinction between the dynamical majority that is to train and govern, and the numerical majority which is to be subject to the other, becomes conspicuous: one pair of parents, and perhaps two, three, or four times as many children. Here the government of an absolute majority would be an absolute absurdity. On the fifth commandment *vid.* Keil, p. 122.

7. *The sixth commandment.* The protection of life in its existence. It is at the same time the basis of all the following commandments. Lev. xix. 18, "Thou shalt love thy neighbor as thyself." Hence killing, when permitted or even commanded, is to be regarded as in principle a consequence of the duty of the preservation of life in the higher sense. So the seventh commandment serves to protect marriage as the source of life and the means of keeping it pure; the eighth commandment, to protect property and equity, as the condition of the dignity of life; the ninth commandment, to protect truth and the judiciary against falsehood and slander, as being the spiritual vitiation of life; the tenth commandment, to guard the issues of life from within outwards. The progress from violence to seduction, and thence on to fraud, prepares the way for the transition to the chief sin of the tongue and the chief sin of the thought, primarily as related to one's neighbor. On this "*mirum et aptum ordinem*," as Luther calls it, see Keil II., p. 123. Thus the circle is formed; the law returns to the beginning: only by the sanctification of the heart according to the tenth commandment can the worship of God according to the first commandment be secured.—**Not kill.** Every thing belonging here is taught in the catechism; *vid.* also Keil, p. 123 (comp. Gen. ix. 6). In the exposition, suicide, the killing of beasts, *etc.*, are to be considered. By the omission of the object the emphasis lying on the notion of killing is strengthened. In so far as the beast has no complete life, it cannot be killed in the same sense as a man can be. But every form of cruelty to beasts is an offence against the image of human life.

8. **Not commit adultery.** This commandment holds the same relation to the sixth as the second to the first. Idolatry proper corresponds with the murder of one's neighbor, the latter being an offence against the divine in man. Im-

age-worship, however, corresponds with adultery, as this too rests on a subtle deification of the image of man; it is spiritual idolatry, as image-worship is spiritual adultery, Lev. xx. 10. Here observe also the expansion of the thought in the catechism, according to which simple whoredom too in all its forms, as well as unchastity, is included.

9. **Not steal.** *Vid.* the expansion, ch. xxi. 33, xxii. 13, xxiii. 4, 5, Deut. xxii. 1-4. The correspondence between this commandment and the misuse of the name of God, which robs God of His honor, is also not to be overlooked. In the case of false oaths in business the two offences coalesce.

10. **Bear false witness against thy neighbor.** עֵד שָׁקֶר, Deut. עֵד שָׁוְא, an intensification of the expression. "Not only every lying, but in general every untrue and unfounded, testimony is forbidden; also not only testimony before the judge, but in general every untrue testimony" (Keil). Aside from the fact that the judicial oaths in court form a sort of religious ceremony, which reminds one of the law of the Sabbath, it is also the office of the Sabbath to suppress the false excitements of the week of labor, out of which sins of the tongue, especially also false testimony, proceed.

11. **Thou shalt not covet.** The emphasis lies on coveting, not on the several objects of coveting. This emphasis of the inward state is made secure by reckoning the commandment as *one.* "The repetition of לֹא תַחְמֹד ['thou shalt not covet'] no more proves that the words form two distinct commandments than the substitution of תִתְאַוֶּה ['desire'] for תַחְמֹד ['covet'] in Deut. v. 18 (21)" (Keil). The repetition in Exodus gives prominence to the thought that the house, the sum total of domestic life, as a unit, is superior to the individual; in Deut., that the wife, ideally considered, is superior to the house (Prov. xii. 4, xxxi. 10). *Vid.* Keil's note in reply to Kurtz, who regards the text in Exodus as corrupt.* The relation between the fifth and the tenth commandment is less marked, yet it may be said: a genuine pupil of a pious house will not covet his neighbor's house. The house of God in the pious family keeps peace with the house of the neighbor. Every house is to the pious man a house consecrated by justice, like a house of God.

The Effect.

Vers. 18-21; Deut. v. 23-33. According to Keil, the frightful phenomena under which the Lord manifested His majesty made the designed impression on the people. It was indeed designed that the people should be penetrated with the fear of God, in order that they might not sin; but not that in their fear they should stand off and beg Moses as their mediator to talk with God. Hence it is said, "God is come to try you." A trial is always a test, which, through the influence of false notions, may occasion a twofold view of it. That the Jews as sinners should be startled by the phenomena of the majesty of God, was the intent of this revelation; but that they should retire trembling and desire a mediator, was a misunderstanding occasioned by their carnal fear and spiritual sluggishness. Here, therefore, is the key to the understanding of the hierarchy. The *lay* feeling of the people desired a mediating *priesthood*, which the person of Moses first had to represent. For the priest is the man who can dare *to approach God* without being overwhelmed with the fear of death (Jer. xxx. 21). The people now, although they have found out by experience that men can hear God speak without dying, yet yield to the fear that they will be destroyed by fire when in immediate intercourse with God (Deut. v. 24, 25). And because this is now their attitude of soul, Jehovah complies with it (Deut. v. 28), just as He afterwards gave to the people a king. This origin of the Old Testament hierarchy explains why immediately afterwards mention is made of altars. In consequence of that arrangement, therefore, the people now *stood* henceforth afar off: Moses had for the present assumed the whole mediatorship.

* [The note is not given in the English edition. Kurtz argues that lusting after one's neighbor's wife, and coveting his possessions, are two quite distinct sins; hence he regards the use of two distinct verbs for the two sins in Deuteronomy as the most accurate form of the commandments, and therefore conjectures that through some copyist the text of Exodus has been changed. He confesses, however, that there is no external evidence of any weight in favor of the conjecture.—Tr.]

B.—THE FIRST COMPENDIOUS LAW OF SACRIFICE.

Chapter XX. 22–26.

22 And Jehovah said unto Moses, Thus shalt thou say unto the children of Israel,
23 Ye have seen that I have talked with you from heaven. Ye shall not make with
24 me gods of silver, neither shall ye make unto you gods of gold.[1] An altar of earth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 23. If we follow the Masoretic punctuation, the literal translation would be: "Ye shall not make with me; gods of silver and gods of gold ye shall not make unto you." With this division of the verse, an object must be supplied in the first clause, *e. g.*, "Ye shall not make anything," *i. e.*, any gods, "with me," *i. e.*, to be objects of worship together with me. In favor of this construction also is the consideration that in the rendering of the A. V. an unwarranted distinction seems to be made between "gods of silver" and "gods of gold." On the other hand, however, the parallelism of the clauses favors the rendering of the A. V. The latter is adopted by LXX. (where, however, we find ὑμῖν instead of σὺν ἐμοί) and Vulg. (where אִתִּי is left entirely untranslated). But the majority of scholars prefer the other division.—Tr.]

thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy
peace-offerings, thy sheep, and thine oxen: in all places where I record my name I
25 will come unto thee, and I will bless thee. And if thou wilt make [thou make] me
an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool
26 upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar,
that thy nakedness be not discovered thereon.

EXEGETICAL AND CRITICAL.

We have to do here with an altogether peculiar section, the germ of all Leviticus, or even of the whole ritual law. This is too little recognized when Keil gives as one division: chaps. xx. 22–xxiv. 2, under the title, "Leading Features in the Covenant Constitution," and then makes the subdivision: (1) The general form of Israel's worship of God; (2) The laws of Israel. Knobel has observed the turning-point in one respect at all events: "The frightful phenomena amidst which Jehovah announces the fundamental law of the theocracy, fill the people with terror; hence another mode of revelation is employed for the further divine disclosures. They beg that Moses rather than God should speak with them, inasmuch as they are filled with mortal dread, and fear for their lives. In this way the author explains why Jehovah revealed the other laws to Moses, and through him brought them to the people, whereas He had addressed the ten commandments immediately to the people." How little more was needed in order to discern the genesis of the hierarchical mediatorship.

Vers. 22, 23. **Have talked with you from heaven.**—This is the basis for the negative part of the theocratic ritual, and at the same time the explanation of the worship of images and idols. This rests on the fancy that Jehovah cannot approach men from heaven, and that man cannot hear the word of Jehovah from heaven; that therefore images of gods and heavenly objects are necessary as media between the Deity and mankind. It is to be inferred from the foregoing that this prohibition does not exclude the mediatorship of Moses, still less the mediatorship of Christ in the New Covenant, for it is through this real mediation that heaven is to be brought to earth, and humanity united in the Holy Ghost. Furthermore, it is to be noticed that this prohibition is given here as a law respecting worship, whereas in the decalogue it has a fundamental ethical significance. Hence we read here: "Ye shall not make אִתִּי, with me," by which is designated the adoration of images in religious services, as involving the germ of idolatry. It is here incidentally suggested that images are prohibited because Jehovah was veiled in a cloud, and, "as a heavenly being, can be pictured by no earthly material." (Keil.)

Ver. 24. *The positive law of worship.* Regarding it as certain that there had been already a traditional service of God, connected with sacrificial rites, we cannot fail to discern here a design to counteract extravagances, and to present in the simplest possible form this ritual devoted to theocratic worship. It may be taken as significant for the service of the Church also, that this fundamental, simple regulation did not exclude further developments, or even modifications. Of course the modifications of this outward manifestation of piety must have an inward ground. How then did the altar of the tabernacle grow out of the low altar of earth or of unhewn stones? First, it is to be considered that the altar of the tabernacle was threefold: the altar of burnt-offering in the court (xxvii. 1); the altar of incense in the sanctuary (xxx. 1); and the mercy-seat in the Holy of holies (xxvi. 34; xxv. 21). The altar of burnt-offering was of acacia wood, overlaid with copper, and three cubits high. The altar of incense, also of acacia wood, was overlaid with gold; finally, the mercy-seat was of pure gold. This gradation points back from the gold through the gilding and the copper to the starting-point, the altar of earth or of stone. This primitive form continued to be the normal type for the altars which, notwithstanding the fixed centre in the exclusive place of worship, were always prescribed for extraordinary places of revelation (Deut. xxvii. 5; Josh. viii. 30; Judg. vi. 26). Not only the right, but also the duty, of marking by altars real places of revelations, was therefore reserved; the worship in high places easily followed as an abuse. Only in opposition to this abuse was the central sanctuary the exclusive place of worship; but it was to be expected that a permanent altar in the sanctuary could not continue to be so much like a natural growth, but had to be symbolically conformed to its surroundings in the sanctuary.

An altar of earth.—"The altar, as an elevation built of earth or unhewn stones, symbolizes the elevation of man to the God who is enthroned on high, in heaven" (Keil). Most especially it is a monument of the place where God is revealed; then a symbol of the response of a human soul yielding to the divine call, Gen. xii. 7; xxii. 9; xxviii. 18; Ex. iii. 12, *etc.* Hence it is said: "In all places where I cause my name to be remembered." "Generally," says Knobel, "the passage is referred to the altar of the tabernacle, which subsequently was to stand now here, now there. But this will not do. For (1) The author in no way points to this single, particular altar, but speaks quite generally of any sacrificial worship of Jehovah, and gives no occasion to bring in the tabernacle here contrary to the connection. (2) The altar of burnt-offering in the tabernacle was not made of earth, but consisted of boards overlaid with copper (xxvii. 1 sq.). (3) Jehovah could not say that He would come to Israel at every place where the tabernacle stood, because He dwelt in the tabernacle, and in it went with Israel (xiii. 21 sq., *etc.*)." But though the tabernacle denotes the legal and symbolical residence of Jehovah, yet that does not mean that Jehovah in a human way and perpetually dwells in the tabernacle. The tabernacle was only the place where He was generally to be found, more than elsewhere, and for the whole people; but Jehovah was not confined to the ta-

bernacle. The designation of the altar of burnt-offering as one of copper shows that a rising scale was formed: from the earth to stone, and from stone to copper, and from this still higher to gold plate and to solid gold. So in the way of self-surrender, of offerings under the fire of God's self-revelation, out of the man of earth is formed the second man, the child of golden light. On the original form of altars, earth enclosed with turf, *vid.* Knobel, p. 211. As simple as the original form of the altar are the original forms of offerings: burnt-offerings and thank-offerings. Both constitute the first ramification of the Passover, which in the Levitical ritual branches out still further.

Ver. 25. **An altar of stone.**—The aspiration of religious men after more imposing forms of worship is not prohibited by Jehovah, but it is restricted. The stone altar was to be no splendid structure. By any sharp iron (חֶרֶב, generally *sword*) the stone is desecrated—*i. e.*, under these circumstances; for how can the worshipper, when receiving a new revelation from God, be thinking of decking the altar? "The precept occurs again in Deut. xxvii. 5 sq.; and altars of unhewn stone are mentioned in Josh. viii. 31; 1 Kings xviii. 32; 1 Macc. iv. 47. They were found also elsewhere, *e. g.*, in Trebizond." (Knobel.) The opinion that hewn stone was looked on as spurious can hardly be maintained, considering the recognition of culture and art in other relations. But *vid.* Knobel, p. 212.* Connected with the first restriction in regard to the splendor of the stone altar is the second: **Neither . . . by steps.**—The more steps, the more imposing the altar; therefore no steps! The reason is: "that thy nakedness be not uncovered before it." Before it, as being the symbol of God's presence. [But the Hebrew says: "on it."—Tr.] As the sacrifice symbolically covers the sin of man before God, so the nakedness of the offerer should remain covered, as a reminder of his sinfulness before God and before His altar. The ethical side of the thought is this: that a knowledge of this exposure might disturb the reverence of the offerer. But inasmuch as the later altar of the ritual service in the tabernacle was three cubits high, and therefore probably needed steps (Lev. ix. 22), the priests had to put on trowsers (xxviii. 42).

* ["It would seem that the stone which was unhewn, therefore uninjured and unfashioned, found in the condition in which the Creator left it, was regarded as unadulterated and pure, and was therefore required to be used. Similar are the reasons for the commands not to offer castrated animals (Lev. xxii. 24), to receive into the congregation a mutilated man (Deut. xxiii. 1), to propagate mongrel beasts and grain (Lev. xix. 19), nor to put on the clothes of the opposite sex (Deut. xxii. 5)." Knobel, *l. c.*—Tr.]

C.—FIRST FORM OF THE LAW OF THE POLITICAL COMMONWEALTH.

Chapter XXI. 1—XXIII. 33.

a. Right of Personal Freedom (according to Bertheau, ten in number).

1 Now these *are* the judgments [ordinances] which thou shalt set before them.
2 If [when] thou buy [buyest] an Hebrew servant, six years he shall serve: and in
3 the seventh he shall go out free for nothing. If he came [come] in by himself, he
shall go out by himself: if he were [be] married, then his wife shall go out with
4 him. If his master have given [give] him a wife, and she have borne [bear] him
sons or daughters, the wife and her children shall be her master's, and he shall go
5 out by himself. And if the servant shall plainly say, I love my master, my wife,
6 and my children; I will not go out free: then his master shall bring him unto the
judges [God]; he shall also bring him to the door, or unto the door-post; and his
master shall bore his ear through with an awl; and he shall serve him forever.
7 And if [when] a man sell [selleth] his daughter to be a maid-servant, she shall not
8 go out as the men-servants do. If she please not her master who hath betrothed
her to himself,[1] then shall he let her be redeemed: to sell her unto a strange nation
9 he shall have no power, seeing he hath dealt deceitfully with her. And if he have
betrothed [betroth] her unto his son, he shall deal with her after the manner of
10 daughters. If he take him another *wife;* her food, her raiment, and her duty of

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 8. The Hebrew here, according to the K'thibh, is לֹא, and if this were followed, we should have to translate with Geddes, Rosenmüller and others: "so that he hath not betrothed (or will not betroth) her." The K'ri reads לוֹ, "unto him" or "unto himself." This yields much the easiest sense, and is especially confirmed by the consideration that יָעַד of itself means, not "betroth," but "appoint," "destine." Followed by the Dative, it may in the connection convey the notion of betrothal; but used absolutely, it cannot convey it.—Tr.]

11 marriage [marriage due] shall he not diminish. And if he do not these three unto
her, then shall she go out free [for nothing], without money.

b. On Murder and Bodily Injuries. Sins against the Life of one's Neighbor. (Ten in number, according to Bertheau.)

12 He that smiteth a man, so that he die [dieth], shall be surely put to death.
13 And if a man lie not in wait, but God deliver *him* into his hand [make it happen
14 to his hand[2]]; then I will appoint thee a place whither he shall flee. But [And]
if [when] a man come [cometh] presumptuously upon his neighbor, to slay him
15 with guile; thou shalt take him from mine altar, that he may die. And he that
16 smiteth his father, or his mother, shall be surely put to death. And he that steal-
eth a man, and selleth him, or if he be found in his hand, he shall surely be put to
17 death. And he that curseth [revileth][3] his father, or his mother, shall surely be
18 put to death. And if [when] men strive together, and one smite [smiteth] another
[the other] with a stone, or with *his* fist, and he die [dieth] not, but keepeth
19 his bed: If he rise again, and walk abroad upon his staff, then shall he that smote
him be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be
20 thoroughly healed. And if [when] a man smite [smiteth] his servant, or his maid,
with a rod, and he die [dieth] under his hand; he shall be surely punished.
21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is*
22 his money. If [And when] men strive, and hurt a woman with child, so that her
fruit depart *from her* [depart], and yet no mischief follow: he shall be surely
punished [fined], according as the woman's husband will [shall] lay upon him:
23 and he shall pay as the judges *determine*.[4] And if *any* mischief follow, then thou
24 shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot,
25, 26 Burning for burning, wound for wound, stripe for stripe. And if [when] a
man smite [smiteth] the eye of his servant, or the eye of his maid, that it perish
27 [and destroyeth it]: he shall let him go free for his eye's sake. And if he smite
out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free
for his tooth's sake.

c. Injuries resulting from Relations of Property. Through Property and of Property. Acts of Carelessness and Theft. (Ten, according to Bertheau.)

28 If [And when] an ox gore [goreth] a man or a woman, that they die, then the ox
shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox
29 *shall be* quit. But if the ox were [hath been] wont to push with his horn [to gore]
in time past, and it hath been testified to his owner, and he hath not kept him in
[keepeth him not in], but that he hath killed [and he killeth] a man or a woman;
30 the ox shall be stoned, and his owner also shall be put to death. If there be laid
on him a sum of money [ransom], then he shall give for the ransom [redemption]
31 of his life whatsoever is laid upon him. Whether he have gored a son, or have
32 gored a daughter, according to this judgment shall it be done unto him. If the ox
shall push [gore] a man-servant or maid-servant, he shall give unto their master
33 thirty shekels of silver, and the ox shall be stoned. And if [when] a man shall
open a pit, or if [when] a man shall dig a pit, and not cover it, and an ox or an
34 ass fall therein; The owner of the pit shall make *it* good, *and* [good; he shall] give
35 money unto the owner of them; and the dead *beast* shall be his. And if [when] one
man's ox hurt [hurteth] another's, that he die [dieth]; then they shall sell the live ox,
36 and divide the money [price] of it; and the dead *ox* also they shall divide. Or if

[2] [Ver. 13. אִנָּה cannot mean "deliver," and no object is expressed. It is therefore unwarrantable to render, with A. V., "deliver him," or even with Lange, "let him accidentally fall into his hand." The object to be supplied is the indefinite one suggested by the preceding sentence, *viz.* homicide.—Tr.]

[3] [Ver. 17. קִלֵּל, though generally rendered "curse" in A. V., yet differs unmistakably from אָרַר in being used not merely of cursing, but of evil speaking in general, *e. g.* Judg. ix. 27 and 2 Sam. xvi. 9. The LXX. render it correctly by κακολογέω. And this word, where the passage is quoted in the New Testament, is rendered by the same Greek word, *viz.* Matt. xv. 4.—Tr.]

[4] [Ver. 23. The Heb. reads בִּפְלִלִים, lit. "with judges" or "among judges." Some render "unto the judges;" others "before the judges;" but the preposition does not naturally convey either of these senses. The A. V. probably expresses the true meaning: "with judges," *i. e.* the fine being judicially imposed.—Tr.]

it be known that the ox hath used to push [hath been wont to gore] in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. XXII. 1 IF [WHEN] a man shall steal [stealeth] an ox, or a sheep, and kill
[killeth] it, or sell [selleth] it; he shall restore [pay] five oxen for an ox, and four sheep
2 for a sheep. If a [the] thief be found breaking up [in], and be smitten that he die
3 [so that he dieth], *there shall* no blood *be shed* [no blood-guiltiness] for him. If
the sun be risen upon him, *there shall be* blood *shed* [blood-guiltiness] for him; *for*
he [him; he] should make full restitution; if he have nothing, then he shall be sold
4 for his theft. If the theft be certainly found in his hand alive, whether it be ox,
5 or ass, or sheep; he shall restore [pay] double. If [When] a man shall cause
[causeth] a field or vineyard to be eaten [fed upon], and shall put in his beast [letteth
his beast loose], and shall feed [and it feedeth] in another man's field; of the best
6 of his own field, and of the best of his own vineyard, shall he make restitution. If
[When] fire break [breaketh] out, and catch [catcheth] in thorns, so that the
stacks of corn [grain], or the standing corn [grain], or the field, be [is] consumed
therewith; he [consumed; he] that kindled the fire shall surely make [make full]
restitution.

d. Things Entrusted and Things Lost.

7 If [When] a man shall deliver unto his neighbor money or stuff to keep, and it
be [is] stolen out of the man's house; if the thief be found, let him pay double.
8 If the thief be not found, then the master of the house shall be brought unto the
judges [unto God], *to see* whether he have put [have not put] his hand unto his
9 neighbor's goods. For all manner of trespass [In every case of trespass], *whether
it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost [any lost]
thing, which *another* challengeth to be his [of which one saith, This is it], the cause
of both parties shall come before the judges [God]; *and* [he] whom the judges
10 [God] shall condemn, he [condemn] shall pay double unto his neighbor. If [When]
a man deliver [delivereth] unto his neighbor an ass, or an ox, or a sheep, or any
beast, to keep; and it die [dieth], or be [is] hurt, or driven away, no man seeing
11 *it: Then* shall an [the] oath of Jehovah be between them both, that [whether] he
hath not put his hand unto his neighbor's goods; and the owner of it shall accept
12 *thereof* [it], and he shall not make *it* good [make restitution]. And if it be stolen from
13 him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then*
let him bring it *for* witness; *and* [witness;] he shall not make good that which was
14 torn. And if [when] a man borrow [borroweth] *aught* of his neighbor, and it be
[is] hurt, or die [dieth], the owner thereof *being* not with it, he shall surely make
15 *it* good [shall make full restitution]. *But* if [If] the owner thereof *be* with it, he
16 shall not make *it* good: if it *be* an hired *thing*, it came for his [its] hire. And if
[when] a man entice [enticeth] a maid [virgin] that is not betrothed, and lie [lieth]
17 with her, he shall surely endow her to be his wife. If her father utterly refuse to
give her unto him, he shall pay money according to the dowry of virgins.

e. Unnatural Crimes. Religious and Inhumane Abominations. (Arranged according to Bertheau.)

18, 19 (1) Thou shalt not suffer a witch to live. (2) Whosoever lieth with a beast
20 shall surely be put to death. (3) He that sacrificeth unto *any* god, save unto
Jehovah only, he [only,] shall be utterly destroyed [devoted to destruction].
21 (4) Thou shalt neither vex [wrong] a stranger, nor oppress him: for ye were
22 strangers in the land of Egypt. (5) Ye shall not afflict any widow, or fatherless
23 child. If thou afflict them in any wise, and they cry at all unto me, I will surely
24 hear their cry; And my wrath shall wax hot, and I will kill you with the sword;
25 and your wives shall be widows, and your children fatherless. (6) If thou lend
money to *any of* my people *that is* poor by thee [with thee that is poor], thou shalt
not be to him as an usurer; neither shalt thou [shall ye] lay upon him usury [interest].
26 (7) If thou at all take thy neighbor's raiment to pledge, thou shalt deliver [restore]
27 it unto him by that the sun goeth down: For that *is* his covering only [only cover-
ing], it *is* his raiment for his skin: wherein shall he sleep? And it shall come to

28 pass, when he crieth unto me, that I will hear; for I *am* gracious. (8) Thou shalt
29 not revile the gods [God], nor curse the [a] ruler of [among] thy people. (9)
Thou shalt not delay *to offer* [not keep back] the first of thy ripe fruits and of thy
liquors [the first-fruits of thy threshing-floor and of thy press]:[5] the first-born of
30 thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, *and*
with thy sheep: seven days it shall be with his [its] dam; on the eighth day thou
31 shalt give it me. (10) And ye shall be holy men unto me; neither shall ye [and
ye shall not] eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the
dogs.

f. Judicial Proceedings.

XXIII. 1 (1) Thou shalt raise [carry] a false report: (2) put not thine [thy] hand
2 with the wicked to be an unrighteous witness. (3) Thou shalt not follow a multi-
tude to *do* evil; neither shalt thou speak in a cause to decline [turn aside] after
3 many [a multitude] to wrest *judgment:* (4) Neither shalt thou countenance [be
4 partial to] a poor man in his cause. (5) If [When] thou meet [meetest] thine
enemy's ox or his ass going astray, thou shalt surely bring it back to him again
5 [to him]. (6) If [When] thou see [seest] the ass of him that hateth thee lying
under his burden, and wouldest forbear to help him [thou shalt forbear to leave
6 him], thou shalt surely help [release *it*] with him.[6] (7) Thou shalt not wrest the
7 judgment of thy poor in his cause. (8) Keep thee far from a false matter; and
8 the innocent and righteous slay them not: for I will not justify the wicked. (9)
And thou shalt take no gift [bribe]: for the gift [a bribe] blindeth the wise [the
9 seeing], and perverteth the words of the righteous. (10) Also thou shalt not op-
press a stranger: for ye know the heart of a stranger, seeing ye were strangers in
the land of Egypt.

g. Rules for Holidays and Festivals.

10 (1) And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
11 But the seventh *year* thou shalt let it rest and lie still [fallow]; that the poor of
thy people may eat: and what they leave the beasts of the field shall eat. In like
12 manner thou shalt deal with thy vineyard, *and* with thy olive-yard. (2) Six days
thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and
thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.
13 And in [unto] all *things* that I have said unto you be circumspect [take heed]:
and make no mention of the name of other gods, neither let it be heard [gods; let it
14 not be heard] out of thy mouth. (3) Three times thou shalt keep a feast unto me in
15 the year. (4) Thou shalt keep the feast of unleavened bread: thou shalt eat
unleavened bread seven days, as I commanded thee, in the time appointed [at the
set time] of [in] the month Abib; for in it thou camest out from Egypt: and
16 none shall appear before me empty: (5) And the feast of harvest, the [of the] first
fruits of thy labors, which thou hast sown [sowest] in the field: (6) and the feast
of ingathering, *which is* in [ingathering, at] the end of the year, when thou hast
17 gathered [thou gatherest] in thy labors out of the field. (7) Three times in the
18 year all thy males shall appear before the Lord God [Jehovah]. (8) Thou shalt
not offer the blood of my sacrifice with leavened bread; neither shall the fat of my
19 sacrifice [feast] remain until the morning. (9) The first of the first-fruits of thy
land thou shalt bring into the house of Jehovah, thy God. (10) Thou shalt not seethe
[boil] a kid in his [its] mother's milk.

h. The Promises.

20 (1) Behold, I send an angel before thee, to keep thee, in [by] the way, and to

[5] [XXII. 29. Literally: "thy fullness and thy tear." The phrase "ripe fruits" is objectionable as including too much; "liquors" as suggesting a wrong conception. The first refers to the crops generally, exclusive of the olive and the grape, from which oil and wine, the liquid products ("tear"), were derived. Cranmer's Bible renders, not inaptly: "thy fruits, whether they be dry or moist."—Tr.]

[6] [XXIII. 5. The rendering of A. V.: "and wouldest forbear," is utterly untenable. Not less so is the rendering of עָזֹב by "help." The simplest explanation assumes a double meaning of עָזַב, *viz.* to "loose," and to "leave." We might borrow a vulgar phrase, and read: "Thou shalt forbear to cut loose from him, thou shalt cut loose with him." De Wette and Murphy attempt to avoid the double meaning by emphasizing "with." Thus: "Thou shalt forbear to leave it to him: thou shalt leave it *with* him." But this is a nicety quite alien from the Hebrew.—Tr.]

21 bring thee into the place which I have prepared. Beware of him, and obey his
voice, provoke him not: for he will not pardon your trangressions: for my name
22 *is* in him. But [For] if thou shalt indeed obey his voice, and do all that I speak;
then I will be an enemy unto thine enemies, and an adversary unto thine adversa-
23 ries. (2) For mine angel shall go before thee, and bring thee in unto the Amo-
rites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the
24 Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor
serve them, nor do after their works: but thou shalt utterly overthrow them, and
25 quite break down their images. (3) And ye shall serve Jehovah your God, and
he shall [will] bless thy bread and thy water; (4) and I will take sickness away
26 from the midst of thee. (5) There shall nothing [no one] cast their [her] young,
27 nor be barren, in thy land; (6) the number of thy days I will fulfil. (7) I will send
my fear [terror] before thee, and will destroy [discomfit] all the people to whom
28 thou shalt come, and I will make all thine enemies turn their backs unto thee. (8)
And I will send [send the] hornets before thee, which [and they] shall drive out the
29 Hivite, the Canaanite, and the Hittite, from before thee. (9) I will not drive
them out from before thee in one year; lest the land become desolate, and the beast
30 of the field multiply against thee. By little and little I will drive them out from
31 before thee, until thou be increased, and inherit the land. (10) And I will set thy
bounds from the Red Sea even unto the sea of the Philistines, and from the
desert unto the river: for I will deliver the inhabitants of the land into your
32 hand; and thou shalt drive them out before thee. Thou shalt make no covenant
33 with them, nor with their gods. They shall not dwell in thy land, lest they make
thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

EXEGETICAL AND CRITICAL.

This section is very clearly to be distinguished from the two preceding, so that after the purely religious and ethical legislation, and after the ritual, now the social and political legislation is instituted. The genuinely theocratic character of this legislation here at once appears. It is not a criminal law in the first instance, but a system of legal regulations for a people that is to be trained for freedom. Hence these ordinances begin at once very significantly with the regulating of the laws concerning emancipation; and indirectly all the main points of this law point to the rights of freedom. Just as the sacrificial usages were found already existing, and were thenceforth theocratically regulated, so now the relations of slavery, found as an existing fact, were regulated in the spirit of the typical people of God. So Keil entitles the section: "The fundamental rights of the Israelites in their civil and social relations." Less satisfactorily Knobel: "The further rights, *i. e.* laws," *etc.* But the parallels which he draws between the Jewish legislation and that of other ancient people, and of heathen people in general, as also of the modern Mohammedan Arabs, are excellent. We divide thus: (*a*) The law of personal freedom. That this may correspond with the first commandment of the decalogue, the duty of holding sacred the divine personality, is obvious. (*b*) The second division, on murder and bodily injuries, quite as unmistakably aims to secure the human form from abuse or disfigurement, as the second commandment to keep the divine image from being deformed; but it is also connected with the commandment: Thou shalt not kill. (*c*) The third division, on injuries which result from the relations of property, points to the commandment: Thou shalt not steal. (*d*) Akin to the foregoing, and yet different, are the regulations concerning goods put in another's care, and goods lost. (*e*) The regulations concerning unnatural crimes, offences against religion and humanity are more specially connected with the first and with the fifth and tenth commandments. (*f*) The section on judicial processes reminds us of the prohibition of false witness. (*g*) The division relating to holidays and feast-days reminds us of the third commandment, but is more especially an unfolding of the law of the Sabbath. (*h*) Also the promises which are annexed to the fifth and second commandments are in the last division expanded into a fuller form.

Here must be noticed one more circumstance. When regulations of similar import are found in different sections of the law, this is not to be regarded as mere repetition, still less as confusion. The moral law of the Sabbath, *e. g.*, comes here (xxiii. 12) under consideration again, from a social point of view; in Leviticus still again as connected with the ceremonial law. For the Sabbath, there are moral and ritual reasons, and likewise social or civil reasons, the latter uniting the two former. In like manner the great festivals of the Israelites are here regarded from a national, or civil, point of view; in Leviticus they are associated with the idea of worship. The occasional precepts concerning purification and sacrifice in the book of Numbers relate to the keeping pure of the social commonwealth of Jehovah, and are therefore not primarily ceremonial. The tabernacle is found in Exodus, not in Leviticus, because it is primarily the house of the theocratic lawgiver, and is the repository of the decalogue; only secondarily the place of worship, the place where the lawgiver meets his people.

a. Law of Personal Freedom.

(1) The Hebrew man-servant, vers. 1–6; (2) The Hebrew maid-servant, vers. 7–11. The further development of, and reasons for, the law of emancipation, *vid.* in Deut. xv. 12–18. "The Hebrew man-servant after six years of service is to receive his freedom *gratis.* According to Deut. xv. 12 this holds also of the Hebrew maid-servant. The attributive עִבְרִי designates the servant as an Israelite (comp. אָחִיךָ in Deut.) in distinction from the slaves derived from non-Israelitish foreign nations, to whom this law does not apply" (Keil). The law evidently tends towards securing the universality of personal freedom. But it also knows that within the theocracy, in the servitude which is mitigated by it, there is an element susceptible of education. Therefore the servant is not compelled to become free in the seventh year. We are to consider that the sons of the household also then stood in the relation of strict subjection, so that a dutiful servant became more and more like them. *Vid.* xxiii. 12, Lev. xxv. 6, *etc.* The servant might also be led by devotion to his wife, given to him by his master during his servitude, and to her children, to remain a servant. With reference to this the three cases in vers. 3 and 4 were to be distinguished. The fixing of the seventh year as the year of emancipation is connected with the sabbatical year, but does not coincide with it. How one could become a slave among the Israelites is told in xxii. 3, Lev. xxv. 39. But how the emancipation was to be beautified and enriched is seen in the parallel passage in Deuteronomy [xv. 12–15]. On the manner of emancipation *vid.* Keil p. 130. **Unto God.**—Not to the priests, but to the court of the assembly, which passed judgment in the name of God, and whose sentence was a divine dispensation. Similar expressions *vid.* in Knobel, p. 214. There had therefore to be a public declaration that the servant voluntarily remained a servant. "The boring of the ears was among the Orientals a sign of slavery" (Knobel). The ear-rings among the Carthaginians from being a symbol of slavery came to be an ornament, like the cross among Christians. The case mentioned in Lev. xxv. 39 is probably a modification, but according to Knobel is a contradiction, of the law before us.—Vers. 7–11: *The Israelitish daughter as servant and concubine.* Knobel makes no distinction between concubinage as it is found among the patriarchs, and the usual custom of the Jews. But in reply see the Commentary on Genesis, p. 80. **She shall not go out as the men-servants do.**—It follows from the nature of her position that it is a benefit to her if she can remain in the house of her master, provided that the rights of the concubine are respected. It is therefore presupposed either that he takes her for himself, or gives her to his son, or maintains her honor by the side of his son's wife. In the first case, he must let her be redeemed; in the second case, he must accord to her the domestic rights of an associate wife. If he is not willing to give her this protection, he must let her go free for nothing. In this connection the precepts of Deut. xv. 12 are also to be considered. Vers. 8, 9. **Who hath betrothed her to himself.**—"The לֹא before יְעָדָהּ belongs to the 15 passages designated by the Massorah in which לֹא stands for לוֹ" (Keil; compare Knobel). **To sell her unto a strange people.**—Knobel: "The Greek, too, did not sell a Greek slave to go beyond the boundary of the land." **Seeing he hath dealt deceitfully with her.**—It would certainly create a difficulty to translate, "on account of his infidelity towards her," as if this unfaithfulness were the only reason why an Israelitess might not be sold to heathen. Therefore the emphasis probably lies on the thought that his injustice would be doubly great if even in this case, in which he has gone so far as to send her away, he should also in his treachery to her violate the theocratic law. That the word בָּגַד has a specially important meaning, is seen from Ps. lxxiii. 15. Comp. Deut. xxi. 14, and the account of the Arabian customs in Knobel, p. 216. **If he betroth her unto his son.**—Comp. Knobel also on a Persian or Arabian custom of a similar sort. As his son's concubine she is to be regarded by him as a daughter. Ver. 9. **If he take him another wife.**—That is, the father for his son. So Keil; but Knobel understands it to mean: If he takes another for himself. Keil well disposes of the views, according to which either the son is the subject, or the father takes for himself.* **Her food,** *etc.*—All of her domestic rights are to remain secure. שְׁאֵר, meat, as the chief article of food, "because the lawgiver has men of wealth in mind." (Keil). To understand עֹנָה, which properly means lying, of cohabitation, yields no tolerable sense. How could the father in this thing control the son? Or how could the sou be obliged to conduct himself towards several wives in the same way as towards *one.* Either, therefore, the expression has in it something figurative, meaning: She must not as wife be neglected; or it refers to a seat, a resting-place (see the meaning of עִין), which would well harmonize with the reference to food and raiment. It is therefore assumed that under the conditions imposed she has in the house of her servitude a much better position than if she should be dismissed, especially if she has borne children who belong to the permanent members of the household.

b. On Murder, Homicide, and Bodily Injuries.

(1) Homicide proper, vers. 12–14. (*a*) Simple homicide in consequence of beating; (*b*) unintentional, resulting from misfortune and mistake; (*c*) murder proper. (2) Spiritual homicide. (*a*) Smiting of parents; (*b*) deprivation of freedom (as spiritual fratricide); (*c*) cursing of parents (spiritual suicide). (3) Bodily injuries. (*a*) Of uncertain, perhaps fatal result; (*i*) to a free man; (*ii*) a man-servant or maid-ser-

* [The reasons are thus stated by Keil: "If the language in ver. 9 is referred to the son, so as to mean, 'when he takes to himself another wife,' then there must be assumed a change of subject of which there is no indication; but if we understand the language to mean that the father (the purchaser) takes to himself another wife, then this precept ought to have been given before ver. 9."—Tr.]

vant; (*iii*) a pregnant woman, in which connection is to be noticed that the *jus talionis* is laid down in close connection with an extremely humane law of protection, vers. 22–25; (*b*) local injuries to men-servants or maid-servants.

Ver. 12. **He that smiteth a man.**—Says Keil: "Higher than personal freedom stands life." It may then be asked, why is capital punishment prescribed (ver. 16) for the violent taking away of freedom? The slavery treated of in the preceding section was no innovation, but as a traditional custom it was restricted, and moreover in great part was based on guilt or voluntary assent; it had besides an educational end. It is true, the law of retaliation, as instituted in Gen. ix. 6, underlies all this section; but it is noticeable that this law is expressly prescribed just where the protection of a pregnant woman is involved. It is repeated (Lev. xxiv. 17) in connection with the ordinance that the blasphemer shall be stoned. The reason for the repetition is the principle that in respect to these points perfect equality of rights should be accorded to the stranger and the Israelite; and it was occasioned by the fact that the blasphemer was a Jew on his mother's side, but an Egyptian on his father's side. **So that he dieth.**—Three cases are specified: first, the severe blow which in fact, but not in intention, proves mortal; secondly, the unfortunate killing through mistake, a providential homicide; thirdly, intentional, and hence criminal and guileful, murder.

Ver. 13. **And if a man lie not in wait.**—When, therefore, not only the murderous blow, but any blow, was unintentional, so that the case is one of severe divine dispensation. **I will appoint thee a place.**—A place of refuge, with reference to the avengers of blood who pursue him. A check, therefore, upon the custom, prevalent in the East, of avenging murder. It is worthy of notice, from a critical point of view, that no place is now fixed; this was done later, *vid.* Num. xxxv. 11; Deut. xix. 1–10. Here too the innocent homicide is expressly distinguished from the violent one, Num. xxxv. 22 sqq. Together with the prescribed place of refuge for the one who kills by mistake is found the stern provision that a real murderer, who has committed his murder with criminal and guileful intent, cannot be protected even by fleeing to the altar of the sanctuary, as it was customary in ancient times for those to do whom vengeance rightly or wrongly pursued, because, as some would say, the altar was a place of expiation. Even from the altar of God he is to be torn away. The expression יָזִד is not adequately represented by "behave viciously, or arrogantly." It denotes the act of breaking through, in ebullient rage, the sacred restraints which protect one's neighbor as God's image. Particular cases, Num. xxxv. 16, Deut. xix. 11. Murder could be expiated only with death, Num. xxxv. 31. Examples of fleeing to the altar, 1 Kings i. 50; ii. 28. This was also customary among the Greeks.

Ver. 15. **Smiteth his father.**—The simple act of smiting, committed on a father or mother, is made equivalent to man-slaughter committed on one's neighbor. "Parricide, as not occurring and not conceivable, is not at all mentioned" (Keil). Similar ordinances among the Greeks, Romans, and Egyptians are mentioned by Knobel, p. 217. The two following provisions rest on the same ground. The parents are God's vicegerents for the children; the neighbor is God's image; hence a violent abuse of his person is equivalent to murder, *vid.* Deut. xxiv. 7. We explain the insertion of the prohibition of man-stealing between verses 15 and 17 by the fact that in cursing his parents the curser morally destroys himself, *vid.* Lev. xx. 9, Deut. xxvii. 16. The order is: undutifulness, man-stealing, self-destruction.* See various views of ver. 16 in Keil, p. 133.

Ver. 18 sq. **And when men strive.**—The section concerning bodily injuries as such is distinguished from the section beginning with ver. 12 in that there injuries are spoken of which result in death. The injuries here mentioned would accordingly also be punished with death if they resulted in death. This is shown especially by ver. 20. Here, then, an injury is contemplated which only confines the injured one to his bed. The penalty is twofold: First, the offender must make good his sitting still, *i. e.* what he might have earned during this time; secondly, he must pay the expenses of his cure, ver. 19. In the case of a man-servant or maid-servant a different custom prevailed. If man-slaughter took place, the manhood of the slain one is fully recognized, *i. e.* the penal retribution takes place. Probably sentence was to be rendered by the court, which was to decide according to the circumstances. According to Jewish interpretations capital punishment was to be inflicted with the sword; but *vid.* Knobel for a different view.† On the one hand, the danger of a fatal blow was greater than in other relations, for it was lawful for a master to smite his slave (*vid.* Prov. x. 13; the rod was also used on children); but on the other hand an intention to kill could not easily be assumed, because the slave had a pecuniary value. Furthermore, the owner is exempted from punishment, if the beaten one survives a day or two; and the punishment then consists in the fact that the slave was his money, *i.e.* that in injuring the slave he has lost his own money. The Rabbins hold that this applied only to slaves of a foreign race, according to Lev. xxv. 44. This is not likely, if at the same time, in case of death, execution by the sword was to be prescribed; also according to this view there would have been a great gap in the law as regards Hebrew slaves. It is true, reference is here had only to injuries inflicted by the rod. When one was killed with an iron instrument, an intention to kill was assumed, and then capital punishment was inflicted unconditionally, Num. xxxv. 16, Lev. xxiv. 17, 21,

* [This explanation of the order of the verses can hardly be regarded as satisfactory. In fact, any attempt to discover deep metaphysical or psychological reasons for the order and number of these laws is open to suspicion as implying a degree of subtlety and regard for logical order which was quite alien from the Hebrew spirit.—Tr.]

† [*Viz.* that the omission of the direction, "he shall surely be put to death," implies that his punishment was something milder; as does also the spirit of the precept in ver. 21.—Tr.]

Deut. xix. 11 sqq. On the Egyptian, Greek, and Roman legislation, see Knobel, p. 219.*

Vers. 22-25. Special legal protection of pregnant women. It might often happen that in quarrelling men would injure a pregnant woman, since wives on such occasions instinctively interpose, Deut. xxv. 11. In the latter passage the rudenesses which the woman, protected by law, might indulge in are guarded against.—**So that her fruit depart.** Literally: so that her children come out; *i. e.*, so that abortion takes place. According to Keil, the expression designates only the case of her bearing real children, not a fetus imperfectly developed; *i. e.*, a premature birth, not an abortion, is meant. "The expression יְלָדֶיהָ is used for the sake of indefiniteness, since possibly there might be more than one child in her body." Strange interpretation of the precept, according to which the plural in individual cases denotes indefiniteness! According to this view, the most, and perhaps the worst cases, would not be provided for, since women far advanced in pregnancy are most apt to guard against the danger of such injuries. The plural may also indicate that the capacity for bearing was injured. "If no other injury results from the quarrel, reparation is to be made, according as the husband of the woman imposes it on the perpetrator, and the latter is to give it 'with judges,' *i. e.*, in company with, on application to them, in order that excessive demands may be suitably reduced. The amount of indemnity demanded doubtless was determined by the consideration, whether the injured man had many or few children, was poor or rich, *etc.* The law stands appropriately at the end of the cases which relate to life and the inviolability of the person. The unborn child is reckoned as belonging to, and, as it were, a part of, the mother" (Knobel).—Ver. 23. **And if any mischief follow.** It is to the credit of the legislation that the law of retaliation (*vid.* Lev. xxiv. 19, Deut. xix. 21) is here so particularly laid down. In its connection it reads: The injury of such a woman must be most sternly expiated according to the degree of it. But even this explication of the law of retaliation must be guarded from a lifeless literalism, as is shown by the provisions in vers. 26 and 27. It would surely have been contrary to nature to put out the eye of a master who had put out his servant's eye, or to make him lose tooth for tooth. Keil says, "The principle of retaliation, however, is good only for the free Israelite, not for the slave." In the latter case, he adds, emancipation takes place. Emancipation, even on account of a tooth knocked out, has nevertheless the force of retaliation, which, even in the relations of free Israelites, could not have been everywhere literally applied, *e. g.*, in the case of burns. On the *jus talionis* in the ancient heathen world, and generally in the Orient, *vid.* Knobel, p. 220.

c. Injuries resulting from Property relations. Specially from acts of Carelessness. Chs. xxi. 28—xxii. 6.

We follow in general Bertheau's classification, which makes property the determining thought. Keil and Knobel divide otherwise. Keil with the words, "Also against danger from cattle is man's life secured." The conflict between life and property, and the subordination of property is here certainly everywhere observed. In a critical respect it may not be without significance that there is here no trace of horses; also the dog is not mentioned. At the time of Solomon and Ahab the case was quite different. First are to be considered the accidents occasioned by oxen that hook, vers. 28-32. But this list is connected with the following one, which treats of the misfortunes which men may suffer in respect to their oxen or asses through the fault of neighbors, in which case a distinction is made between the injuries resulting from carelessness and those resulting from theft, ver. 33-xxii. 4. Then follow injuries done to fields or estates through carelessness in the use of cattle or of fire, vers. 5 and 6. Then the criminal misuse of goods held in trust constitute a separate section, vers. 7-17, which we do not, like Bertheau, make a subdivision of the division (*c*), but must distinguish from it.

Ver. 28. *First case.* **And if an ox.**—The instinct of oxen to hook is so general that every accident of this sort could not be foreseen and prevented. Therefore when an ox has not been described to the owner as properly a goring ox, the owner is essentially innocent. Yet for a possible want of carefulness he is punished by the loss of his animal. But the ox is stoned to death. Legally it would involve physical uncleanness to eat of the flesh. But the stoning of the ox does not mean that the ox is "tainted with capital crime" (Keil), but that he has become the symbol of a homicide, and so the victim of a curse (חֵרֶם). It is therefore an application of Gen. ix. 6 in a symbolical sense, on account of the connection of cattle with men. Comp. also Lev. xx. 15. Similar provisions among the Persians and Greeks *vid.* in Knobel, p. 220.

Ver. 29. *Second case.* The owner has been cautioned that his ox is given to hooking. In this case he himself is put to death as well as his ox. This is the rule. But as there may be mitigating considerations, especially in the case of the injured family; as in general the guilt was only that of carelessness, not of evil intention, the owner might save his life by means of a ransom imposed on him by the relatives of the man that had been killed. Probably with the mediation of the judges, as in ver. 22. Reference to the Salic law made by Knobel. **Ransom.**—כֹּפֶר, covering, expiation.

Ver. 31. *Third case.* The son or the daughter of a freeman are treated in the same manner as, according to the foregoing, he himself is treated.

Ver. 32. *Fourth case.* The ox gores a man-servant or a maid-servant to death. The stoning of the ox is still enjoined, but the owner in this case is not doomed to death. He must pay the master of the slave 30 shekels of silver. "Probably the usual market price of a slave, since the ransom money of a free Israelite amounted to 50 shekels, Lev. xxvii. 8." (Keil). On the

* [According to whom, the Egyptians punished all murders with death; the Greeks punished all murders, but punished the murder of a slave only by requiring certain expiatory rites; the Roman law, however, until the time of the emperors, allowed masters to treat their slaves as they pleased.—Tr.]

value of the shekel (שֶׁקֶל σίκλος) *vid.* Winer, *Realwörterbuch*, p. 438 sqq.* The result of the perplexing investigation is that its value is 25 or 26 silver groschen.† The shekel afterwards used for the revenue of the temple and of the king was different from that used in common life. This legal inequality [between the slave and the freeman] is to be explained by the consideration that the capital punishment inflicted on the owner formed an offset to the revenge to which otherwise the relatives of the murdered man might resort. But this revenge for bloodshed was in no danger of being exercised in the case of a murdered slave, since he was removed from the circle of his relations. The seemingly great difference in the penalty amounts finally to this, that the ransom money for a free man was 50 shekels, and that for a slave 30 shekels. On the estimate of the Attic slave, *vid.* Knobel; but the great difference in the period of time must be taken into account. "In the legal codes of other ancient nations also are found laws concerning the punishment of beasts that have killed or injured a man. Comp. Clericus and Knobel on this passage. But no nation had a law which made the owner of such a beast responsible, because none of them had recognized the divine image in human life" (Keil). The responsibility of the owner could certainly be grounded only on the mysterious solidarity of the Hebrew household ("thy man-servant, nor thy maid-servant, nor thy cattle"), a unity which was not taken into account where a more atomistic view of liberty prevailed.

Vers. 33, 34. *Fifth case.* **And when a man shall open a pit** (cistern). This is connected with the foregoing cases as coming under the head of punishable carelessness. The ox or ass are named as examples of domestic animals in general. In this case only property is destroyed; and the careless man has to pay for it, but receives the dead beast, of which he could only use the skin and other such parts, since the flesh was unclean.

Ver. 35. *Sixth case.* A specially fine provision. In the ox that has killed another ox there is nothing abominable, but yet a stain; the sight of him is obnoxious. He is therefore sold and comes into another place where his fault is not known. But the two owners share the price of sale and the dead animal. This is an alleviation of a misfortune that is common to both parties. Without doubt the dead ox also must have hooked.

Ver. 36. *Seventh case.* But here too is to be considered the special circumstance that the ox may have been a notorious hooker. In this case the owner must make full compensation for the loss with a live ox, in return for which he receives the dead beast.

Chap. xxii. 1–4. *Eighth case.* The cattle-thief. Five-fold indemnity for the stolen ox; four-fold for the stolen sheep or goat. In the case of the five-fold indemnity any kind of large animal may be delivered over. The difference of five-fold and four-fold points to the greater guilt of the greater theft. "The four-fold restitution is also mentioned in 2 Sam. xii. 6: the seven-fold, Prov. vi. 31, is not to be understood literally, but only in a general way as manifold" (Knobel). From the five-fold and four-fold restitution is distinguished the two-fold, which is prescribed in case the thief has not yet slaughtered or sold the animal, but is able to return it alive. The reasons for this distinction are differently given; *vid.* Keil; also his note, II. p. 137.* In the latter case the thief had not carried out his purpose to the full extent, especially as he has not put the object of his theft out of the way. The case differed therefore materially from the other. *Vid.* Knobel on the Roman laws. Others indicating the value set on ploughing oxen, Knobel, p. 222.

Vers. 2, 3. **If the thief be found breaking in.**—This is obviously an incidental interpolation, which properly belongs to the class (*b*). **There shall be no blood to him**; *i. e.* no blood-guiltiness is incurred by the homicide; *vid.* Num. xxxv. 27; Deut. xix. 10; Job xxiv. 16. One might understand this chiefly of an attack on the fold, since the topic is the stealing of cattle; at all events a nocturnal irruption is meant, *vid.* ver. 3. Accordingly the watchman, or the one who is awaked, is in a condition of defense. He must protect his property, and therefore fight; and the thief is liable to become a robber and murderer. **If the sun be risen upon him.**—It might be thought that this refers to the early dawn or early day, when he might recognize the thief, or frighten him away unrecognized, or with the help of others capture him. But inasmuch as further on it is assumed that the thief has really accomplished his theft, the expression probably means: If some time has elapsed. If in this case the owner kills the thief, he incurs blood-guiltiness; but on account of the great variety in the cases the sentence of death is not here immediately pronounced upon him. Since the life of the thief is under the protection of the law, the case comes before the criminal court, *vid.* xxi. 20. For Calvin on the "*ratio disparitatis inter furem nocturnum et diurnum*," *vid.* Keil, p. 137. The real punishment for the thief is determined by the law concerning restitution, xxii. 1, 3. But in case the thief can restore nothing, he is sold for the theft, for that which is stolen, *i. e.* for the value of it. "This can mean only a sale for a period of time. The buyer reckoned the restitution which the thief was to render, and used the thief as a slave until the whole loss was made good" (Knobel). Similar arrangements among the Romans *vid.* in Knobel, p. 223. Likewise laws concerning theft, p. 224. The thief could not be sold to a foreigner, according to Josephus, *Ant.* XVI. 1, 1.

* [See also Smith's *Bible Dictionary*, Art. *Weights and Measures.*—Tr.]

† [*I. e.*, about 60 or 62½ cents. Mr. Poole, in the article above referred to, makes the silver shekel = 220 grains, *i. e.*, about 53½ cents, or 2 shillings and 2 pence.—Tr.]

* ["The difference," says Keil, *l. c.*, "cannot be explained by the consideration 'that the animal slaughtered or sold was lost to its owner, while yet it may have had for him a special individual value' (Knobel), for such regard for personal feelings is foreign to the law, to say nothing of the fact that an animal when sold might have been regained by purchase; nor by the consideration that the thief in that case has carried his crime to a higher point (Baumgarten), for the main thing was the stealing, not the disposition or consumption of the stolen object. The reason can have lain only in the educational aim of the law, *viz.*, to induce the thief to think of himself, recognize his sin, and restore what he has stolen."—Tr.]

Ver. 5. *Ninth case.* **A field or a vineyard to be fed upon.**—There are various views of this. (1) *Si læserit quispiam agrum vel vineam, etc.* (Vulg.). Luther: "When any one injures a field or vineyard, so that he lets his cattle do damage." (2) Knobel: "When one pastures a field or a vineyard by sending his cattle to it." (3) Keil: "When any one pastures a field or a vineyard, and lets his cattle loose." שָׁלַח bears either meaning, to send away, or to let go free; but according to the connection only the latter can be meant here. The sense given to it by the Vulgate might accordingly be accepted: he injures the field or vineyard of his neighbor so that (in that) *etc.* But it is more obvious to assume an *incidental* carelessness to be meant. The beast feeds on his field (perhaps also on the grass between the grape-vines); from this pasture ground he lets him pass over so that he does damage to his neighbor. Knobel even affirms that an intentional damage is meant. And yet only a simple, though ample, indemnity is to be rendered from the best of his field and of his vineyard. Keil rightly contends against Knobel's theory. Talmudic provisions on this point are found in Saalschütz, *Mosaisches Recht*, p. 875 sq.

Ver. 6. *Tenth case.* This is about a fire in a field, which might the more readily sweep over into the neighbor's field, inasmuch as it was likely to be kindled at the edge of the field, in the thorn-hedge. Clearly an act of carelessness is meant; comp. Is. v. 5. **He that hath kindled the fire.**—The carelessness is imputed to him as a virtual incendiary, because he did not guard the fire.

d. Things entrusted and lost.

Ver. 7. *First case.* The money or articles or stuff (on כֵּלִים see Deut. xxii. 5) left for safe keeping are stolen from the keeper, but the thief is discovered. The affair is settled by the thief being required to pay back double, *vid.* ver. 4.

Ver. 8. *Second case.* The thief is not discovered. In this case suspicion falls on the keeper; he may have embezzled the property entrusted to him. Therefore such a case must come before the court, which was esteemed a divine court, hence the expression, אֶל־הָאֱלֹהִים. The penalty is paid according to the decision of the case. The man under suspicion must approach unto God. Such an approach produced an excitement of conscience. The true high-priest is the one who may approach unto God. In case the keeper is adjudged guilty, he has to pay double.

Ver. 9. The foregoing provision is designated as an example for a general rule. The cleansing of the suspected man was probably often effected by an oath of purification. The LXX. and Vulgate interpolate *καὶ ὀμεῖται, et jurabit.* In all cases in which the concealer made a confession, an oath was unnecessary. Also dishonesty respecting objects found is placed under this rule. On the oath among the Arabs and Egyptians, see Knobel, p. 225. Knobel seems to assume without reason that the plaintiff also is meant in the words, "whom God shall condemn." *etc.**

Vers. 10, 11. *Third case.* This is about beasts put in others' care, which die in their possession, or are mutilated in the pasture, or injure themselves, or are driven away by robbers. Here the oath is positively required, in case the guardian alone has seen the thing; but it is also decisive. On a similar Indian law *vid.* Knobel.

Ver. 12. *Fourth case.* **Stolen from him.**—It is assumed that the thief is not found. "Here," says Knobel, "restitution is prescribed, but not in ver. 8, because he who has an animal in charge is the guardian of it, whereas he who has things in charge cannot be regarded as exactly a watchman." But according to ver. 9 the judges could even adjudge a double restitution, while here only simple restitution is spoken of. There a complication was referred to, in which the approach of the master of the household to God and the attitude of his conscience formed the main ground for the judicial sentence. In the case described in vers. 10 and 11 the oath determines the main decision; in the present case the simple restitution is prescribed upon the simple declaration: "stolen."

Ver. 13. *Fifth case.* The production of the animal torn by a beast of prey (not, "or a part of it," as Keil says) proved not only the fact itself, but also that the guardian had watched, and had driven off the beast of prey by a violent exertion. From this we see the severity of Laban who, according to Gen. xxxi. 39, required his son-in-law in such cases to make the loss good. Comp. 1 Sam. xvii. 34, Amos iii. 12. On the Indian law, *vid.* Knobel, p. 227.

Ver. 14. *Sixth case.* A hired beast is injured, or dies, when the owner is not present. The sentence requires restitution, because neglect may be presumed.

Ver. 15. *Seventh case.* The owner is present when the accident occurs. In that case it belonged especially to himself to prevent the accident, if prevention was possible.

Eighth case. The borrower is in the hired service of the owner of the beast. In this case he gets the dead beast instead of his pay; it is subtracted from his pay. For the owner as a hired laborer would have had to do only with himself; and a hired servant with a hired beast cannot be meant. It is therefore a day-laborer to whom the animal of the owner has been entrusted. שָׂכִיר can hardly (with Stier and Keil) be referred to the hired beast. Knobel has a forced explanation, in which the hired servant becomes the one who lets the beast.*

* [This is a mistake. Knobel translates: "If God makes (one) a malefactor, (*i. e.* if the court decides that a misdemeanor has been committed), then he shall restore double to his neighbor." And in opposition to the translation, "whichever one God condemns, he shall restore double," he says, "How could the plaintiff be condemned to make *restitution*, if he, even though the complaint was ungrounded, had yet taken nothing from the other?"—Tr.]

* [The majority of interpreters (like the A. V.) regard שָׂכִיר as referring to the beast, not the borrower. Knobel explains thus: "If the beast was not merely lent out of kindness, but let for pay, the loss comes upon the hire by the receipt of which the owner is paid. In fixing the hire he had regard to the danger of the loss, and, when the loss takes place, must content himself with the hire." So Keil. The explanation of Knobel's above referred to by Lange, is a second one, evidently not preferred by Knobel, but merely stated as possible, especially in view of the fact that שָׂכִיר everywhere else is used of men.—Tr.]

Ver. 16. *Ninth case.* The seducer of an unbetrothed virgin (the case is different with the seduction of a betrothed one (Deut. xxii. 23), who has entrusted to him the wealth of her virginity, valuable not only in a moral, but in a civil point of view, must make restitution to her by marrying her, and to her father by giving a dowry.

Ver. 17. *Tenth case.* The seducer himself cannot refuse the settlement; but the father of the seduced maiden may have reasons for refusing it. In this case the seducer must pay him the dowry (*vid.* Gen. xxxiv. 12), with which she is, in a sort, reinstated as a virgin, and as afterwards a legally divorced woman. The case is not differently provided for in Deut. xxii. 28, as Knobel affirms. There only the price of sale is fixed, *viz.*, at 50 shekels; the right of the father to refuse his daughter to the seducer is simply not repeated. The dowry was not properly a price of sale.

"The precepts in ver. 18 and onwards," says Keil, "differ in form and contents from the foregoing laws; in form, by the omission of כִּי [when], with which the foregoing are almost without exception introduced; in substance, by the fact that they impose on the Israelites, on the ground of their election to be the holy people of Jehovah, requirements which transcend the sphere of natural law." Yet the two divisions are not to be distinguished as natural and supernatural. But Keil has correctly found a new section here, whilst Knobel begins a new section, poorly defined, with ver. 16.

e. Unnatural Crimes. Abominations committed against Religion and Humanity.

Ver. 18. *First offence.* The sorceress is condemned to death. This term is not to be made synonymous with witch, as Knobel makes it. The mediæval witch *may* practice, or wish to practice, sorcery; but she may also be a calumniated woman. She gets her name from the popular conception, whereas the sorceress gets her name from the real practice of a lying, dark art. She operates on the assumption that demoniacal powers co-operate with her, and so she promotes radical irreligion. She injures her neighbor in body and life, as being the instrument of hostile passions, which she nourishes; or, when she enters into the mood of the questioner, she nourishes ruinous hopes (Macbeth) or despair (the soothsayer of Endor), and often from being a mixer of herbs becomes a mixer of poisons (Gesina). "The sorceress is named instead of the sorcerer, as Calovius says, not because the same thing is not punishable in men, but because the female sex is more addicted to this crime" (Keil). According to Knobel the expression, "not suffer to live," intimates that perhaps a foreign sorceress might be punished with banishment; but Keil supposes that she may have been allowed to live, if she gave up her occupation. Sorcery was connected not only with simple idolatry, but in many ways with the worship of demons, and the sorceress was regarded as seducing to such things.

Ver. 19. *Second offence.* Sexual intercourse with a beast. Comp. Lev. xviii. 23; xx. 15; Deut. xxvii. 21. This unnatural thing also was punished with death, like the kindred one of sodomy, a prominent vice of the Canaanites, Lev. xx. 13.

Ver. 20. *Third offence.* Idolatry. Keil's explanation, "Israel must not sacrifice to foreign gods, but must not only tolerate foreigners in the midst of them," *etc.*, almost seems intended to intimate that the heathen in Israel had an edict of tolerance for their offerings. Opposed to this conception is the Sabbath law, and the ordinance in xxiii. 24. In both cases, however, the explanation is that a public worship of strange gods was not tolerated in Israel; but an inquisition to ferret out such worship secretly carried on is not countenanced by the Mosaic law. The words are: "whosoever *sacrificeth* unto any god." The addition, "save unto Jehovah only" (as likewise xx. 24), is a mild expression also as regards the theocratic offerings, and also secures a right understanding of the word "Elohim."—He is to be devoted, *i. e.*, to the judgment of Jehovah sentencing him to death. Here the notion of חֵרֶם (*hherem*, ban) comes out distinctly. Every capital punishment was essentially a *hherem;* but here is found the root of the notion: an idolater by his offering has withdrawn from Jehovah the offering due to Him alone; he has, so to speak, removed the offering away from the true divine idea, and perverted it into its opposite. "He is to be devoted by death to the Lord, to whom in life he would not devote himself" (Keil). It may be that a sort of irony lies in the notion of the *hherem;* as being consecration reversed, it secures to God the glory belonging to Him alone; but it does this also as being consecration to the judging God in His judgment. "No living thing," says Knobel, "devoted to Jehovah could be redeemed, but had to be destroyed, Lev. xxvii. 28 sq.; 1 Sam. xv. 3." But only when it was a case of *hherem, vid.* Deut. xiii. 12 sqq.

Ver. 21. *Fourth offence.* A beautiful contrast to the foregoing is formed by the statement of offences against humanity. Maltreatment of the foreigner is put first of all. He must not be wronged, "for ye were strangers," *etc.* A moral principle which re-appears in the N. T. (Matt. vii. 12), as also in Kant. The particular rules concerning the treatment of aliens are given by Knobel, p. 228, who also gives the appropriate references to Michaelis and Saalschütz. *Vid.* iii. 9, Deut. xxvi. 7. Knobel says, "The persons meant are the Canaanitish and non-Canaanitish strangers who staid as individuals among the Israelites; the Canaanites as a whole are, according to this lawgiver also, to be extirpated (*vid.* xxiii. 33)." It belongs to the definition of the "stranger," that he is dissociated from his own nationality, and has become subject to another, *i. e.* here, to the national laws of the Israelites. The failure to affix a penalty to this law implies that the noble emotion of gratitude was probably depended on to secure its fulfilment.

Vers. 22-24. *Fifth offence.* Against widows and orphans. On this point see Knobel's collection of the various passages, p. 229. God takes the place of the deceased fathers and husbands by His special protection; whence follows that they on their part when living are to exercise a divine protection in the house over wife and

children. And because, through the selfishness of the strong, widows and orphans were so liable to be oppressed, being easily despoiled on account of their impotence, chief prominence is given to the significance of their crying. This need not always be a conscious prayer uttered in one's extremity, for crying, on the part of living things and before God, has a special meaning, even down to the crying of the young ravens. The threatened punishment, in the first place, is connected with the guilt, and in the second place corresponds with it. Despotism begins with the oppression of the weak (widows and orphans), and reaches its consummation in unrighteous wars and military catastrophes, out of which again widows and orphans are made. *Vid.* Isa. ix. 17.

Ver. 25. *Sixth offence.* Prohibition of usury, by which the exigency of the poor is abused, Lev. xxv. 36. Two grounds: the poor man belongs to the people of God as a free man, and has lost his freedom through his troubles. By usury he is burdened.

Vers. 26, 27. *Seventh offence.* Excessive taking of pawn. The lender may require a pledge of the creditor, but his covering (outer garment) he must return to him before sunset, lest he suffer from the nocturnal cold. The mantle marks the extreme of poverty in general, *vid.* Deut. xxiv. 6 sqq. The compassion which Jehovah here promises to the helpless ones that cry has an obverse side for the pitiless. The expression in ver. 27 becomes even a rhetorical plea for the poor, Matt. v. 7, James ii. 13. "The indigent Oriental covers himself at night in his outer garment. Shaw, *Travels*, p. 224, Niebuhr, *Arabien*, p. 64" (Knobel). On the pawning of clothes, see Amos ii. 8, Job xxii. 6, Prov. xx. 16, xxvii. 13.

Ver. 28. *Eighth offence.* Contempt of the Deity and of princely magistrates. Keil says, "Elohim means neither the gods of the other nations, as Josephus (*Ant.* IV. 8, 10, *contra Apionem* II. 33), Philo (*vita Mos.* III. 864) and others explain the word in their dead and Pharisaic monotheism; nor the magistrates, as Onkelos, Jonathan, Aben Ezra and others think; but God, the Deity in general, whose majesty is despised in every transgression of Jehovah's commands, and should be honored in the person of the prince. Comp. Prov. xxiv. 21; 1 Pet. ii. 17," *etc.* So Knobel. This explanation is certainly favored by the context, particularly the following; especially also by the fact that the prince (the exalted, the high one) is mentioned next to God. Yet this is to be observed in the line of Josephus and Philo's opinion, that the theocracy does not reject the divine element in the religions themselves, but the false ideal images of the gods (Elilim), and the actual idols, and that even in this sphere there are reservations in reference to Satan (Epistle of Jude). There are two reasons for it: first, the element of truth which underlies the errors; secondly, the moral injury of the religious feelings of the neighbor who is in error. We prefer to render, "the Deity;" at all events the reviling of the Deity, which may have many degrees, is sharply distinguished from the positive reviling of Jehovah (Lev. xxiv. 15, 16). The world of to-day would perhaps invert the order of guilt in this relation. Luther's translation transposes the meanings of the verbs ["*Den Göttern . . . . nicht fluchen, und den Obersten . . . nicht lästern,*" "not curse the gods, and not revile the magistrates"]. The princes are under God as His vicegerents. Passages relative to the defamation of princes are given by Knobel. The word קַלֵּל comprehends all forms of evil-speaking of God.

Vers. 29, 30. *Ninth offence.* Holding back of the natural products due to the sanctuary. "מְלֵאָה means the produce of grain (Deut. xxii. 9), and the word דֶּמַע, which occurs only here, properly 'tear,' something flowing, *liquor stillans*, is a poetic designation of the produce of the wine-vat, the wine and the oil, comp. *δάκρυον τῶν δένδρων*. Theoph.: *arborum lacrymæ;* Pliny XI. 6." (Keil.) *Vid.* xxiii. 19; Deut. xxvi. 2–11; Num. xviii. 12. These gifts to the temple retained their festal character and their value only as they were freely and joyfully presented. **The first-born of thy sons.**—Repetition of the precept to sanctify the first-born to Jehovah, xiii. 2, 12. In the passage before us, however, the precept is put under the point of view of the civil commonwealth. This needs religious institutions in order to its perpetuity. Knobel attempts in vain to make out a difference between this passage and others which prescribe the redemption of the first-born. A week of existence with the dam must also be secured to the sacrificial victims taken from the cattle and from the sheep or goats.

Ver. 31. *Tenth offence.* Use of unclean meat. As men of holiness consecrated to the sanctuary, they must refrain from the use of unclean meat, especially of that which is torn of beasts. The carcass is to be given to the dogs, whose characteristic here appears. Comp. xix. 6; Lev. xvii. 15.

f. Legal Proceedings.

Chap. xxiii. 1. *First precept.* Against rashness in cherishing and uttering suspicions. Comp. Lev. xix. 16; Deut. xxii. 13 sqq. *Vid.* the references to Michaelis and Saalschütz in Knobel.

Second precept. No one shall allow himself to be misled by wicked men into the utterance of false witness.

Ver. 2. *Third precept.* Base compliance with the judgment of the multitude.

Ver. 3. *Fourth precept.* Not to favor the poor man in his suit. Affectation in sympathy with the lowly. The error of many modern minds. Against Knobel's conjecture, *vid.* Keil.*

Ver. 4. *Fifth precept.* To keep even an enemy from suffering loss. One's enemy is in this case a brother, according to Deut. xxii. 1. Neglect of this duty is positive and culpable violation of law.

Ver. 5. *Sixth precept.* It is still harder to labor in company with the enemy (the hater), in

* [Knobel's conjecture is that instead of וְדָל ("and a poor man") we should read גָּדֹל ("a great man")—since in Lev. xix. 15 it is the "mighty" who is not to be "honored," and partiality to the poor "was not to be anticipated, and needed not to be forbidden." Keil replies that this is sufficiently answered by the fact that the same passage has a command not to "respect the person of the poor."—Tr.]

order to help him in his extremity. In this case the inclination to avoid the enemy must be overcome. On the pun see Gesenius under עָזַב. Comp. Bertheau, p. 41. The neglect of this difficult self-denial also comes into the category of violation of law.

Ver. 6. *Seventh precept.* **Of thy poor.**—The poor must be the *protegé* of the rich. But the temptations to violate his rights, to pervert it this way and that, is strong, since he is defenceless. Hence Moses puts him specially under the protection of the law. Comp. Deut. xxvii. 19; 1 Sam. viii. 3; Lam. iii. 35.

Ver. 7. *Eighth precept.* This looks like the first. But there the subject is false testimony—here, the false judge; because his conduct may possibly bring death to the innocent man. Here, therefore, judicial murder is specifically treated of, with the declaration that God will not acquit the wicked one, *i. e.*, will judge him; and the wicked judge is probably meant. Bertheau, dividing this one precept into two, fails to make out the tenth—wherefore Keil is led to pronounce his hypothesis of decades to be arbitrary throughout.

Ver. 8. *Ninth precept.* Prohibition of the taking of presents in law-suits. Out of such presents corruption grows. They pervert the cause of the righteous—make right wrong.

Ver. 9. *Tenth precept.* This is not identical with the general precept in xxii. 21, since here the question is about law-suits. It should be considered especially in courts of law how a stranger feels. He is timid, faint-hearted, and readily surrenders a part or the whole of his just claim before the mighty judge. Israel is to learn this from his experience in Egypt. *Vid.* Deut. xxiv. 17; xxvii. 19.

g. Ordinances concerning Feast-days and Days of Rest.

Vers. 10, 11. *First ordinance.* The land must rest the seventh year. It is the Sabbath of the years, the continuation of the Sabbath of the months, as of the Sabbath of the days, while they all look back to the Sabbath of God's creation, and look forward to the Sabbath of the generation, the great year of jubilee, the type of the future foundation and completion of the Sabbath by Christ. The civil side of the religious ordinances here made should not be overlooked, as is done by Keil and Knobel. In Lev. xxv. the ordinance bears a predominantly religious aspect. What the land produces of itself, without culture, belongs to all as a common possession to be freely enjoyed; likewise to the stranger and to the cattle, and even to the wild beasts. Thus this festal year forms a reflex of Paradise. And if this festal year in point of fact was poorly observed in Israel, critics may well infer that this law was written long before the time of the later national life of the Israelites. In its ideal significance, however, it belongs to all times: not only the field, but also the forest, the river, and the mine, may be spoiled by unintermittent labor.

Vers. 12, 13. *Second ordinance.* Man and beast must rest on the seventh day. The humane object of the Sabbath in its civil aspect comes out prominently in the text. Mention is first made even of the rest needed by the ox and the ass, then of the hand-maid's son, *i. e.*, the one born a slave, and the stranger; they must on the Sabbath have a breathing-spell, as the verb properly means. Ver. 13 enjoins the proper celebration for this sacred list of feast-days, strictly excluding the names of all heathen deities, and containing a suggestion for the revision of the Christian calendar in view of the medieval deifications. Says Knobel: "The most important point is the exclusive adoration of Jehovah. The Hebrew is not even to mention—*i. e.*, utter—the name of another god; not to take it into his mouth, still less recognize or reverence such a god. So, too, the strict worshippers of Jehovah did (Ps xvi. 4; Hos. ii. 17; Zech. xiii. 2). Accordingly the Hebrew was to swear only by Jehovah (Deut vi. 13; x. 20; Jer. xii. 16). So the Phenician could not swear ὅρκους ξενικούς (Josephus *c. Apionem* I. 22)." But we must distinguish between the proper meaning of this command and the superstitious Jewish interpretation of it, which has even imposed a penalty on the utterance of the name of Jehovah. The so-called "killing by silence" [*Todtschweigen*], generally a sin, has therefore here, too, its moral side.

Ver. 14. *Third ordinance.* Three annual festivals are to be celebrated in accordance with the wants of God's people in their civil capacity. At the head stands the feast of unleavened bread, as the festival of freedom; then follow the two principal harvest festivals, of which the second at the same time marks the close of the year with reference to the notion of the civil year. *Vid.* xxxiv. 28; Deut. xvi. 16; 2 Chr. viii. 13. "Otherwise," says Knobel, "the Elohist, on which point see Lev. xxiii." But it must be observed that there the festivals are spoken of in their relation to religion and religious rites. Therefore, at that place special prominence is given to the Passover and the day of atonement. The arrangement of the three festivals, however, was, for the most part, prophetic, since in the wilderness there could be no harvesting, nor even sacrifices, *vid.* Lev. xxiii. 10.

Ver. 15. *Fourth ordinance.* The feast of unleavened bread as the birth-day festival of the people and of their freedom; whereas the Passover stands at the head of their religious offerings, *vid.* xii. 40 sqq. On Hitzig's view in his "*Ostern und Pfingsten*," *vid.* Knobel,* p. 233; Bertheau, p. 57.—"Not empty," *i. e.*, not with empty hands, but with sacrificial gifts. Even the general festival offerings had to come from the sacrificial gifts of the people—a fact which Knobel seems to overlook; to these were added the peace-offerings made by individuals. So the Oriental never came before his king without presents; *vid.* the citations from Ælian and Paulsen in Keil. The offering is the surplus of the gain

* [Hitzig *l. c.* holds that חֹדֶשׁ הָאָבִיב means the *new moon* of the month of green ears—to which Knobel replies that in that case the phrase "time appointed" would be superfluous; that the Hebrew expression, if חֹדֶשׁ means "new moon," would have to be rendered "new moon of the green ears"—a very improbable translation; and that according to Lev. xxiii. 6 the festival was to begin on the fifteenth day of the month, *i. e.*, at the time of the full moon.—Tr.]

which God has blessed, and by the effort to secure this surplus a barrier is built against want in civil life. While the offerings serve to maintain the religious rites, they also serve indirectly to maintain the common weal. The same holds of the true church and of its wants.

Ver. 16. *Fifth ordinance.* **The feast of harvest.**—Here named for the first time, as also the third feast, *vid.* Lev. xxiii. 15: Num. xxviii. 26. Also called the feast of weeks, because it was celebrated seven weeks after the feast of unleavened bread; or the feast of the first fruits of the wheat-harvest, because the loaves offered as first-fruits at that time were to be made of wheat flour, xxxiv. 22. On the Pentecost, see the lexicons.

Sixth ordinance.—**The feast of ingathering.**—Gathering or plucking characterizes this harvest: the fruit-harvest and vintage. Further particulars, as that it is to be held on the 15th day of the 7th month, seven days like that of unleavened bread, a feast of rich abundance in contrast with that of great privation, see in Lev. xxiii. 34, Num. xxix. 12, Winer, *Realwörterbuch*, Art. *Laubhüttenfest*, [Smith's *Bible Dictionary*, Art. *Tabernacles, Feast of*]. **In the end of the year.**—Knobel, on account of this passage, assumes that the Hebrews had two new-years, the one in autumn, when the agricultural season of the year ended with the harvesting of the fruits, and the following one, beginning with the ploughing and sowing of the fields. The former, he says, seems to have been the usual mode of reckoning in the East; and he cites many proofs, p. 235. His view that this is a contradiction of the Elohist, who puts the beginning of the year in the spring (xii. 2), is not perspicuous; neither, on the other hand, is Keil's—that reference is here made only to the agricultural year, by which he must mean the natural seasons, II. p. 148. We find here a new proof that the Mosaic law distinguishes the civil from the religious ordinances. But because the civil is subordinate to the religious, the determinative regulation proceeds from the feast of Passover, as is seen especially from Num. xxix. 12. That in Lev. xxiii. 34 the date is religious, is self-evident.

Ver. 17. *Seventh ordinance.* **Three times in the year**; *i. e.* of course at the three abovementioned feasts. The place where the Israelites are to appear before Jehovah, *i. e.* in the place where He reveals Himself, is not yet fixed, an omission explained by the fact that they were still wandering. That only the males are held obliged to do this, shows the civil side of this legislation. זְכוּר for זָכָר, thy males. "Probably," says Keil, "from the twentieth year and upwards, those who were included in the census. Num. i. 3. But this does not prohibit the admission of the women (comp. 1 Sam. i. 3 sqq.) and boys (Luke ii. 41 sqq.)." More exactly: by the side of the civil ordinance the religious custom was developed in a natural way. Knobel thinks he finds here another discrepancy, p. 235.

Ver. 18. *Eighth ordinance.* **Not offer with leavened bread.**—The duty of keeping sacred things pure is enjoined especially by references to the feast of the Passover. The connection of the feast of unleavened bread with the Passover is here assumed. Backwards and forwards the paschal feast is to be kept pure in view of the fact that the blood of the offering (*i. e.* of the offering emphatically so called, the Passover offering) belongs to Jehovah, that therefore the surrender must be unmixed. In reference to the past, therefore, everything leavened must be removed (xii. 15, 20). In reference to the future, the fatty parts of the paschal offering, which also belong to Jehovah, must not remain over night, and so serve for ordinary food. They must therefore be burned in the night. That cannot mean, as Knobel understands it, that the fatty pieces are to be at the outset separated from the paschal lamb, as was done with other offerings, since the lamb was to remain whole; but it was natural that the fatty parts would be for the most part left over; and then they were to be burned with the other things left over. Thus these fatty remains, which, however, were not burnt on the altar, became a type of the fatty pieces which were from the first designed for the altar. So then this regulation is made to refer to the more detailed laws of the festivals as found in Lev. ii. 11, *etc.* As the Passover was to be contrasted with the ordinary mode of life, so also with the feast of unleavened bread. The three stages are: (1) the old life (leaven); (2) the offering of life (Passover); (3) the beginning of the new life (unleavened bread).

Ver. 19. *Ninth ordinance.* Precept in reference chiefly to the feast of weeks, or the first feast of harvest, but with a more general significance. "The pentecostal loaves (Lev. xxiii. 17) are meant," says Knobel. Keil with reason understands the precept of a bringing of firstlings in general, *vid.* Num. xviii. 12, Dt. xxvi. 2 sqq. "The sheaf of barley which was to be offered on the second day of the feast of unleavened bread (Lev. xxiii. 10) belongs to the same" [Keil]. It may be asked how the expression רֵאשִׁית־בִּכּוּרֵי is to be understood; whether, according to the LXX., followed by Keil, as the first of the first fruits, the first gathering of the first fruits; or, according to Aben Ezra and others, including Knobel (p. 236), as the best, the choicest, of the first fruits. Inasmuch as not the very first that came to hand was also the best, the latter explanation is to be taken as a more precise statement of the other: the first, provided it was the best, or the first-fruits, properly so called (for not even every first-born beast was a true firstling). The chronological element in the term "first," however, takes precedence, and forbids every delay and sequestration, according to xxii. 29. The meaning of these offerings is seen from the liturgical forms prescribed for them in Deut. xxvi. 3 sqq., 13 sqq. Everything is a gift from Jehovah; therefore the first fruits are brought back to Him, and their acceptance is effected by the priest, who, however, represents also the Levites, the widows and orphans, and the stranger. As in the N. T. Christ pictures Himself to His church as poor, in the person of the poor and the little ones, so Jehovah in the O. T. symbolically pictures Himself as in a human state of want, in the priests under whose protection all, especially all needy

ones stand. So then the church ought continually to care for the poor, as a religious duty.

Ver. 19. *Tenth ordinance.* **Not boil a kid.**—This precept seems strange, probably for the reason that it may be in a high degree symbolical. First, we must pronounce incorrect Luther's translation: "Not boil the kid while it is at its mother's milk" (*vid.* 1 Sam. vii. 9). Other incorrect interpretations see in Knobel: (1) not to cook and eat meat and milk together; (2) injunction not to use butter instead of the oil of trees; (3) prohibition of an odious barbarity and cruelty. According to Knobel there is a reference to a custom of heathen religions which is to be kept away from the worship of Jehovah. *Vid.* his commentary, p. 237, where are accounts of Jewish opinions and Arabian usages. "Aben Ezra and Abarbanel," he says, "mention the boiling of the kid in milk by the Arabs of their time; and they are right. Up to the present day the Arabs generally boil the flesh of lambs in sour milk, thus giving to it a peculiar relish (Berggren, *Reisen, etc.*)." Further on Knobel, following Spencer, professes to give proofs that a peculiar superstition underlay the custom. But the heathen element, if there was one in the practice, might have been excluded without prohibiting the practice itself. If we assume that the precept in ver. 18 referred to the first feast, and was designed to prevent the profanation of the offering, and that the one in ver. 19 referred to the second one, and was designed to prevent the neglect of the peace-offering and the priesthood with its family of Levites and of the poor, it is natural, with Abarbanel and others, to refer this precept especially to the third feast; and because this was in the highest degree the joyous feast of the Israelites, it is furthermore probable that this prohibition was designed to prevent a luxury which was inconsistent with simple comfort, and which moreover was hideous in a symbolical point of view, the kid here being, as it were, tortured even in death by the milk of the dam. The same precept condemns all the heathen refinements of festive gormandizing, such as are still practiced (*e. g.* roasting live animals). This epicurism might also pitch upon the eating of unclean animals or other *haut goût; vid.* Deut. xiv. 21, where the same prohibition is connected with the one before us. Keil's explanation, that the practice marked a reversal of the divine order of things in regard to the relation between old and young, is less intelligible than that the kids were a very favorite article of food, according to Gen. xxvii. 9, 14; Judg. vi. 19, xiii. 15; 1 Sam. xvi. 20. To be sure, the usage considered in its symbolical aspect was a sort of unnature such as the keen sense of natural fitness which characterized the Mosaic laws rejected in every form, so that it even denounced the production of hybrid animals and grains, the mixing of different materials in cloth, as well as human misalliances, Lev. xix. 19, 20.

h. The Promises. Vers. 20–33.

That this last division also of the religio-civil legislation relates to the political commonwealth, is seen from the whole contents of it, especially from vers. 22, 24 sqq., 27, 33. Knobel calls them "Some more promises;" Keil, "The conduct of Jehovah towards Israel." The promises here given are not *some*, but a whole; not, however, the whole of Jehovah's promises, but the sum of the civil and political blessings conditioned on good behavior. (1) Protection of angelic guidance, of the religion of revelation; and invincibility founded on religious obedience. (2) Victory over the Canaanites. Possession of the holy land on condition of their purifying the land from idolatry. (3) Abundance of food. (4) Blessing of health. (5) Fertility of man and beast. (6) Long life. (7) The respect and fear of all neighboring peoples. (8) Mysterious control of natural forces in favor of Israel, ver 28. (9) The subjected Canaanites themselves made to serve for the protection of the growth of Israel. (10) Wide extent of territory and sure possession of it on condition of not mingling with the Canaanites and their idolatry.

Vers. 20-22. *First promise.* **I send an angel.**—That which the people, as the religious congregation of God, afterwards have imposed upon them as a check on account of their misbehavior (chap. xxxiii.), is here promised to the civil congregation as a protection. This cannot well be an anticipation, and cannot, with Knobel, be accounted for on the theory of "another narrator" who calls this angel פְּנֵי יְהוָֹה. For in xxxiii. 2, 3 two forms of revelation are clearly distinguished. In xxxiii. 18, 19 this distinction is between the *glory of Jehovah* and the *goodness of Jehovah.* Further on it is said that no one can see the glory in its full display, *i. e.* Jehovah's face, but can see its reflected splendor as it passes by in sacred obscurity (ver. 23). It is therefore a private relation between Jehovah and Moses, when Jehovah speaks with him face to face (xxxiii. 11), and hence in Moses' consciousness the two degrees of revelation go together. The prophet Moses stands as Abraham's son higher than Moses the lawgiver. So Paul (in Gal. iii.) distinguishes positively between the form of revelation which Abraham received and the form of revelation by which the people of Israel received the law (vers. 16 and 19). This difference in degree is presented antithetically as early as in Jer. xxxi. 32-34. It harmonizes entirely with this distinction, when the angel of Jehovah first appears to Hagar, Gen. xvi. 7; also in the circumstance that he directs her to return to the household to which she legitimately belonged. Comp. Gen. xxi. 17. Later also the immediate revelations made by God to Abraham are distinguished from the appearance of the angel of Jehovah in a legal aspect, Gen. xxii. 1, 11. The difference resembles that between inspiration and manifestation, as these two through ecstatic vision are made to assume forms different in degree. The angel of Jehovah is therefore the revelation of Jehovah for the people of Israel in a predominantly legal relation; hence also the form of the political theocracy as it is instituted through the mediation of Moses and Aaron, chiefly of Moses. The salvation of the people will depend on their obedience to the theocratic religion, as shaped by the higher form of the ceremonial revelation. This angel prepares the way for the Israelites, and conducts them to their goal. His counte-

nance in the theocratic legal institutions is turned towards Israel; Jehovah's name, the revelation of His essential being, is within him, under the cover of this angelic form. He requires awe; he can be easily offended; he punishes acts of disloyalty, for he is legal; hence he goes before Israel as the terror of God to intimidate the enemies. Knobel identifies this Angel of the Lord with the pillar of cloud and fire; and in fact this was a sign of the hidden presence of the angel, xxxiii. 9.

Vers. 23, 24. *Vid.* Gen. xv. 18 sqq. Annihilation of the public heathen worship in Canaan after its conquest by Israel. That the system of worship was connected with the morals, which were horrible and criminal, is even thus early made prominent. *Vid.* the parallel passages in Knobel, p. 238.

Ver. 25. The pure service of Jehovah is the condition of well-being and health; *vid.* xv. 26; comp. Lev. xxvi. 16, 25; Deut. xxviii. 20. Bread and water, the most important articles of nutrition, symbols of all kinds of welfare.

Ver. 26. Prevention of miscarriages. Only one item in a whole category: diminution of the population through miscarriages, unchastity, conjugal sins against procreation, exposure of children, *etc.;* comp. Lev. xxvi. 9; Deut. xxviii. 11; xxx. 9; *vid.* Is. xxv. 8; lxv. 23. Respecting the blessing of long life, *vid.* chap. xx.; Deut. v.; 1 Cor. xv. 51.

Ver. 27. **My fear.**—This marks the sphere of intimidating influences exerted by the religious power of Israel on the heathen in general; whereas the hornets (ver. 28) represent the terrifying or destructive effects of this power in particular. *Vid.* Gen. xxxv. 5; Ex. xv. 14; Ps. xviii. 41 (40); xxi. 13 (12); Josh. vii. 8, 12.

Ver. 28. **Hornets.**—*Vid.* Deut. vii. 20; Wisdom of Solomon xii. 8. Says Knobel: "According to Josh. xxiv. the kings of the Amorites, Sihon and Og, were driven out not by Israel's weapons, but by the צִרְעָה. Elsewhere neither the word nor the thing occurs in the O. T." Different explanations: (1) The promise is literally meant. So Jarchi, Clericus, and others. (2) Plagues in general. So Saadias, Michaelis, and others. (3) The expression is figurative. So most modern interpreters. Yet the text evidently does not mean to identify the hornets with the great general terror of God, as Knobel holds, but distinguishes them from it as small, isolated, but very powerful evils, as Keil, following Augustine, has correctly observed. It is a question even whether the hornets are not meant to represent the same thing as the bees, Deut. i. 44; Ps. cxviii. 12; Isa. vii. 18. The bee frightens by the multitude of the irresistible swarm; the hornets by the frightful attack and sting of the individual insect. In the petty religious and moral conflicts between Judaism and heathenism, civilized Christian nations and barbarians, Indians, and other savages, it is just these hornets, these thousand-fold particular sources of terror, moral thorns, and even physical stings, under which the enemies gradually succumb. The three Canaanitish nations which are here named denote the totality; perhaps, however, in the heathen trinity may be found a reference to the spiritual impotence of heathenism.

Ver. 29. **Not in one year.**—Comp. Deut. vii. 22; Lev. xxvi. 22; Ezek. xiv. 15, 21; 2 Kings xvii. 25; Josh. xiii. 1–7. From this it appears that the destruction denounced by Jehovah on the Canaanites was intended primarily for them in their collective and public capacity, not for the individuals. The individuals, in so far as they submit, Jehovah will allow, as individuals, to live; and to live, in so far as they remain heathen and enemies, for the purpose of preventing the wild beasts from getting the upper hand and diminishing the number of the people of Israel, which as yet is far too small to subdue the wild beasts, and the wildness of nature in general. The higher races of mankind are still indebted for this service to the lowest races throughout the five continents. Even savages constitute still a sort of barrier against what is monstrous in nature, which without them would lapse into wildness. These Canaanites serve this purpose only as being incorrigible. In proportion as nature is reclaimed, they sink away. It was therefore not the fact that these individuals continued to live in Israel, but that the Israelites mingled with them, which led to ruinous consequences. Comp. Judg. i. and ii.

Ver. 31. **Set thy bounds.**—*Vid.* Gen. xv. 18. The Red Sea on the south—the sea of the Philistines, or Mediterranean Sea, on the west—the Arabian desert on the east (Deut. xi. 24), the Euphrates on the north. These ideal boundaries are assured to the Israelites, in so far as they conduct themselves in relation to the heathen according to the ideal standard. Forming alliances with the heathen and recognizing their political existence would not of itself be actual apostasy, but it would be a snare to the Israelites through which they would be drawn into idolatry by way of false consistency in the policy of toleration. The lesson is to be applied even at the present day. The several precepts are given by Knobel, p. 241.

D.—THE FEAST OF THE COVENANT COMMANDED.

CHAP. XXIV. 1–2.

1 AND he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and
2 Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses
alone shall [let Moses alone] come near Jehovah: but they shall not [let them not]
come nigh; neither shall [and let not] the people go up with him.

EXEGETICAL AND CRITICAL.

The connection of this passage with the foregoing is correctly stated by Keil in opposition to Knobel. In xx. 22 God spoke through Moses to the people. What He now speaks at the end of the giving of the law is for Moses himself, although he must communicate with the people about it. After Jehovah has proclaimed the law of the covenant to the people, the feast of the covenant must be celebrated. It is presupposed, first, that God has spoken from Sinai the ten commandments to Moses and the people at the foot of the mountain (xix. 25). Then that He gave the ceremonial laws and the civil laws for the people, while the latter had removed from the mountain, but Moses was standing in the darkness of the mountain; by which, however, is not exactly meant that he was on the mountain (xx. 21). It is therefore not to be supposed (with Keil and Knobel) that Moses, according to xx. 21, had again betaken himself to the mountain; for in this case it would have to be assumed that the descent had been forgotten. But now an ascending to Jehovah takes place, with most significant distinctions. Moses, the prophet, alone is permitted to go to the top of the mountain, and approach Jehovah. At the declivity of the mountain the priests must stop, represented by Aaron and his sons, Nadab and Abihu; and with a like limitation, but also with a like right, the state, the popular assembly, represented by the seventy elders. They occupy a middle position between the prophet above and the people below. On Nadab and Abihu *vid.* Lev. x. 1 sqq.

E.—RATIFICATION OF THE COVENANT.

CHAP. XXIV. 3–8.

3 AND Moses came and told the people all the words of Jehovah, and all the judg-
4 ments [ordinances]: and all the people answered with one voice, and said, All the
words which Jehovah hath said [spoken] will we do. And Moses wrote all the
words of Jehovah, and rose up early in the morning, and builded an altar under
5 the hill [mountain], and twelve pillars, according to the twelve tribes of Israel. And
he sent young [the young] men of the children of Israel, which [and they] offered
burnt-offerings, and sacrificed peace offerings of oxen [bullocks] unto Jehovah.
6 And Moses took half of the blood, and put *it* in basins; and half of the blood he
7 sprinkled on the altar. And he took the book of the covenant, and read in the au-
dience [hearing] of the people: and they said, All that Jehovah hath said [spoken]
8 will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the
people, and said, Behold, the blood of the covenant which Jehovah hath made with
you concerning all these words.

EXEGETICAL AND CRITICAL.

Ver. 3. **And Moses came.**—That is, out of the darkness of the mountain, not exactly from the mountain itself. **And told the people.**—"Not the decalogue (as Delitzsch holds, *Hebräerbrief*, p. 414), for the people had heard this immediately from the mouth of God, but the words of xx. 22-26, and all the laws" (Keil). But evidently the report must have included the whole threefold law (therefore not only the decalogue), because the covenant now to be concluded was to relate to the whole law. But it is also self-evident that Moses was a better hearer of the ten commandments than the people were, and had to be for them a mediator of the law which they themselves had heard. Once more the assent of the people is given to the law of the covenant unanimously—with *one* voice; prac-

tically, the third expression of compliance (*vid.* xx. 19 and xix. 8). How then can there be any more thought of despotic subjection of the people? Thus far everything has been done orally; and for the first time Moses makes a provisional copy of the law.—Ver. 4. The covenant is concluded, and now it is sealed by the feast of the covenant. Moses builds early on the following morning an altar (for Jehovah), and in addition twelve pillars for the twelve tribes of Israel. "As the altar," says Keil, "being the place where the Lord comes to bless His people (xx. 24), indicates the presence of Jehovah, so the twelve pillars, or signal stones, were not to serve as mere memorial signs of the ratification of the covenant, but, as the dwelling-place of the twelve tribes, to represent their presence." *Vid.* Gen. xxviii. 18, xxxi. 45 (Knobel on Gen. xxi. 31), Josh. iv. (memorial stones), Josh. xxii. 11 sqq. (the altar a symbol of unity).

Ver. 5. **And he sent the young men.** The young men must officiate in offering the sacrifices of ratification. Why? Different views: (1) As first-born children, who constitute the natural basis for the priesthood (Onkelos), or even the sons of Aaron (Augustine). (2) Vigorous men, as Moses' assistants in making the offering (Knobel: first-born youths). (3) As representatives of the youthful people (Kurtz III., p. 143). The young men of the nation stand midway between the children and the men; they share with the first their innocence, and with the latter their strength, and, as being the bloom of the national life, are the fittest representatives of an incipient national life. When the national life is to be restored by wars of liberation or defence, the young men enter the lists. Thus Israel concludes its covenant with Jehovah through the bloom of its national life, the young men—according to a general law of the life of nations, which Kurtz has at least suggested (but criticised by Keil, note 1, p. 157).* It is, however, an observation needed only by the high-churchly, when Kurtz lays stress on the fact that the bringing and slaying of the victims was not a sacerdotal function. For as yet "the universal priesthood" officiates, although Moses alone as yet exercises the function of high-priest. Archæological notes on the young men offering, *vid.* in Knobel, p. 242.—**Burnt-offerings and peace-offerings.** The burnt-offerings symbolize Jehovah's part of the festive solemnities: the peace-offerings that of the people.—**Bullocks.** The great covenant cannot be ratified by the sacrifice of sheep or goats.—**Half of the blood.** On the division of the blood, *vid.* Keil, p. 158.† We have no hesitation, in spite of superstitious interpretations of the Lord's Supper and of the ritual, to conceive of the one-half of this blood as a sacrifice, and the other as a sacrament typically foreshadowed. In accordance with this reference the sacrificial element is traceable in the burnt-offering, the sacrament in the שְׁלָמִים, peace-offerings, or thank-offerings. Keil, referring to Bähr and Knobel, rightly opposes the adducing of the analogy of heathen usages, in so far as thereby an identification of the usage is intended (*vid.* Knobel, p. 243); but an affinity of the profane with the theocratic sacrificial usages cannot be denied. Keil is also incorrect, when, in reference to these offerings, he speaks of expiation in the proper sense of the word. This could least of all be applied to the peace-offerings, or festive-offerings. The offerings in general, it is true, rest on the consciousness of the sinfulness which leads man, with his good will, and in symbolic form, to bring to God, as confession, prayer, and vow, what in his real condition as sinful in his spiritual life he cannot bring Him—in the burnt-offering the sinless consecration of his whole life, in the peace-offering the sinless consecration of all his prosperity and enjoyment. It is quite in accordance with the legal stand-point that Moses at first pours out the blood designed for God at the altar of God; thereby he symbolically effects a general and complete surrender of the people to God. But not till after he has read the book of the covenant, the laws of chs. xx.-xxiii., and the people have given their fullest assent (*vid.* the translation), does he sprinkle the people with the other half of the blood of the offering, which till then was kept in the basin, while he calls it the blood of the covenant that has been completed. It can hardly be correct, with Keil, to understand the blood to have been halved only because the blood sprinkled on the altar could not be again taken from it and sprinkled on the people; but he is right in assuming that the halves belong together. Clearly there is formed out of the identity of the blood a contrast *in actu*. In this contrast, however, the thought comes out that surrender in general, in accordance with the conditions of grace, must precede obedience in particular, according to the law. This is the patriarchal and evangelical seal impressed on the law, such as also introduces the decalogue—the language about the redeeming God. The expression, "blood of the covenant," is, it is true, a marked one, denoting an ideally symbolical exchange of blood, as a foundation for blood relationship. But no human blood is here used, and still less can there be any thought of real blood of God, although, as sacrificial blood, it comes from God (and so far forth is a typical mystery), and is sprinkled upon men, symbolically expiating them and devoting them to sanctification, *vid.* xxix. 21, Lev. viii. 30.

* The English edition omits the note. Keil argues that there is nowhere any indication that a nation in general approaches Jehovah through an offering. These young men officiated, he thinks, merely as Moses' assistants, as is indicated by the circumstance that he *sent* them (ver. 5).—Tr.

† [Keil, *l. c.* says: "The halving of the blood has nothing in common with the heathen customs cited by Bähr (*Symbolik*, II., p. 421) and Knobel (on this passage) according to which the contracting parties mingled their own blood. For it is not two different kinds of blood that are mixed together, but *one* blood, and that, sacrificial blood, in which animal life is taken away instead of human life. . . . . Inasmuch as the blood is divided only because what is sprinkled on the altar cannot be taken up again from the altar and sprinkled on the people, the two halves of the blood are to be regarded as belonging together and so forming *one* blood, which is first sprinkled on the altar and then on the people, as was really done at the consecration of the priests, xxix. 21, Lev. viii. 30."—Tr.]

F.—FEAST OF THE COVENANT.

Chap. XXIV. 9–11.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders
10 of Israel: And they saw the God of Israel: and *there was* under his feet as it were
a paved work of a sapphire stone [as it were work of bright sapphire], and as it
11 were the body of heaven [the very heaven] in *his* clearness [for clearness]. And
upon the nobles of the children of Israel he laid not his hand: also [and] they saw
God, and did eat and drink.

EXEGETICAL AND CRITICAL.

A wonderfully beautiful, sublime, but also mysterious feature of the history of the giving of the law. In it we see the significance of the sprinkling of the blood further carried out. It is the communion festival of the law—a communion of the Israelites, in the persons of their noblest representatives, with Jehovah,—the other side of the picture presented by the communion of Moses, his brother Aaron, and the elders, with Jethro, Moses' heathen father-in-law, after the latter offered burnt-offerings and sacrifices, and doubtless also, as here, peace-offerings, xviii. 12.—A prophetic form of the communion feast is given by Isaiah, ch. xxv. 6-8. The first realization of it, the celebration of the Lord's supper, frequently made to point figuratively to the last supper of the kingdom of Christ (Matt. xix. 28), finds its last fulfilment in the marriage of the Lamb, Rev. xix. 7-9.

Ver. 9. Therefore the representatives of Israel went up, according to the prophetic, ceremonial, and political elements of the community. Aaron's sons mark the genealogical succession of the Levitical priesthood; the prophets have no genealogical succession; the elders must grow up to attain their dignity, and from the whole of them seventy are chosen as representatives, according to the sacred number seventy. *Vid.* Gen. xlvi. 27.

Ver. 10. **And they saw the God of Israel.** It is not said that they saw Jehovah, though He is meant; for Jehovah is the God of Israel. Therefore not כְּבוֹד יְהוָה, as Knobel conceives, referring to xvi. 10. He says, "According to the chief narrator this favor was shown only to Moses, and that too later than this, and at his special request." Two discrepancies are said to be found here: (1) That Moses "does not see the glory of Jehovah till afterwards, xxxiii. 18:" (2) That "according to the chief narrator the people themselves at the proclamation of the ten commandments perceived only thunder, lightning, clouds, noise of trumpets, and the voice of Jehovah;" but here also the כְּבוֹד יְהוָה [glory of Jehovah], according to ver. 17! The narrative evidently brings out two marked contrasts. The first is the seeing of Elohim, and the seeing of Jehovah; the second is the heavenly clearness above the mountain during the feast of the covenant, and the subsequent darkening of the mountain by cloud and fire which took place when the law was drawn up. The vision of Jehovah in its several stages of development is marked by Isa. vi. 1 and Ezek. i. 26, Dan. vii. 9-13 (comp. Num. xii. 8). During the feast of the covenant at the declivity of the mountain (according to ver. 1 prescribed before the covenant was formed) the representatives of Israel saw the God of Israel. It was a *vision*, for which no objective image is furnished. But the sign of the objective image is called the image of a work or footstool under God's feet, of brilliant sapphire, of sky blue therefore, like the heaven in its full brightness, as is added by way of further explanation. This ethereally delicate picture of the vision of the covenant God of Israel in His grace and covenant faithfulness has been coarsened and obscured in two directions. According to Knobel, the figure under God's feet is "like a work of sapphire slabs;" and he refers to Ezek. i. 26, and reads לִבְנַת, *vid.* p. 244. According to Baumgarten there was no image of God, because the vision of the men was imperfect. According to Hofmann the fire was separated from the cloud and turned into a form. According to Keil they saw also a form of God, which, however, is not described, "inasmuch as Moses, according to Num. xii. 8, saw the form of Jehovah." But here we are told of a vision of the supermundane God as the God of Israel, not of a vision of Jehovah becoming incarnate. This is the first contrast. The second is the fact that at the feast of the covenant the cloud and the darkness are entirely gone, that the heavens open themselves, as it were, to the transported gazers in the full splendor of the heavenly blue, as at the baptism of Jesus; whereas immediately afterwards, at the beginning of the drawing up of the law, the mountain was obscured again, even more than before, as was the case when the ten commandments were first proclaimed. This is now again a phenomenal image of the glory of *Jehovah* as a law-giver, the same one who also in ch. xxxiii. does not show Moses, the law-giver, the face of His glory, but only its reflected splendor. The exegetical assumption that an external image must correspond to a vision of God, or that the sight must always be an external seeing, has no Biblical basis, although even here the inward vision is connected with the sight of an outward corresponding sign.

Ver. 11. **He laid not his hand.** It is dangerous for sinful man to approach God, because the holiness and justice of God repel him; hence the true priest is he who can summon courage to approach God (Jer. xxx. 21). But the view of the countenance of Jehovah annihilates, as it were, the sinful man (slays the old man); hence the Jewish popular saying, that no one can see God without dying, *vid.* Judg. xiii. 22. At that very place the error in the popular notion is corrected by Manoah's wife; yet the full revelation of Jehovah is still dangerous and agitating even for one who sacerdotally approaches and sees Him (*vid.* Rev. i.). Hence to the legal mind of the narrator it is an astonishing and joyous wonder of grace that the God of Israel did not punish the nobles of Israel for their temerity. In the enjoyment of this theocratic peace of God "the nobles of the children of Israel" received a pledge that the people of Israel themselves were also called to this dignity. They received this peace for the benefit of Israel. **And they saw God.**—Luther's translation makes the sentence describe two successive events: "and when they had seen God, they ate and drank." But the two are simultaneous; the seeing of God and the eating and drinking are intimately connected, forming a prelude of sacramental enjoyments. Fear might report: "they saw God and died;" but instead of that faith reports: "they saw God, and ate and drank." In ver. 14 is found an indication that the nobles of Israel were on a declivity of the mountain, which, as contrasted with the summit, might be regarded as in the valley, and from which they could keep up their connection with the people. According to Keil, Moses also had first left the mountain with them, and afterwards ascended it again. This assumption may be favored by the fact that Joshua now comes into company with Moses. Moses needed his servant, since there was now to be a longer stay on the mountain. Knobel also understands the command, "Tarry here," of the stay at the foot of Sinai.

G.—THE SUMMONS TO COMMIT THE LAW TO WRITING.

Chapter XXIV. 12–18.

12 And Jehovah said unto Moses, Come up to me into the mount, and be there:
and I will give thee [thee the] tables of stone, and a [the] law, and commandments
[the commandment] which I have written, that thou mayest teach [written, to
13 teach] them. And Moses rose up, and his minister Joshua: and Moses went up
14 into the mount of God. And he said unto the elders, Tarry ye here for us, until
we come again [back] unto you: and behold, Aaron and Hur *are* with you: if any
15 man have any matters to do [whosoever hath a suit], let him come unto them. And
16 Moses went up into the mount, and a [the] cloud covered the mount. And the
glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and
17 the [on the] seventh day he called unto Moses out of the midst of the cloud. And
the sight [appearance] of the glory of Jehovah *was* like devouring fire on the top
18 of the mount in the eyes of the children of Israel. And Moses went into the midst
of the cloud, and gat him up into the mount: and Moses was in the mount forty
days and forty nights.

EXEGETICAL AND CRITICAL.

Ver. 12. **And Jehovah said.** The particular legislative relation of *Jehovah* here becomes again prominent, whereas heretofore the seventy elders of Israel may have represented Israel's vocation to become a shepherd of the nations in their relation to *Elohim.* Moses is now summoned to a longer stay on the summit of the mountain. The mere reception of the tables is related in xxxi. 18. No very long stay was needed for that. What Moses as mediator of the law did upon the mountain, Jehovah did indeed do through him.* But besides this there was added a new, grand task: the construction of the tabernacle. **The law** (or, the instruction) **and the commandment.** Not as two parts, but as two fundamental forms of the legislation. The law is originally oral instruction (*thorah*), but is written down as commandment only by Jehovah as the proper author, and is again to be transferred into living instruction for the people by the mouth of the prophet.

Ver. 13. **And Joshua.** *Vid.* xvii. 9, xxxii. 17, xxxiii. 11. **Mount of God.** *Vid.* iii. 1.

Ver. 14. **Tarry ye here for us.** At the foot

* [In representing the commandments as committed to writing by Moses, and not by Jehovah, Lange certainly has to strain the language of the text. It is true that God may be said to do what He commands Moses to do. But that would not justify the narrator in declaring with such particularity that the two tables were "written with the finger of God" (xxxi. 18), and that "the tables were the work of God, and the writing was the writing of God" (xxxii. 16). A man may be said to write what an amanuensis writes at his dictation; but if he expressly states that certain things are written with his own hand, it is unreasonable to suppose that they are written by the hand of another.—Tr.]

of the mountain? That they were not to go any further with the people must have been quite self-evident. Moses goes now through the flame and the darkness as it were to death; he therefore institutes for the interim a government, which, standing between the mountain and the people, represents the outward sanctuary which was still wanting, and at the same time governs the people. Aaron and Hur (*vid.* xvii. 12) are nominated as chief magistrates to settle suits that might arise.

Ver. 15 sqq. Moses ascends the mountain, and is concealed by the cloud for six days. It is the cloud which at once reveals and conceals the glory of Jehovah, identical in significance with the pillar of cloud, but different from it in form, since it covers the mountain. On the seventh day Jehovah calls Moses to Himself out of the cloud, and the cloud is now transformed, to the people at the foot of the mountain, in its outward appearance, into the radiance of a consuming fire. Into this fiery radiance Moses enters, through the fiery flame, as it were, of the unapproachable justice of God (Heb. xii. 18, 29), as it were, through the lightnings of the flaming sword of the cherubim (Gen. iii.), in order to receive the fiery law (Deut. xxxiii. 2) which goes through the world's history under the protection of the cloudy darkness and of the fire (Ps. xviii. 8-13, civ. 4, Isa. vi. 2-4, Zeph. i. 15, Zech. xiv. 7, Mal. iv. 1, Matt. xxiv. 29, 2 Pet. iii. 10, Rev. xviii.), in order to sanctify the people of God by means of judgment and deliverance, and to prepare for the reconstruction of the old world. The lawgiver had to be familiar with this design of the sacred fire, whose typical significance reaches its climax and turning-point in the life of Elijah. So then he seemed to the people to have disappeared; and after his stay of forty days and nights on the mountain where he had a vision of the tabernacle, the image of the kingdom of God, the people might imagine that he had perished in the terrors of the mountain. Knobel confounds the first stay of forty days on the mountain with the second. The origin of the idea of the tabernacle on the mountain coincides in time with the origin of the golden calf, and so there arises a contrast, in which nevertheless the tabernacle outweighs the golden calf. On the significance of the forty days, *vid.* the Introduction, as also the Introduction to Revelation.

H.—THE VISION OR THE IDEAL OF THE TABERNACLE. THE ORDERING OF THE ARK AND OF THE HOUSE OF THE COVENANT; OF THE LIVING PRESENCE OF THE LAW AND OF THE DWELLING-PLACE OF THE LAW-GIVER.

Chapters XXV.—XXXI.

I. Contributions for the Building. Preliminary Condition.

1, 2 And Jehovah spake unto Moses, saying, Speak unto the children of Israel,
that they bring me an offering: of every man that giveth it willingly with his heart
3 [whose heart maketh him willing] ye shall take my offering. And this *is* the of-
4 fering which ye shall take of them; gold, and silver, and brass, And blue, and pur-
5 ple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, and
6 badgers' [seals'] skins, and shittim [acacia] wood, Oil for the light, spices for
7 anointing [the anointing] oil, and for sweet [the sweet] incense, Onyx stones, and
8 stones to be set in [set, for] the ephod, and in [for] the breast-plate. And let them
9 make me a sanctuary that I may dwell among them. According to all that I shew
thee, *after* [thee,] the pattern of the tabernacle, and the pattern of all the instru-
ments [furniture] thereof, even so shall ye make *it*.

II. The Structure itself. The Place of Worship.

1. *The Ark.*

10 And they shall make an ark *of* shittim [acacia] wood: two cubits and a half
shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit
11 and a half the height thereof. And thou shalt overlay it with pure gold, within
and without shalt thou overlay it, and shalt make upon it a crown [moulding] of
12 gold round about. And thou shalt cast four rings of gold for it, and put *them* in
the four corners [feet] thereof; and two rings *shall be* in [on] the one side of it, and
13 two rings in [on] the other side of it. And thou shalt make staves *of* shittim
14 [acacia] wood, and overlay them with gold. And thou shalt put the staves into
the rings by the sides of the ark, that the ark may be borne with them [to bear the
15 ark with]. The staves shall be in the rings of the ark: they shall not be taken

16 from it. And thou shalt put into the ark the testimony which I shall give thee.
17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the
18 length thereof, and a cubit and a half the breadth thereof. And thou shalt make
two cherubims [cherubim] *of* gold, *of* beaten work shalt thou make them in [at]
19 the two ends of the mercy-seat. And make one cherub on [at] the one end, and
the other cherub on [at] the other end: *even* of [of one piece with] the mercy-seat[1]
20 shall ye make the cherubims [cherubim] on [at] the two ends thereof. And the
cherubims [cherubim] shall stretch forth *their* wings on high, covering the mercy-
seat with their wings, and their faces *shall look* [with their faces] one to another:
21 toward the mercy-seat shall the faces of the cherubims [cherubim] be. And thou
shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the
22 testimony that I shall give thee. And there I will meet with thee, and I will com-
mune with thee from above the mercy-seat, from between the two cherubims [cheru-
bim] which *are* upon the ark of the testimony, of *all things* which I will give thee
in commandment unto the children of Israel.

2. *The Table.*

23 Thou shalt also make a table *of* shittim [acacia] wood: two cubits *shall be* the length
thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
24 And thou shalt overlay it with pure gold, and make thereto a crown [moulding] of gold
25 round about. And thou shalt make unto it a border of an [a] handbreadth round about,
and thou shalt make a golden crown [moulding] to the border thereof round about.
26 And thou shalt make for it four rings of gold, and put the rings in [on] the four
27 corners that *are* on [belong to] the four feet thereof. Over against [Close by] the
28 border shall the rings be for places of [for] the staves to bear the table. And thou
shalt make the staves *of* shittim [acacia] wood, and overlay them with gold, that
29 the table may be borne with them. And thou shalt make the dishes [plates]
thereof, and spoons [the cups] thereof, and covers [the flagons] thereof, and bowls
[the bowls] thereof, to cover [pour out] withal: *of* pure gold shalt thou make them.
30 And thou shalt set upon the table shew-bread before me alway.

8. *The Candlestick.*

31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the can-
dlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers
shall be of the same [of beaten work shall be made the candlestick, its base and
32 its shaft: its cups, its knobs, and its flowers shall be of one piece with it].[2] And
six branches shall come out [coming out] of the sides of it: three branches of the
candlestick out of the one side [one side of it], and three branches of the candle-
33 stick out of the other side [side of it]: Three bowls [cups] made like unto al-
monds [almond-blossoms] *with* a knop and a flower in one branch [in one branch,
a knob and a flower]; and three bowls [cups] made like almonds [almond-
blossoms] in the other branch, *with* [branch,] a knop [knob] and a flower: so in
34 [for] the six branches that come out of the candlestick. And in the candlestick
shall be four bowls [cups] made like unto almonds, *with* [almond-blossoms,] their
35 [its] knops [knobs] and their [its] flowers. And *there shall be* a knop [knob]
under two branches of the same [of one piece with it], and a knop [knob] under two
branches of the same [of one piece with it], and a knop [knob] under two branches
of the same [of one piece with it], according to [for] the six branches that proceed

TEXTUAL AND GRAMMATICAL.

[1] [XXV. 19. מִן־הַכַּפֹּרֶת, *etc.* Literally, "From the mercy-seat shall ye make the cherubim." This is understood by some to mean: "rising up from the mercy-seat." But the simple מִן hardly conveys that notion; it has, perhaps, somewhat of its original import, "part," so that the direction is to make the cherubim a part of the mercy-seat, *i. e.*, of one piece with it.—Tr.]

[2] [XXV. 31. The change proposed in the punctuation is one required by the Masoretic accentuation, as well as by the sense, though adopted by only a few commentators (Knobel, De Wette, Bunsen). When it is said, "its base and its shaft, *etc.*, shall be made of the same," the question arises, the same with what? For the several specifications include the *whole* of the candlestick. The direction thus would be to make all the several parts of the candlestick of the same piece with the candlestick—which is senseless.—Tr.]

36 [come] out of the candlestick. Their knops [knobs] and their branches shall be of
the same [of one piece with it]: all it [all of it] *shall be* one beaten work *of* pure
37 gold. And thou shalt make the seven lamps thereof; and they shall light [set up]
38 the lamps thereof, that they may give light over against it. And the tongs [snuf-
39 fers] thereof, and the snuff-dishes thereof, *shall be of* pure gold. *Of* a talent of pure
40 gold shall he make it [shall it be made], with all these vessels [instruments]. And
look [see] that thou make *them* after their pattern, which was shewed thee in the
mount.

4. *The Dwelling* (*the Tent*).

CHAP. XXVI. 1. MOREOVER thou shalt make the tabernacle *with* ten curtains *of*
[curtains: of] fine twined linen, and blue, and purple, and scarlet: *with* [scarlet,
with] cherubims [cherubim] of cunning work [the work of a skilful weaver] shalt
2 thou make them. The length of one [each] curtain *shall be* eight and twenty
cubits, and the breadth of one [each] curtain four cubits: and every one of the
3 [all the] curtains shall have one measure. The five [Five of the] curtains shall be
coupled together one to another; and *other* [the other] five curtains *shall be* cou-
4 pled one to another. And thou shalt make loops of blue upon the edge of the one
[first] curtain from the selvedge [at the border] in the coupling [the set of curtains];
and likewise shalt thou make in [so shalt thou do with] the uttermost edge of *another*
curtain [the edge of the outmost curtain] in the coupling of the second [in the second
5 set of curtains]. Fifty loops shalt thou make in the one curtain, and fifty loops shalt
thou make in the edge of the curtain that *is* in the coupling of the second [in the
second set of curtains]; that the loops may take hold one of [the loops shall be
6 opposite one to] another. And thou shalt make fifty taches [clasps] of gold, and
couple the curtains together [one to another] with the taches [clasps]; and it shall
7 be one tabernacle [the tabernacle shall be one]. And thou shalt make curtains *of*
goat's *hair* to be a [for a] covering [tent] upon [over] the tabernacle: eleven cur-
8 tains shalt thou make. The length of one [each] curtain *shall be* thirty cubits, and
the breadth of one [each] curtain four cubits: and [cubits:] the eleven curtains
9 *shall be all* of [shall have] one measure. And thou shalt couple five curtains by
themselves and six curtains by themselves, and shalt double [fold together] the
10 sixth curtain in the forefront [front] of the tabernacle [tent]. And thou shalt
make fifty loops on the edge of the one curtain *that is* outmost in the coupling [*first*
set of curtains], and fifty loops in the edge of the curtain which coupleth the second
11 [is the second set]. And thou shalt make fifty taches [clasps] of brass, and put
the taches [clasps] into the loops, and couple the tent together, that it may [and it
12 shall] be one. And the remnant [excess] that remaineth of the curtains of the
tent, the half curtain that remaineth, shall hang over the back-side [back] of the
13 tabernacle. And a [the] cubit on the one side, and a [the] cubit on the other side
of that which remaineth in the length of the curtains of the tent, it [tent,] shall
hang over the sides of the tabernacle on this side and on that side, to cover it.
14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a cover-
15 ing above *of* badgers' skins [of seal-skins above]. And thou shalt make boards
16 [the boards] for the tabernacle *of* shittim [acacia] wood standing up. Ten cubits
shall be the length of a board, and a cubit and a half *shall be* the breadth of one
17 [each] board. Two tenons *shall there be* in one [each] board, set in order one
against [equally distant from one] another: thus shalt thou make for [do unto] all
18 the boards of the tabernacle. And thou shalt make the boards for the tabernacle,
19 twenty boards on [for] the south side southward. And thou shalt make forty
sockets of silver under the twenty boards; two sockets under one board for his [its]
20 two tenons, and two sockets under another board for his [its] two tenons. And for
the second side of the tabernacle on [for] the north side *there shall be* twenty
21 boards: And their forty sockets *of* silver; two sockets under one board, and two
22 sockets under another board. And for the sides [rear] of the tabernacle westward
23 thou shalt make six boards. And two boards shalt thou make for the corners of
24 the tabernacle in the two sides [in the rear]. And they shall be coupled together
[be double] beneath, and they shall be coupled together[3] above the head of it unto

[3] [XXVI. 24. The A. V. rendering (favored also by Kalisch, Gesenius, Glaire, De Wette, Fürst, and Canon Cook) assumes

one ring [and together they shall be whole up to the top of it, unto the first ring]:
25 thus shall it be for them both; they shall be for the two corners. And they [there]
shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under
26 one board and two sockets under another board. And thou shalt make bars *of*
27 shittim [acacia] wood; five for the boards of the one side of the tabernacle, And
five bars for the boards of the other side of the tabernacle, and five bars for the
28 boards of the side of the tabernacle, for the two sides [the rear] westward. And the
middle bar in the midst [middle] of the boards shall reach [pass through] from
29 end to end. And thou shalt overlay the boards with gold, and make their rings *of*
30 gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou
shalt rear [set] up the tabernacle according to the fashion thereof which was [hath
been] shewed thee in the mount.

5. *The Veil.*

31 And thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined
linen of cunning work: with cherubims [linen: with cherubim, the work of a
32 skilful workman] shall it be made. And thou shalt hang it upon four pillars of
shittim [acacia] *wood* overlaid with gold: their hooks *shall be of* gold, upon
33 four sockets of silver. And thou shalt hang up the veil under the taches
[clasps], that thou mayest bring [and shalt bring] in thither within the veil the
ark of the testimony: and the veil shall divide unto you between the holy
34 *place* and the most holy [the holy of holies]. And thou shalt put the mercy-seat
35 upon the ark of the testimony in the most holy *place* [holy of holies]. And thou
shalt set the table without the veil, and the candlestick over against the table on
the side of the tabernacle toward the south: and thou shalt put the table on the
36 north side. And thou shalt make an hanging [a screen] for the door of the tent,
of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work
37 [the work of the embroiderer]. And thou shalt make for the hanging [screen]
five pillars *of* shittim [acacia] *wood*, and overlay them with gold; *and* their hooks
shall be of gold: and thou shalt cast five sockets of brass for them.

6. *The Altar of Burnt-offering.*

CHAP. XXVII. 1. AND thou shalt make an [the] altar *of* shittim [acacia] wood,
five cubits long, and five cubits broad; the altar shall be four-square: and the
2 height thereof *shall be* three cubits. And thou shalt make the horns of it upon the
four corners thereof: his [its] horns shall be of the same [of one piece with it]:
3 and thou shalt overlay it with brass. And thou shalt make his [its] pans [pots]
to receive his [to take away its] ashes, and his [its] shovels, and his [its] basins,
and his [its] fleshhooks, and his [its] firepans: all the vessels thereof thou shalt
4 make *of* brass [copper]. And thou shalt make for it a grate [grating] of network
of brass [copper]; and upon the net shalt thou make four brazen [copper] rings in
5 [on] the four corners thereof. And thou shalt put it under the compass of the
altar beneath [below, under the ledge of the altar], that the net may be even to the
6 midst [and the net shall reach up to the middle] of the altar. And thou shalt
make staves for the altar, staves *of* shittim [acacia] wood, and overlay them with
7 brass [copper]. And the staves [staves thereof] shall be put into the rings, and
8 the staves shall be upon the two sides of the altar, to bear it [in bearing it]. Hol-
low with boards shalt thou make it: as it was [hath been] shewed thee in the mount;
so shall they make *it*.

7. *The Court.*

9 And thou shalt make the court of the tabernacle: for the south side southward *there*
shall be hangings for the court *of* fine-twined linen of an hundred [linen a hundred] cu-
10 bits long for one side: And the twenty pillars thereof and their twenty sockets *shall be*

תֻּפִּים to be a contracted form of תְּאֹמִים. But it is singular (if this is the case) that both forms should occur in the same verse, and more singular still that there should be the same conjunction of the two forms in the parallel passage xxxvi. 29. So long as at the best the obscurity of the description is not relieved by such an assumption, it seems much more reasonable to take תַּמִּים in its natural sense of "perfect," "whole," and elucidate the meaning, if possible, on that assumption.—TR.]

11 *of* brass [copper]; the hooks of the pillars and their fillets [rods] *shall be of* silver. And
likewise for the north side in length *there shall be* hangings of an hundred [hangings
a hundred] *cubits* long, and his [its] twenty pillars and their twenty sockets *of* brass
12 [copper]; the hooks of the pillars and their fillets [rods] *of* silver. And *for* the
breadth of the court on the west side *shall be* hangings of fifty cubits [hangings fifty
13 cubits long]: their pillars ten, and their sockets ten. And the breadth of the court
14 on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate*
shall be fifteen cubits [Fifteen cubits of hangings *shall be* on one side *of the gate*]:
15 their pillars three, and their sockets three. And on the other side *shall be* hangings
fifteen *cubits* [fifteen cubits of hangings]: their pillars three, and their sockets three.
16 And for the gate of the court *shall be* an hanging [a screen] of twenty cubits, *of*
blue, and purple, and scarlet, and fine-twined linen, wrought with needle-work
[linen, embroidered work]: *and* their pillars *shall be* four, and their sockets four.
17 All the pillars round about the court [of the court round about] *shall be* filleted
with silver [joined with rods of silver]; their hooks *shall be of* silver, and their
18 sockets *of* brass [copper]. The length of the court *shall be* an [a] hundred cubits,
and the breadth fifty everywhere, and the height five cubits, *of* fine-twined linen,
19 and their sockets *of* brass [copper]. All the vessels [furniture] of the tabernacle
in all the service thereof, and all the pins thereof, and all the pins of the court *shall*
be of brass [copper].

III. The Persons and Things occupying the Building. The Ritual Worship.

1. *The Oil for the Lamp.*

20 And thou shalt command the children of Israel, that they bring thee pure oil olive
beaten [beaten olive oil] for the light, to cause the [a] lamp to burn always [conti-
21 nually]. In the tabernacle of the congregation [tent of meeting] without the veil,
which *is* before the testimony, Aaron and his sons shall order [trim] it from evening
to morning before Jehovah: *it shall be* a statute forever unto [throughout] their
generations on the behalf of [on the part of] the children of Israel.

2. *The Clothing of the Priest and of his Sacerdotal Assistants.*

CHAP. XXVIII. 1 AND take thou [bring thou near] unto thee Aaron thy brother,
and his sons with him, from among the children of Israel, that he may minister
unto me in the priest's office [that he may be a priest unto me], *even* Aaron, Nadab
2 and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy [sacred]
3 garments for Aaron thy brother for glory [honor] and for beauty. And thou shalt
speak unto all *that are* wise-hearted [all the skilful-hearted], whom I have filled
with the spirit of wisdom [skill], that they may make Aaron's garments to conse-
crate [sanctify] him, that he may minister unto me in the priest's office [that he
4 may be a priest unto me]. And these *are* the garments which they shall make:
a breastplate, and an ephod, and a robe, and a broidered [checkered] coat, a mitre
[turban], and a girdle: and they shall make holy [sacred] garments for Aaron thy
brother, and [and for] his sons, that he may minister unto me in the priest's office
5 [that he may be a priest unto me]. And they shall take gold, and blue, and purple,
6 and scarlet, and fine linen. And they shall make the ephod *of* gold, *of* blue, and
of purple, *of* scarlet, and fine-twined linen, with cunning work [linen, the work of a
7 skilful weaver]. It shall have the two shoulder-pieces thereof joined at [have two
shoulder-pieces joined to] the two edges thereof: and *so* it [and it] shall be joined
8 together. And the curious girdle of the ephod [the embroidered belt for girding
it], which *is* upon it, shall be of the same [same piece], according to the work thereof;
9 *even of* gold, *of* blue, and purple, and scarlet, and fine-twined linen. And thou shalt
take two onyx stones and grave [engrave] on them the names of the children of
10 Israel: Six of their names on one stone, and *the other* six names of the rest [and the
11 names of the six remaining ones] on the other stone, according to their birth. With
the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave
the two stones with [according to] the names of the children of Israel: thou shalt
12 make them to be set [inclosed] in ouches [settings] of gold. And thou shalt put

the two stones upon the shoulders [shoulder-pieces] of the ephod *for* stones of memo-
rial unto [as memorial stones for] the children of Israel: and Aaron shall bear
13 their names before Jehovah upon his two shoulders for a memorial. And thou shalt
14 make ouches [settings] *of* gold; And two chains *of* pure gold at the ends; *of* wreathen
work shalt thou make them [pure gold; like cords shalt thou make them, of
wreathen work]: and fasten [and thou shalt put] the wreathen chains to the ouches
15 [on the settings]. And thou shalt make the breastplate of judgment, with cunning
work [the work of a skilful weaver]; after [like] the work of the ephod thou shalt
make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt
16 thou make it. Four square it shall be *being* doubled [It shall be square and double];
17 a span *shall be* the length thereof, and a span *shall be* the breadth thereof. And
thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be*
a sardius, a topaz, and a carbuncle: *this shall be* [stones: a row of sardius, topaz,
18 and emerald shall be] the first row. And the second row *shall be* an emerald, [car-
19 buncle], a sapphire, and a diamond. And the third row a ligure, an agate, and an
20 amethyst. And the fourth row a beryl [chrysolite], and an onyx, and a jasper:
21 they shall set in gold in their inclosings. And the stones shall be with [according
to] the names of the children of Israel, twelve, according to their names, *like*
[names: *like*] the engravings of a signet; every [signet, every] one with [according
22 to] his name shall they be according to [be for] the twelve tribes. And thou shalt
make upon the breast-plate chains at the ends [like cords] *of* wreathen work *of* pure
23 gold. And thou shalt make upon the breast-plate two rings of gold, and shalt put
24 the two rings on the two ends of the breast-plate. And thou shalt put the two wreathen
25 *chains* of gold in [on] the two rings *which are* on the ends of the breast-plate. And
the other two ends of the two wreathen *chains* thou shalt fasten in the two ouches [put
on the two settings], and put *them* on the shoulder-pieces of the ephod before it [on
26 the front of it]. And thou shalt make two rings of gold, and thou shalt put them
upon the two ends of the breast-plate, in [on] the border thereof which *is* in [to-
27 ward] the side of the ephod inward. And two *other* rings of gold thou shalt make,
and shalt put them on the two sides [shoulder-pieces] of the ephod underneath, to-
ward [on] the fore-part thereof, over against [close by] the *other* coupling [the cou-
pling] thereof, above the curious girdle of the ephod [the embroidered belt of the
28 ephod]. And they shall bind the breast-plate by the rings thereof unto the rings
of the ephod with a lace [cord] of blue, that *it* may be above the curious girdle [the
embroidered belt] of the ephod, and that the breast-plate be not loosed from the
29 ephod. And Aaron shall bear the names of the children of Israel in the breast-
plate of judgment upon his heart, when he goeth in unto the holy *place*, for a me-
30 morial before Jehovah continually. And thou shalt put in the breast-plate of
judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when
he goeth in before Jehovah: and Aaron shall bear the judgment of the children of
31 Israel upon his heart before Jehovah continually. And thou shalt make the robe
32 of the ephod all *of* blue. And there shall be an hole in the top of it, in the midst
thereof [And its opening for the head shall be in the middle of it]: it shall have a
binding of woven work round about the hole of it [its opening], as it were the hole
33 of an habergeon [like the opening of a coat of mail], that it be not rent. And *be-
neath* upon [And upon] the hem of it [its skirts] thou shalt make pomegranates *of*
blue, and *of* purple, and *of* scarlet, round about the hem [skirts] thereof; and bells
34 of gold between them round about: A golden bell and a pomegranate, a golden bell
35 and a pomegranate, upon the hem [skirts] of the robe round about. And it shall
be upon Aaron to minister [for ministering]: and his sound [the sound thereof]
shall be heard when he goeth in unto [goeth into] the holy *place* before Jehovah,
36 and when he cometh out, that he die not. And thou shalt make a plate *of* pure
gold, and grave [engrave] upon it, *like* the engravings of a signet, HOLINESS
37 TO JEHOVAH. And thou shalt put it on a blue lace [cord], that it may be
[and it shall be] upon the mitre [turban]; upon the forefront [front] of the mitre
38 [turban] it shall be. And it shall be upon Aaron's forehead, that Aaron may [and
Aaron shall] bear the iniquity of the holy [sacred] things, which the children of
Israel shall hallow in all their holy [sacred] gifts; and it shall be always upon his

39 forehead, that they may be accepted before Jehovah. And thou shalt embroider
[weave] the coat of fine linen, and thou shalt make the mitre [turban] *of* fine linen,
40 and thou shalt make the [a] girdle *of* needle-work [embroidered work]. And for
Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and
41 bonnets [caps] shalt thou make for them, for glory [honor] and for beauty. And
thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate [ordain] them, and sanctify them, that they may minister
42 unto me in the priest's office [and they shall be priests unto me]. And thou shalt
make them linen breeches to cover their [the flesh of their] nakedness; from the
43 loins even unto [loins unto] the thighs they shall reach: And they shall be upon
Aaron, and upon his sons, when they come in unto [come into] the tabernacle of
the congregation [tent of meeting], or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for
ever unto him and his [and unto his] seed after him.

8. *The Consecration of the Priests.*

CHAP. XXIX. 1 AND this *is* the thing that thou shalt do unto them to hallow them, to
2 minister unto me in the priests' office [to be priests unto me]: Take one young bullock, and two rams without blemish, and unleavened bread, and cakes unleavened
tempered [mingled] with oil, and wafers unleavened anointed with oil: *of* wheaten
3 flour shalt thou make them. And thou shalt put them into one basket, and bring
4 them in the basket, with the bullock and the two rams. And Aaron and his sons
thou shalt bring unto the door of the tabernacle of the congregation [tent of meet-
5 ing], and shalt wash them with water. And thou shalt take the garments, and put
upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-
6 plate, and gird him with the curious girdle [embroidered belt] of the ephod. And
thou shalt put the mitre [turban] upon his head, and put the holy crown upon the
7 mitre [turban]. Then shalt thou [And thou shalt] take the anointing oil, and pour *it*
8 upon his head, and anoint him. And thou shalt bring his sons, and put coats upon
9 them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets
[bind caps] on them: and the priests' office [priesthood] shall be theirs for [by] a
10 perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt
cause a bullock to be brought [bring the bullock] before the tabernacle of the congregation [tent of meeting]: and Aaron and his sons shall put their hands upon
11 the head of the bullock. And thou shalt kill the bullock before Jehovah, *by* the
12 door of the tabernacle of the congregation [tent of meeting]. And thou shalt take
of the blood of the bullock, and put *it* upon the horns of the altar with thy finger,
13 and pour all the blood beside the bottom [at the base] of the altar. And thou
shalt take all the fat that covereth the inwards, and the caul *that is* above [lobe
above] the liver, and the two kidneys, and the fat that *is* upon them, and burn *them*
14 upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou
15 burn with fire without the camp: it *is* a sin-offering. Thou shalt also take one
[the one] ram; and Aaron and his sons shall put [lay] their hands upon the head
16 of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle
17 *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash
the inwards of him [his inwards], and his legs, and put *them* unto his pieces, and
18 unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt-
offering unto Jehovah: it *is* a sweet savor, an offering made by fire [a fire-offering]
19 unto Jehovah. And thou shalt take the other ram; and Aaron and his sons shall
20 put [lay] their hands upon the head of the ram. Then shalt thou kill the ram, and
take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the
tip of the right ear of his sons, and upon the thumb of their right hand, and upon
the great toe of their right foot, and sprinkle the blood upon the altar round about.
21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and
sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and
22 his sons' garments with him. Also thou shalt take of the ram the fat and the rump [the
fat tail], and the fat that covereth the inwards, and the caul *above* [lobe of] the liver,

and the two kidneys, and the fat that *is* upon upon them, and the right shoulder; for it
23 *is* a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one
24 wafer out of the basket of the unleavened bread that *is* before Jehovah: And thou shalt
put all [the whole] in the hands of Aaron, and in the hands of his sons; and shalt
25 wave them *for* a wave-offering before Jehovah. And thou shalt receive [take] them
of [from] their hands, and burn *them* upon the altar for a [upon the] burnt-offering,
for a sweet savor before Jehovah: it *is* an offering made by fire [a fire-offering] unto
26 Jehovah. And thou shalt take the breast of the ram of Aaron's consecration [of
Aaron's ram of consecration], and wave it *for* [as] a wave-offering before Jehovah:
27 and it shall be thy part. And thou shalt sanctify the breast of the wave-offering,
and the shoulder of the heave-offering, which is waved, and which is heaved up, of
the ram of the [of] consecration, *even* of *that* which *is* for Aaron, and of *that* which
28 is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the
children of Israel; for it *is* an [a] heave-offering: and it shall be an [a] heave-offering
from the children of Israel of the sacrifice of their [Israel of their] peace-offerings,
29 *even* their heave-offering unto Jehovah. And the holy garments of Aaron shall be
30 his sons' after him, to be anointed therein, and to be consecrated in them. *And*
that son that is priest in his stead shall put them on seven days [Seven days shall
he of his sons who is priest in his stead put them on], when he cometh into the ta-
31 bernacle of the congregation [tent of meeting] to minister in the holy *place*. And
thou shalt take the ram of the [of] consecration, and seethe [boil] his flesh in the
32 [a] holy place. And Aaron and his sons shall eat the flesh of the ram, and the
bread that *is* in the basket, *by* the door of the tabernacle of the congregation [tent
33 of meeting]. And they shall eat those things wherewith the [wherewith] atonement
was made, to consecrate *and* to sanctify them; but a stranger shall not eat *thereof*,
34 because they *are* holy. And if aught of the flesh of the consecrations [consecration],
or of the bread, remain unto [until] the morning, then thou shalt burn the re-
35 mainder with fire: it shall not be eaten, because it *is* holy. And thus shalt thou
do unto Aaron and to his sons, according to all *things* which [all that] I have
commanded thee: seven days shalt thou consecrate them.

4. *Consecration and Design of the Altar of Burnt-offering.*

36 And thou shalt offer every day a bullock *for* a sin-offering for atonement: and
thou shalt cleanse the altar, when thou hast made an [by making] atonement for
37 it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an [make]
atonement for the altar, and sanctify it; and it shall be an altar most holy: what-
38 soever toucheth the altar shall be holy. Now this *is that* which thou shalt offer
upon the altar: two lambs of the first year [a year old] day by day continually.
39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer
40 at even: And with the one lamb a tenth deal [part] of flour mingled with the
fourth part of an [a] hin of beaten oil; and the fourth part of an [a] hin of wine
41 *for* a drink-offering. And the other lamb thou shalt offer at even, and shalt do
thereto according to the meat-offering of [shalt offer with it the same meal-offering
as in] the morning, and according to the drink-offering thereof [and the same drink-
offering], for a sweet savor, an offering made by fire [a fire-offering] unto Jehovah.
42 *This shall be* a continual burnt-offering throughout your generations *at* the door of
the tabernacle of the congregation [tent of meeting] before Jehovah; where I will
43 meet [meet with] you, to speak there unto thee. And there I will meet with the
44 children of Israel, and *the tabernacle* [and it] shall be sanctified by my glory. And
I will sanctify the tabernacle of the congregation [tent of meeting], and the altar:
I will sanctify also both Aaron and his sons, to minister to me in the priest's office
45 [to be priests unto me]. And I will dwell among the children of Israel, and will be
46 their God. And they shall know that I *am* Jehovah their God, that brought them
forth out of the land of Egypt, that I may [might] dwell among them: I *am* Jeho-
vah their God.

5. *The Altar of Incense.*

CHAP. XXX. 1. AND thou shalt make an altar to burn incense upon: *of* shittim
2 [acacia] wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit

the breadth thereof; four-square shall it be: and two cubits *shall be* the height
3 thereof: the horns thereof *shall be* of the same [of one piece with it]. And thou
shalt overlay it with pure gold, the top thereof, and the sides thereof round about,
and the horns thereof; and thou shalt make unto [for] it a crown of gold round
4 about. And two golden rings shalt thou make to [for] it under the crown of it,
by the two corners [upon the two flanks] thereof, upon the two sides of it shalt thou
5 make *it;* and they shall be for places for the staves to bear it withal [with]. And
thou shalt make the staves *of* shittim [acacia] wood, and overlay them with gold.
6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the
7 mercy-seat that *is* over the testimony, where I will meet with thee. And Aaron
shall burn thereon sweet incense every morning: when he dresseth [trimmeth] the
8 lamps, he shall burn incense upon it. And when Aaron lighteth [setteth up] the
lamps at even, he shall burn incense upon it [burn it], a perpetual incense before
9 Jehovah throughout your generations. Ye shall offer no strange incense thereon,
nor burnt-sacrifice [burnt-offering], nor meat-offering [meal-offering]; neither shall
10 ye pour [and ye shall pour no] drink-offering thereon. And Aaron shall make an
[make] atonement upon [for] the horns of it once in a [the] year with the blood of
the sin-offering of atonements: once in the year shall he make atonement upon [for]
it throughout your generations: it *is* most holy unto Jehovah.

6. *The Contributions for the Sanctuary* (*Poll-tax*).

11, 12 And Jehovah spake unto Moses saying, When thou takest the sum of the
children of Israel after [according to] their number, then shall they give every man
a ransom for his soul unto Jehovah, when thou numberest them; that there be [may
13 be] no plague among them, when *thou* numberest them. This they shall give, every
one that passeth among [over unto] them that are numbered, half a shekel after
[according to] the shekel of the sanctuary: (a shekel *is* twenty gerahs): an [a] half
14 shekel *shall be* the offering of [unto] Jehovah. Every one that passeth among
[over unto] them that are numbered, from twenty years old and above, shall give
15 an offering unto Jehovah [Jehovah's offering]. The rich shall not give more, and
the poor shall not give less than half a [the half] shekel, when *they* give an offer-
ing unto Jehovah [give Jehovah's offering], to make an [make] atonement for your
16 souls. And thou shalt take the atonement money of [from] the children of Israel,
and shalt appoint it for the service of the tabernacle of the congregation [tent of
meeting]; that it may be [and it shall be] a memorial unto [for] the children of
Israel before Jehovah, to make an [make] atonement for your souls.

7. *The Laver.*

17, 18 And Jehovah spake unto Moses, saying, Thou shalt also make a laver *of* brass
[copper], and his foot *also of* brass [its base *of* copper], to wash *withal* [in]: and
thou shalt put it between the tabernacle of the congregation [tent of meeting] and
19 the altar, and thou shalt put water therein. For Aaron and his sons shall wash
20 their hands and their feet thereat [from it]: When they go into the tabernacle of
the congregation [tent of meeting], they shall wash with water, that they die not;
or when they come near to the altar to minister, to burn offering made by fire [a
21 fire-offering] unto Jehovah: So they shall wash their hands and their feet, that they
die not: and it shall be a statute for ever to them, *even* to him and to his seed
throughout their generations.

8. *The holy Anointing Oil.*

22, 23 Moreover Jehovah spake unto Moses, saying, Take thou also unto thee prin-
cipal spices [the chief spices], of pure [flowing] myrrh five hundred *shekels*, and
of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet
24 calamus two hundred and fifty *shekels*, And of cassia five hundred *shekels*, after [ac-
25 cording to] the shekel of the sanctuary, and of oil olive an [olive oil a] hin: And thou
shalt make it an oil of holy ointment [a holy anointing oil], an ointment compound
[compounded] after the art of the apothecary [a perfumed ointment, the work of the

26 perfumer]: it shall be an [a] holy anointing oil. And thou shalt anoint the
tabernacle of the congregation therewith [therewith the tent of meeting],
27 and the ark of the testimony, And the table and all his vessels [its furniture],
and the candlestick and his vessels [its furniture] and the altar of incense,
28 And the altar of burnt-offering with all his vessels [its furniture], and the laver
29 and his foot [its base]. And thou shalt sanctify them, that they may be most
30 holy: whatsoever [whosoever] toucheth them shall be holy. And thou shalt
anoint Aaron and his sons, and consecrate them, that *they* may minister unto
31 me in the priest's office [to be priests unto me]. And thou shalt speak unto the
children of Israel, saying, This shall be an [a] holy anointing oil unto me through-
32 out your generations. Upon man's flesh shall it not be poured, neither shall ye make
any other like it, after the composition of it [and ye shall make none like it with its
33 proportions]: it *is* holy, *and* it shall be holy unto you. Whosoever compoundeth *any*
like it, or whosoever putteth *any* of it upon a stranger, shall even [he shall] be cut
off from his people.

9. *The Incense.*

34 And Jehovah said unto Moses, Take unto thee sweet spices, stacte, and onycha,
and galbanum; *these* sweet spices with pure frankincense: of each shall there be a
35 like *weight* [an equal part]: And thou shalt make it a perfume, a confection, after
the art of the apothecary, tempered together [make of it an incense, a perfume, the
36 work of the perfumer, salted], pure, *and* holy: And thou shalt beat *some* of it very
small [it fine], and put of it before the testimony in the tabernacle of the congrega-
tion [tent of meeting], where I will meet with thee: it shall be unto you most holy.
37 And *as for* the perfume [And the incense] which thou shalt make, ye shall not make
to [for] yourselves according to the composition [with its proportions]: it shall be
38 unto thee holy for [unto] Jehovah. Whosoever shall make [make any] like unto
that, to smell thereto [thereof], shall even [he shall] be cut off from his people.

IV. The Architects. The Master-workman Bezaleel and his Vocation. Sacred Art.

CHAP. XXXI. 1, 2. And Jehovah spake unto Moses, saying, See, I have called by
3 name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have
filled him with the spirit of God, in wisdom, and in understanding, and in knowledge,
4 and in all manner [kinds] of workmanship, To devise cunning [skilful] works, to
5 work in gold, and in silver, and in brass [copper], And in cutting of stones, to set
them [stones for setting], and in carving of timber, to work in all manner [kinds]
6 of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisa-
mach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put
7 wisdom, that they make all that I have commanded thee: The tabernacle of the
congregation [tent of meeting], and the ark of the testimony, and the mercy-seat
8 that *is* thereupon, and all the furniture of the tabernacle [tent], And the table and
his [its] furniture, and the pure candlestick with all his [its] furniture, and the altar
9 of incense, And the altar of burnt-offering with all his [its] furniture, and the laver
10 and his foot [its base], And the cloths [garments] of service, and the holy garments for
Aaron the priest, and the garments of his sons, to minister in the priest's office [as
11 priests], And the anointing oil, and sweet incense for the holy *place:* according to
all that I have commanded thee shall they do.

V. The Condition of the Vitality of the Ritual. The Sabbath.

12, 13 And Jehovah spake unto Moses, saying, Speak thou also unto the children of
Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and
you throughout your generations; that *ye* may know that I *am* Jehovah that doth
14 sanctify you. Ye shall keep the sabbath therefore [And ye shall keep the sabbath];
for it *is* holy unto you: every one that defileth [profaneth] it shall surely be put to
death: for whosoever doeth *any* work therein, that soul shall be cut off from among
15 his people. Six days may work be done; but in [on] the seventh *is* the [a] sab-
bath of rest, holy to Jehovah: whosoever doeth *any* work in [on] the sabbath day,
16 he shall surely be put to death. Wherefore the children of Israel shall keep the
sabbath, to observe the sabbath throughout their generations *for* [as] a perpetual
17 covenant. It *is* a sign between me and the children of Israel for ever: for *in* six

. days Jehovah made heaven and earth, and on the seventh day he rested, and was
18 refreshed. And he gave unto Moses, when he had made an end of communing
[speaking] with him upon mount Sinai, two [the two] tables of [of the] testimony,
tables of stone, written with the finger of God.

EXEGETICAL AND CRITICAL.

The origin of the tabernacle is twice recorded in Exodus: first, (considered from its divine side) as a command of God, or (considered from its human side) as a vision or ideal (the tabernacle which God showed Moses on the mount), xxv.-xxxi.; secondly, as the historical fact of the execution of the building of the work commanded by Jehovah, but interrupted by the history of the golden calf, xxxv.-xl.

The tabernacle is not merely a place of worship; but, as being the house of the ark of the covenant or of the tables of the law, and as being the house of the Lord of the covenant who manifests Himself in the Holy of holies, it is first of all the centre of the whole legislation and the residence of the lawgiver Himself, who holds sway between the cherubim over His law, and will not let it become a dead ordinance, but makes sure that from out of the Holy of holies it shall grow into a living power. Hence, therefore, the history of this institution properly stands in Exodus, not in Leviticus. Jehovah has redeemed His people out of the house of bondage, and brought them to His holy house, which is at once palace, temple, and court-house, or public gathering-place—the house in which Jehovah meets with His people.

The tabernacle has been called a nomadic temple. It is indeed the preliminary form of the temple, but itself continued, after the people ceased their wanderings, for a long time to change its location in Israel until Solomon's temple was built. As the prototype and opposite of garish heathen temples; as the historical model of the Israelitish temple in its three principal historical forms (temples of Solomon, Zerubbabel, and Herod); as the religious model, or outline, the type of Christian places of worship; and as the symbol of the proportions of the kingdom of God, both outwardly and inwardly considered; accordingly, as the fundamental form of every real sanctuary, the tabernacle preserves an imperishable significance—almost more significant in its naked simplicity than with its ornamentation and wealth. When the outward glory of the temple is gone, God will rebuild the tabernacle of David (Amos ix. 11, 12).

The tabernacle as Moses' idea, which indeed he owes to divine revelation, characterizes Moses as also a great and original man in Hebrew art. Bezaleel was only the artist or master-workman who carried out the idea, working according to Moses' plan; and even Michel Angelo, who chiselled the figure of Moses, worked, as architect, according to the theocratic outline which had been introduced into the world through Moses.

Of the numerous treatises on this sanctuary comp. besides Bähr (*Symbolik des mosaischen Kultus* I. p. 53 sqq.) and Keil (*Bibl. Archäologie* 1, § 17 sqq.), especially Leyrer in Herzog's *Real-Encyklopädie*, Art. *Stiftshütte*, which gives a condensed view of all the opinions and conjectures which have been propounded respecting its structure and significance. The latest monograms are: Wilh. Neumann, *Die Stiftshütte in Bild und Wort gezeichnet*, Gotha, 1861 (rich in fantastic hypotheses derived from the discoveries at Nineveh), and C. J. Riggenbach, *Die mosaische Stiftshütte mit drei lithogr. Tafeln.* (Basel, 1862–4). *Vid.* Knobel, Commentary, pp. 249–257. Popper, *Der biblische Bericht über die Stiftshütte, etc.* (Leipzig, 1862). Wangemann, *Die Bedeutung der Stiftshütte. Wissenschaftlicher Vortrag, etc.* (Berlin, 1866). Also Winer's *Reallexicon* and Zeller's *Biblisches Wörterbuch.* [To these may be added, besides Smith's *Bible Dictionary* and Kitto's *Cyclopedia*, Kurtz, *Sacrificial Offerings of the O. T.*; Haneberg, *Die religiösen Alterthümer der Bibel* (Munich, 1869); T. O. Paine, *Solomon's Temple* (Boston, H. H. & T. W. Carter, 1870); and E. E. Atwater, *History and Significance of the Sacred Tabernacle of the Hebrews* (Dodd & Mead, New York, 1875).—Tr.]

I. GENERAL VIEW OF THE IDEAL PLAN OF THE BUILDING. CHAPS. XXV.–XXXI. 11.

External Prerequisites. Building Materials. Assessments for the Building. Chap. xxv. 1–9.

a. The Divine Side of the Dwelling.

1. The Ark of the Covenant, with the Mercy-seat and the Cherubim, as the chief thing in the whole Building, vers. 10–22. Object of it: the continual, living Revelation of God. Ver. 22. *The Holy of Holies.*
2. The Table of Shew-bread (of Communion with God, consecrated to God, ver. 30), and the Candlestick with its Appurtenances (the Divine Illumination in accordance with the Ideal, ver. 40), vers. 23–40.
3. *The Sanctuary. Divine and Human.* The Tent, or the Dwelling itself, chap. xxvi. 1–30. Conformed to the Ideal, ver. 30.
4. The Veil to distinguish and divide the Holy of Holies from the Sanctuary, vers. 31–37.

b. The Human Side of the Dwelling.

1. The Altar of Burnt-offering. Chap. xxvii. 1–8. Conformed to the Ideal, ver. 8.
2. The Court, vers. 9–19.

c. Functions Connected with the Building.

1. Bringing of the holy Oil, and the Preparation of the Candlestick, vers. 20, 21.
2. Equipment of the Priest, the High priest and his Assistants, chap. xxviii. 1–43. Object of it, vers. 35, 43.
3. Consecration of the Priests and the Sacrificial Functions of the Priest, chap. xxix. 1–46. Object, vers. 43–46.
4. Altar of Incense, and its Use, chap. xxx. 1–10.

5. Assessment for the Sanctuary as a Continual Memorial for the People, vers. 11–16.
6. The Brazen Laver in the Court for the Priests to wash from, vers. 17–21.
7. The Anointing of the Holy Things. The most holy Ointment, vers. 22–33.
8. The Most Holy Incense, vers. 34–38.

d. The Master-workmen.

Chapter xxxi. 1–11.

CONCLUSION.—The fundamental condition on which the meeting between Jehovah and His people ideally rests: the Sabbath, vers. 12–17. The addition of the Directions concerning the Tabernacle to the completed written Law, ver. 18.

II. GENERAL VIEW OF THE ACTUAL CONSTRUCTION OF THE BUILDING.

Foundation: The Sabbath as Prerequisite to the Tabernacle. Chap. xxxv. 1–3 (Chap. xxxi. 14–17).
1. The Assessments for the Building, and the Preparation of the Material made under the direction of the Master-workmen, xxxv. 4—xxxvi. 7 (xxv. 1–9; xxxi. 1–11).
2. The Work on the Dwelling, xxxvi. 8–38 (xxvi. 1–37).
3. The Ark of the Covenant, the Mercy-seat, and the Cherubim, xxxvii. 1–9 (xxv. 10–22).
4. The Table, with its Appurtenances, xxxvii. 10–16 (xxv. 23–30).
5. The Candlestick, xxxvii. 17–24 (xxv. 31–40).
6. The Altar of Incense, the Incense, and the Anointing Oil, xxxvii. 25–29 (xxx. 1–10, 23–38).
7. The Altar of Burnt-offering, xxxviii. 1–7 (xxvii. 1–8).
8. The Brazen Laver, and the Court, xxxviii. 8–20 (xxvii. 9–19).
9. The Reckoning of the Material used, xxxviii. 21–31.
10. The official Garments of the Priests, xxxix. 1–31 (xxviii. 1–43). The Consecration of the Priests, and the Ordinance of the Sacrifices, xxix. 1–46.
11. The Presentation of the Constituent Parts of the Dwelling, xxxix. 32–43.
12. The Erection of the Dwelling, and the Heavenly Consecration of it by means of the Pillar of Cloud and Fire, the Sign of the Veiled Presence of the Glory of the Lord, chap. xl.

Knobel calls attention "to the exact reckoning in xxxviii. 21 sqq. and the extraordinary circumstantiality and diffuseness which is found in no other narrator to the same degree. So extended a repetition does not occur elsewhere in all the Old Testament." As to the diffuseness, the O. T. everywhere gives details when the sanctuary is concerned, as becomes the symbolical significance of the sanctuary and the religious spirit of the Israelites, *vid.* 1 Sam. iv.–vii.; 1 Kings v.–ix. 15: 2 Kings xii.; 2 Chron. ii.–vii.; Ezek. xl.–xlvii.; the whole of Haggai; Zech. iii., iv. It is taken for granted that here in every individual feature there is to be recognized the reflection of a religious thought. As to the repetition, however, stress is to be laid on the general consciousness of connection between ideal and real worship, as well as the special consciousness that the real tabernacle was built exactly according to the idea of it. Moreover, the second account is not a mere repetition of the first. In the presentation of the idea, the master-workmen come at the end; in the narrative of the actual erection of the building, at the beginning,—quite in accordance with the relations of real life. In the execution of the work of the tabernacle the sacerdotal garments are described, and even the calculation of the cost of the building—the church account, so to speak. So the denunciation of a severe penalty on the manufacture, for private use, of the holy anointing oil and of the incense, is one of the means used to prevent the profanation of a legally prescribed system of worship. Even the hinderance in the execution of the work prescribed in the mount, occasioned by the golden calf, is not without meaning. How often it is a golden calf which hinders the execution of pure ideal ecclesiastical conceptions! Here, however, is everywhere manifested this feature of revelation, that the idea must become fact, and that the fact must answer to the idea.

We make five general divisions in the things commanded: I. The Prerequisite—the Materials. II. The Precept concerning the Structure itself. III. The Persons and Things occupying the Building. IV. The Architects and their Work. V. The Condition of the Vitality of the Institution—the Sabbath.

I. PREREQUISITES: THE MATERIALS; THE ASSESSMENTS. CHAP. XXV. 1–9.

As the real temple of God must consist in believing hearts which offer themselves and build themselves into a temple of the Spirit of God, so the typical sanctuary must be built of voluntary offerings of the people of God: "Every one whose heart maketh him willing."

On the assessments for the building (תְּרוּמָה, heave-offering), the blue purple (תְּכֵלֶת), the purple proper, the white cloth (שֵׁשׁ, *βύσσος*, fine linen), *etc.*, comp. Keil, II., p. 163. There is dispute concerning the *Tahash* skins (תַּחַשׁ according to some, the seal; according to others, the badger), the shittim wood (probably acacia; see Keil's note, p. 164), the *Shoham* stone (beryl, or onyx), the garment for the shoulder (ephod), and the breastplate. The materials were: (1) The metals. *Vid.* Knob., p. 257. Iron came into use later.* (2) The materials for cloths. (3) The woven fabrics (brocades, variegated cloths, plain cloths). (4) Skins. (5) Wood. (6) Oil. (7) Spices. (8) Precious stones. These materials were to be made into the sanctuary, Jehovah's dwelling-place, in which He is to dwell in the midst of His people, and meet with them.—"According to all that I show thee;" not, "have shown thee." The ideal significance of the pattern is contested by Keil in such a way as really leaves only a meaningless model for a meaningless structure; though afterwards this view is modified, II., p. 165.

* [So Knobel says. But the use of iron is ascribed to Tubal-cain (Gen. iv. 22), and iron instruments are referred to in Num xxxv. 16, to say nothing of the frequent mention of iron in Deuteronomy and Joshua.—TR.]

II. THE BUILDING ITSELF. CHAPTERS XXV. 10—XXVII. 19.

1. *The Ark.* Vers. 10–22.

The Holy of holies in the strictest sense—the essential, principal thing in it. Three items are here to be considered: (1) The Ark; (2) The Mercy-seat; (3) The Cherubim. In other words: the preservation of the law as expressing the divine will in its special demands; the altar in its highest form, *viz.*, the mercy-seat (*kapporeth*), as a symbol of God's gracious willingness to accept expiation as such a fulfilment of His general will as covers and removes the demands imposed by the law, or the special will, on account of guilt; finally, the two cherubim as symbols of God's righteous dominion in the world, proceeding out of God's gracious will and the law, in order to the maintenance of the justice which is represented by the union of the ark and the cover [the mercy-seat]. The whole is accordingly the place where God reveals Himself in His glory under the conditions according to which the high-priest is to appear before Him. For a description of the ark *vid.* Keil, II., p. 167.—Why are the tables of the law which are to be put in it called the *testimony* (so xxxi. 18; xxxiv. 29)? Because they are to be a witness of the foundation of the covenant which Jehovah has made with Israel,—the original records, therefore, of the exact phraseology of the covenant. So, too, they might become a witness for Jehovah against Israel.—Why is the lid called כַּפֹּרֶת? Certainly not simply because it covers the ark. But when Keil (p. 168) denies that the religious significance of the term originated with that of covering, on the ground that this older meaning cannot be substantiated, the literal sense of כֹּפֶר in Gen. vi. 14 is against him; and when in 1 Chron. xxviii. 11 the Holy of holies is called בֵּית הַכַּפֹּרֶת, that may indeed not mean "lid-house," but it does not therefore for that reason mean house of expiation, but house of the *kapporeth*, of the lid of expiation. The transition, too, from the first meaning to the second is very natural. The covering up of the demands of specific law formulated in commandments, and the covering up of guilt itself are reciprocal notions. The verb כִּפֶּר, when relating to guilt, is construed with the Accus., Ps. lxxviii. 38; also with עַל, Jer. xviii. 23. The word in relation to persons is construed with לְ, with עַל, and with בְּעַד, all in the general sense of "for." From the last preposition ["in behalf of"] it clearly follows that the senseless explanation which makes כִּפֶּר denote a covering (concealing) of the sinful person himself from the eyes of Jehovah, an explanation which aims to invalidate the doctrine of the atonement, is entirely untenable. The transaction indicated by כִּפֶּר is performed by the priest both on the part of man and on the part of Jehovah.—Examples of the full construction, Lev. v. 18; iv. 26.—On the ἱλαστήριον see Commentary on Rom. iii.—The symbol of the cherubim was gradually developed out of the passage Gen. iii. 24; *vid.* Comm. on Genesis, p. 241. Here there are as yet only two forms, as also in 2 Chron. iii. 13; the full development is found in the symbol of Ezekiel, ch. i. From Ezekiel we might be led to conjecture that the first two forms were the face of a man and that of a lion; but it is of chief importance to maintain that the central thought is not that of representative forms of animal life, but only of representative mundane forms symbolizing the divine sovereignty as protecting the ark of the covenant; they are forms which come forth out of the substance of the mercy-seat. On these forms see Keil, p. 168, the lexicons, and works on archæology. On the staves see Knobel, who without reason denies that by "testimony" the two tables are meant. These, he says, were already prepared; but the context disproves this. That the images of the cherubim are to be conceived as hollow, does not agree with the representation that they are of beaten work, of one piece with the mercy-seat.—Finally, the tent under the designation אֹהֶל מוֹעֵד, "tent of meeting," means somewhat more than that Jehovah therein has a fixed place of meeting with Moses and Israel, just as מִשְׁכַּן הָעֵדוּת cannot mean tabernacle of attestation, *i. e.*, God's place of revelation, but tabernacle of the testimony; for Jehovah's revelation was not confined to this place in Israel.

2. *The Table.* Vers. 23–30.

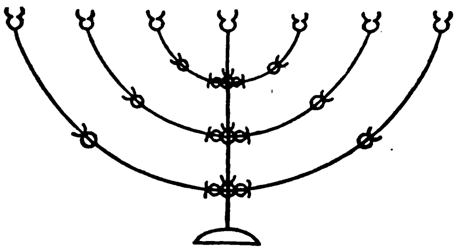
The symbol of communion between Jehovah and His people. See Revelation of John. On the two crowns (rims) of the table see Keil. The vessels belonging to the table were plates for the shew-bread, bowls for the incense (Lev. xxiv. 7), pitchers to hold the wine, and goblets for the drink-offering.—The "bread of the face," or shew-bread, is, according to Keil, "symbol of the spiritual food which Israel was to produce," referring to John vi. 27, and doubtless also to Hengstenberg. But what spiritual food was Israel, according to John vi. 27, to produce? A food which the Son of God would give them, the bread which came from heaven. We must also avoid confounding, with Keil, the shew-bread with the bloodless offerings, *vid.* Lev. ii. The shew-bread was one of the permanent institutions of the temple, not one of the special offerings of the people. "The table," says Knobel, "stood in the holy place on the north side (xxvi. 35), while the candlestick belonged on the south side (ver. 35), and the altar of incense in the middle (xxx. 6)." Archæological observations *vid.* in his Comm, p. 266, especially on the dishes. On the use to which the pitchers and the goblets or bowls were put, Keil and Knobel come to opposite conclusions, the latter with grammatical proofs.*

3. *The Golden Candlestick.* Vers. 31–40.

First is to be considered the form of the golden

* [Their conclusions are different only as regards the קְשׂוֹת and מְנַקִּית, Keil making the first mean the bowls from which the wine was poured out as a drink-offering; the second, the pitchers in which the wine stood on the table. Knobel reverses this relation, arguing that מְנַקִּית is derived from נָקָה, to pour out. With him agree Gesenius and Fürst.—Tr.].

candlestick; next, its use; finally, its significance. The candlestick has been often described and pictured (*vid.* Thenius, *Bücher der Könige*, Tab. III., 11). Comp. Winer, *Reallexicon;* Zeller's *Wörterbuch*, and the Commentaries. [More especially, Reland, *de Spoliis templi Hierosolymitani in arcu Titiano*, Tr.]. On the base, which must necessarily have had feet, stood the candlestick, first as a single thing. It extended upwards in the form of a middle shaft, which had on each side three shafts in one plane, bending around in the form of quarter-circles,—a unit, therefore, branching out into the sacred number, seven.



The general form is easily pictured: a base; a perpendicular central shaft, the trunk, as it were, of the luminous tree; and proceeding out of it at regular distances three branches on either side. The description is made obscure or difficult by the ornaments. The principal feature of the ornamentation is the almond-shaped cup; it is divided into the knob, or apple, and the flower. The main shaft has four such cups; out of the lowest proceeds the shaft itself, as well as the first pair of branches. Out of the second proceeds the second pair of branches; out of the third, the third; its fourth cup is its top. The six branches, or side shafts, have each three cups. The one forms the top; the second may have been in the middle of the curve of the branch; the third seems to have lain against one of the three divisions, or cups, of the main shaft. The seven cups which form the top stand in a horizontal line; the lamps are set up into their flowers. But the explanations of the difficult passage are various.*

But the main shaft is distinguished by having four cups. So the one unit branches into the three, the three into the seven, and the seven into the twenty-two. "The golden candlestick was placed on the south side in the holy place of the tabernacle. For the south is the direction from which the light comes, and is therefore called also דָּרוֹם. The seven lamps of the candlestick were set up every evening at the time of the evening incense offering, and were kept burning until morning" (Knobel). They lighted the whole sanctuary, but cast their light especially northwards towards the altar of incense and the table of shew-bread; for the life of prayer and the communion of salvation are conditioned on the light of revelation, enlightenment. Keil's explanation of the candlestick is, in our opinion, as mistaken as that of the table: "In the shining lamps, as receivers, bearers of light, Israel is to present itself continually to Jehovah as a people that lets its light shine in the night of this world." Did the nocturnal darkness of the sanctuary symbolize "the night of this world?" Israel is indeed appointed to bear light, but the light which it is to diffuse is the light of the revelation of Jehovah, and the bearers of the light are primarily the select ones, the prophets of God. Keil himself urges that the oil is a symbol of God's Spirit, as also the olive-tree described in Zech. iv., and the seven candlesticks in Rev. i. 20. The significance of the sacred numbers, as well as that of the pure gold, is obvious. On the almond flowers, comp. Keil and Knobel. On the appurtenances of the candlestick see Knobel.

4. *The Tent, or the Dwelling itself.* Chap. xxvi. 1–30.

i. The Component Parts of the Tent as to Form.

a. The tent itself. (1) Ten curtains of byssus each 28 cubits long, and 4 cubits wide. (2) Fifty loops to each curtain, to connect together five curtains. (3) Five times fifty golden clasps, to connect the loops *

b. The covering of the tent. *First* covering, of goats' hair: eleven curtains, each 30 cubits long, and 4 cubits wide, divided into sets of 5 and 6. For them 50 [or rather, 100] loops and 50 copper clasps. One curtain is folded double on the front side of the tent. The surplus cubits hang over on the two sides. A similar excess hangs over on the back end of the tent.—*Second* covering, rams' skins dyed red.—*Third* covering, the outer one, seal-skins.

c. The supports of the tent. The boards of acacia wood. Each board 10 cubits long, 1½ cubits wide. Two tenons in each board. Twenty boards on the south side resting on forty silver sockets (feet).—Twenty boards on the north side with the same number of sockets. Six boards for the rear. Two boards for the corners of the rear. In addition, the bars (cross-bars or connecting bars), 5 for each side, the middle one passing the whole length of the framework. The bars and boards gilt. Also the rings for the bars.†

* [According to some (*e. g.*, Philippson) the line connecting the seven lamps formed a curve, not a straight line. It would seem probable that the ornamental flowers were not crowded together on the central shaft, as Lange conceives, but put at equal intervals from one another. It is also probable that there were three flowers on each branch between the main shaft and the lamp, and that the fourth flower of the main shaft was between its lamp and the upper branch.—Tr.].

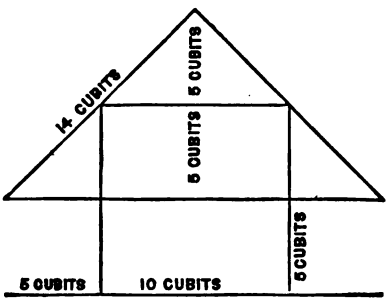
* [This is incorrect. Fifty loops to each curtain would make five hundred loops, whereas there were only one hundred. For these loops were not to connect the five curtains to one another, as Lange says, but to connect the one curtain made up of five (coupled together we are not told how) with the curtain made up of the other five. Accordingly, also, there were only fifty clasps, not two hundred and fifty.—Tr.]

† [Lange says nothing about the shape of the tabernacle, or about the manner in which the curtains are arranged. It is a vexed question. The following are the principal views: (1) It being clear and undisputed that the board framework was 30 cubits long, 10 broad, and 10 high, one theory is that the ten curtains, called "the tabernacle" in xxvi. 1, were so joined together side to side as to form two curtains of equal size, each 28 cubits long, and 20 cubits broad; that these two were looped together (ver. 5), and the whole was spread horizontally over the tops of the boards, thus hanging down 9 cubits on each side, *i. e.*, within one cubit of the ground, since the two sides (each 10 cubits) and the width (10 cubits) together are equal to 30 cubits. The breadth of both curtains

ii. The Component Parts as to material. Byssus, linen, goats'-hair, and the two kinds of skin. Acacia wood, gold, silver, copper.

iii. The Colors. Especially significant. The covering proper of the tent contains the four colors: white, purplish-blue, purplish-red, crimson.

being 40 cubits, and the length of the wooden structure only 30, and the entrance (according to vers. 9 and 36) being provided with a special curtain, it follows that 10 cubits must have hung down on the west (back) end, and so the curtain just reached the ground. (2) Another view (brought into favor by Bähr) differs from this in that the lower (linen) curtains are conceived as hanging down inside, not outside, of the boards. (3) Saalschütz supposes that the curtains formed a roofed *tent* above the boards, the bottom of the under-curtain just touching the top of the boards. This roof would reach about 13 cubits above the top of the boards, the ridge having an angle of about 40°. Paine's theory is somewhat similar, but in its details is so fantastical and arbitrary as hardly to merit a full statement. (4) Fergusson (in Smith's *Bible Dictionary*, Art. *Temple*) also holds that there was a ridge above the boards and half-way between them, so that the goats'-hair curtain formed a *tent* proper (as it is called in xxvi. 7, where A. V. mistranslates, "covering"). But his view differs from that of Saalschütz, in that he makes the angle at the ridge a *right* angle (the more natural angle for a roof), so that the two sides of the roof projected beyond the boards, the lower point being 5 cubits above the ground and 5 cubits horizontally from the boards. He also assumes that the roof extended 5 cubits beyond the boards in the front and in the rear, so that the extra 10 cubits did not hang down at all over the west end. The accompanying diagram exhibits a section of the tabernacle according to Fergusson's theory. The apparent absence of all allusion to a ridge-pole Fergusson would supply by explaining "the middle bar" of ver. 28 as



referring not to a bar like the others at the side, but to the ridge-pole. He supposes also (though no express mention is made of it) that the sides of the verandah and the western end were enclosed with curtains, and that the ridge-pole must have been supported at the middle by a pillar.—The principal reasons urged by Mr. Fergusson for this theory are the following: (1) According to the common view only about one-third of the inner or ornamental curtain would have been visible. Bähr's theory obviates this difficulty, but creates another, *viz.*, by making out that the gilded boards were almost entirely covered up. If so, why so expensively constructed? (2) The curtains spread flat over the boards would have been no protection against the rain. The skins above the cloth and hair curtains would, when wet, only have depressed the centre and torn the curtains under them. (3) The common view contradicts the description in xxvi. 9, 12, 13, according to which only two cubits of the goats'-hair curtain hung over at the west end, and only one cubit at each side; whereas the other theory assumes that 10 cubits hung down on every side but the front.—The latter argument may be met by the supposition that the Biblical statements referred to only assert that the goats'-hair curtain hung over the *tabernacle, i. e.*, the linen curtain, half a cubit at the west end, and one cubit at each side.—The second reason is undoubtedly the strongest one. The tabernacle, according to the traditional view, is an ungainly structure, ill protected against rain or snow, and unlike either house or tent; while yet a part of it is distinctly called a tent.—Mr. Atwater points out the most obvious objection to Mr. Fergusson's theory, *viz.*, that, according to xxvi. 33, the veil of the Holy of holies was hung under the clasps that connect the two parts of the covering. These must have been 20 cubits from the front of the building, and 10 cubits from the rear, according to the traditional view, entirely in accordance with the supposed position of the veil, the Holy of holies being in the form of a cube, 10 cubits in every direction, while the holy place was 20 cubits long. But Fergusson's theory would bring the clasps 15 cubits from each end, though he distinctly adopts the view that the veil was 10 cubits from the western end. This difficulty seems entirely to have escaped his attention. Mr. Atwater calls it "fatal," and deems it useless to consider the theory any further, remarking that "nothing is more certain in regard to the tabernacle, than that the two apartments into which it was divided by this partition-veil were of unequal size, the eastern being thirty feet long and fifteen wide, and the western an exact cube of fifteen feet in dimension." It might be asked, however, how is it made so certain that the two apartments were of the size specified? The Bible nowhere gives the slightest information respecting this matter, excepting the statement of xxvi. 33 above cited. Where the clasps were, depends on what disposition was made of the curtains; and if we choose to adopt Mr. Fergusson's theory respecting them, it would follow that the building was equally divided; and where is the proof that it was not? Only Josephus's assertion, and the corresponding apartments of Solomon's temple, in which the Holy of holies was half the size of the other part of the sanctuary. It must be admitted that these two items of evidence are very weighty; but they by no means prove the theory so incontestably as to make it unwarrantable to hold a different one. At all events, if any stress had been meant to be laid upon the dimensions of the Holy of holies, it is singular that they were not plainly given, instead of being left to be inferred from the very indefinite directions concerning the position of the curtains.—Tr.].

iv. The Work of the Curtains. The work of skilful weavers, *i. e.*, with figures interwoven, *viz.*, with figures of cherubim.

v. The different kinds of woven work.

5. *The Veil.* Vers. 31–37.

The division between the holy place and the Holy of holies. According to modern notions there is no difference between the wide, savage world and the court, no difference between the court and the holy place, none, in fine, between the holy place and the most holy. The Biblical notions are infinitely purer and finer. Even between the holy place and the most holy hangs a thick curtain, as between the Old and New Testament. The passage from the holy place into the Holy of holies has been made free to His people by Christ.

As the heaven of heavens is to be conceived as a high heaven consisting of individual heavens, the age (*æon*) of ages (*æons*) as an age which consists of individual ages, the Sabbath of Sabbaths as one whose several week days are seven Sabbaths; so the Holy of holies is a sanctuary of sanctuaries, קֹדֶשׁ קָדָשִׁים, and so, most holy. Especially is it to be observed that the three principal features of the holy place, *viz*., the table of shew-bread, the candlestick, and the altar of incense, here coalesce into one.

As there were three altars, so three curtains. The first screened the court; the second, the holy place; the third, the Holy of holies. The latter was the principal one. Keil and Knobel give details about the construction and arrangement of the curtain, as also about the Arab tents and Egyptian temples.*

* ["The temples of the ancient Egyptians were constructed as follows: First, a square in front 100 or less feet wide and three or four times as long; then porticoes (προπύλαια), indefinite in number; next the νεώς itself with a πρόναος, and finally the σηκός with a sacred animal as the object of worship (Strabo, 17, p. 805). The Egyptian temples still preserved confirm in general this description. A large gateway leads into the court, surrounded with pillars; then follows a 'portico, and often a second one; then two or three halls, in the last of which the sacred animal or the idol-image stood.' Heeren, *Idem*, II. 2, p. 173." Knobel, Comm., p 275.—Tr.].

6. *The Altar of Burnt-offering.* Chap. xxvii. 1–8.

The fact that the altar of burnt-offering was separated not only from the Holy of holies, but also from the holy place, and stood in the court, serves to express this religious idea: that faith begins with the first approach to God, with obedience to His law and surrender to His judgment; but that it does not for that reason entitle one to an entrance into the interior communion with God in the sanctuary, still less to a complete union with God in the Holy of holies; although it has this as its aim, and is a preparation for it, and also through religious fellowship with the high-priest gives to him who makes the offering a conditional participation in the blessing of the Holy of holies, and gives him a hope of future entrance into the Holy of holies itself.

This distance between the holy place and the Holy of holies is also represented by the gradations in the value of the metallic ornamentations. The altar of burnt-offering was overlaid with copper: the seven-branched candlestick in the holy place consisted of fine or hollow vessels; the table of shew-bread was gilt; the ark of the covenant was gilt inside and outside, while its lid and the cherubim on it, as also the rim of the ark, were of solid gold. A similar relation exists between the curtains. The veil of the Holy of holies was the work of a skilled weaver, adorned with figures of cherubim in which the reflection of the cherubim in the Holy of holies appears. The second curtain, which screened the holy place, was simply woven in variegated colors, striped, or perhaps checkered; so also the screen at the entrance of the court. Significant special features in the altar of burnt-offering are particularly its horns, the points of the corners, the permanent power of the altar, so to speak, in contrast with the fire which now appears and now disappears; "hence," as Keil says, "the blood of the sin-offering was put upon them (Lev. iv. 7), and also those who sought the protection of their lives at the altar seized hold of them (*vid.* xxi. 14)." Among the vessels bowls appear again, but here to be used for sprinkling the blood. Special mention, moreover, is made of the grating of the altar under the ledge or rim (כַּרְכֹּב), and of this ledge itself. "Upon the *karkob*, the ledge or rim, the priest stepped when an offering was made, or when he wished to add more wood, or do anything else on the altar" (Keil). Knobel has a different view, holding [that the rim was only an ornament, that such a ledge to step on would have disfigured the altar, and moreover] that the altar was so high that it could not have been served without steps; which is contrary to xx. 26. Keil, on the contrary, supposes that the earth was slightly heaped up, so that the priest could step from it to the ledge. Neither does the height of the altar in Solomon's temple (2 Chron. iv. 1) exclude the assumption of such a gradual ascent. The grating was an enclosure to protect the altar; the rings by which the altar was carried were also fastened to it. The altar itself was a wooden structure consisting of four plane sides overlaid with copper, forming a hollow square, which was probably filled with earth, gravel, or stones (*vid.* xx. 24). The place for the fire had to be adequately separated from the wooden border.

7. *The Court.* Vers. 9–19.

The hangings which enclosed the court were not wrought in the four sacred colors, like the covering of the tabernacle itself, but were simply white. Moreover, they formed no roof, as that did, but only a boundary, an enclosure. The pillars here, moreover, have copper sockets, not silver ones; only the hooks of the pillars and the rods connecting them were of silver, the latter perhaps only overlaid with silver, as the pillars at the entrance of the tabernacle were gilt. It is to be further observed, that the court properly unites the notions of a porch and of a quadrangular wall of enclosure, since it passed around the tabernacle from east to west.

III. THE PERSONS AND THINGS OCCUPYING THE BUILDING. THE RITUAL WORSHIP. CHAPS. XXVII. 20–XXX. 38.

In speaking now exclusively of the features of the ritual worship, it is to be observed that we must distinguish the general worship of the house of God from the specific, Levitical worship, the sacrificial ritual described in Leviticus.

1. *The Oil for the Light. The Lamps.* Chap. xxvii. 20, 21.

The first condition of life, in the house of the Lord as well as elsewhere, is light; and the prerequisite of that is oil. Light is the spirit in action, symbolized by oil, which is a symbol of the spiritual life itself. The first business of the priest was to be to prepare and produce light—even in the Old Testament. How is it in this respect with the sacrificial priesthood of the present time? The text says that this is to be a perpetual statute. On the oil *vid* Knobel.*

2. *The Sacerdotal Vocation. The Priest—his Assistants and Apparel.* Chap. xxviii.

The consecration of the priests is not treated of here, as Knobel thinks, but the priestly calling and its symbolic representation by means of the clothing; the consecration is not distinctly spoken of till the next chapter.

First, then, the *vocation of the Priest*, vers. 1–5. That Aaron is to be the priest (*i. e.*, high priest), is presupposed; or, rather, it is Jehovah's commandment which is fulfilled by his coming before Moses, the prophet of God. The prophetic order is therefore perpetually the medium through which, and the condition on which, the priestly order officiates. But the priest is essentially only one—a truth which in the N. T. is fulfilled in the high-priesthood of Christ. His sons therefore must approach with him, as being his descendants and legal successors, and as being his

* "The oil which the children of Israel were to bring to Moses was to be *oil of the olive tree*, זָךְ, *pure*, *i. e.*, made of olives which, before being crushed, were cleansed from leaves, twigs, dust, *etc.*; and כָּתִית, *beaten*, *i. e.*, obtained from crushed olives. The olives, when plucked, were beaten and crushed, and put into a basket; thence the oil was allowed to run out of itself. This was the finest of all kinds; what was secured afterwards by pressing was poorer, and the more so the longer the olives were pressed." Knobel, p. 279.—Tr.]

actual assistants. So they are first publicly presented to the congregation, and the latter take part in their appointment by furnishing men of sacred skill able to prepare the sacred garments which are to portray the symbolic phenomenon of the sacerdotal vocation, and by furnishing the materials for them (all of which is shadowed forth in Christianity, but not in the least in the "infallible" Pope). The main particulars are given in a significant order. As in the house of Jehovah the chief thing is the ark, so in the service of Jehovah is the breast-plate of the high-priest, with which, however, the shoulder-piece or ephod is immediately connected; for the priest is not only as a sympathizing intercessor to bear his people on his heart, but also, as a fellow-sufferer and laborer, on his shoulders. The shoulder-piece and the breast-plate form substantially one whole, whose most important part is the breast-plate; just as the mercy-seat is connected with the ark of the law, and yet forms in itself the principal thing in the Holy of holies, being, so to speak, the New Testament in the Old. So also in the breast-plate the eternal intercession of the eternal High Priest is adumbrated. Then follow the robe, the coat, the turban, and the girdle.

Next, therefore, is described the *shoulder-piece* or *ephod*, this being designed to underlie the breast-plate, vers. 6–14. From the whole cast of the precept it is evident that the culminating feature was its serving to bear the breast-plate. The material of the shoulder-piece is of as costly work, in all the four colors of the covenant, as the veil of the Holy of holies, "except that instead of the figures of cherubim woven into the veil, this is to be artistically inwrought with gold, *i. e.*, gold threads" (Keil). According to Knobel, the ephod consisted of one piece, which had holes slit in it for the arms. But this leaves us no clear conception of it, for in this case there must have been another slit for the head too; and moreover in that case the symbolic reference to the two shoulders would be lost. According to Keil's representation, the two shoulder-pieces seem to be too much separated; but they are not "connecting" so much as connected. The Rabbinical conception which he accepts seems quite untenable. It seems almost necessary to suppose that there was a connection not only on the front side, but also on the back; for only on this condition could the girdle, of like material and color, fasten the ephod.* The girdle itself also is of one piece with the ephod; for firmness and collectedness are necessary in order to bear the burden of the people on the shoulders. That this was to be done by the high-priest, is expressed by the onyx (*shoham*) stones which were fastened on the right and left shoulder-pieces and had engraved on them the names of the sons of Israel in the order of age—a foreshadowing of the names on the breast-plate, as the cherubim in the veil foreshadow the cherubim in the Holy of holies itself, and the altar of burnt-offering (used also for sin and trespass-offerings, and for the great sin-offering) foreshadows the propitiatory lid or mercy-seat. Finally in the ephod are to be considered the golden settings or rings, with their golden chains, by means of which the breast-plate is to be fastened to the ephod.

Now follows the most important article—the *breast-plate*—vers. 15–30: the breast-plate of judicial sentence. By this phrase would we represent the meaning of מִשְׁפָּט, because it comprises both factors, light and right [Urim and Thummim], the sentence of salvation or of righteousness, and the sentence of judgment. The source and combination of both elements is found in the sympathy of the high-priest with the people of God. The material of the breast-plate is like that of the shoulder-pieces. Its form is square; for the people of God signify symbolically God's perfect world; they are eventually to dwell in the Holy of holies (Rev. xxi. 24). The doubling of it, aside from any other reference (*e. g.*, to make it a pocket for the stones used in drawing lots), may have this meaning: that the inner fold represents the divine justice; the outer one, the people. The people are laid upon the heart of the high-priest, with the twelve precious stones set in four rows: four, the mundane number [the four points of the compass], multiplied by three, the number of the spirit [intellect, feelings, will], thus pointing to the world as made complete in and by the people of God. The twelve precious stones denote the variety, manifoldness, and totality of the natural and gracious gifts bestowed on the people of God, and united in the one spirit of heavenly preciousness. This wonderful idea goes from the twelve sons of Jacob through the whole Bible, and at last, proceeding from the number of the twelve apostles, attains its complete expression in the Apocalypse, *vid.* Comm. on Revelation, p. 385. The rows are as follows:

SARDIUS. (Flesh Color.)	TOPAZ. (Golden-Yellow.)	EMERALD. (Brilliant Green.)
CARBUNCLE. (Red.)	SAPPHIRE. (Sky-Blue)	DIAMOND. (Transparent or Reddish-Yellow.)
LIGURE (HYACINTH?) (Pale—Variegated.)	AGATE. (Glistening—Variegated.)	AMETHYST. (Mostly Violet.)
BERYL (CHRYSOLITE.) (Yellow-Green.)	ONYX (BERYL.) (Greenish.)	JASPER. (Dull-Red—Cloudy.)

* [The meaning of this apparently is that the shoulder-pieces were joined not merely to the two parts of the ephod, but also to one another, both in front of, and behind, the neck, so that the girdle passing around at the bottom of the ephod would close it together thoroughly, not leaving the upper parts loose, as they would be if they were only connected by two disconnected pieces passing over the shoulders.—Tr.]

For archæological and other details, see Knobel, p. 283, and my *Vermischte Schriften*, I. p. 18.

The fastening of the breast-plate to the ephod was an important task; no part was to be injured in the process. The description is hard to understand. We find a clue by the use of two suggestions. First, by determining that two golden chains hang down from the ephod towards the breast-plate. Secondly, by determining that the breast-plate must be loose at the top, as a pocket, for which reason also only two corners, *viz.*, those at the bottom, are spoken of. On these corners two golden rings are fixed, into which the golden chains of the ephod are inserted, they themselves passing down by the breast-plate and then returning into the connecting hooks of the ephod. Thus the breast-plate is held secure from falling, but may still become displaced. Hence two more golden rings have to be put upon the corners of the edge of the pocket, towards the inner part, *i. e.*, on the inside part of the pocket, in order that the pocket itself may be left open. These rings correspond to two golden rings on the ephod which are fixed upon the breast side of it above where the two parts are joined together. These corresponding rings are tied fast together with a purplish-blue cord. So much importance and particularity belong to the business of fastening the breast-plate to the high-priest's breast; and this fact has doubtless its significance. Knobel has a different conception.* The ordinance that Aaron must appear with the breast-plate before Jehovah (ver. 29) is designed to be a symbolical reference to the high-priestly intercession; and so the opposite of this is quite appropriate, *viz.*, the direction that he shall proclaim light and right to the people in the name of Jehovah, with royal authority, as it were, after he has consecrated this commission in Jehovah's presence, ver. 30. *Vid.* Num. xxvii. 21; Deut. xxxiii. 8. Comp. Comm. on John, xi. 51. On the various explanations of אוּרִים and תֻּמִּים [Urim and Thummim] see the Dictionaries and Commentaries. Luther's translation, "*Licht und Recht*" ["light and right (justice)"] is much better than that of the LXX., *δήλωσις καὶ ἀλήθεια*, or that of the Vulg., *doctrina et veritas*. We translate: "Lights and decision," connecting תֹּם with the meaning "to be finished," "to be at an end," which תָּמַם has in Kal; and "to finish," "to terminate," in Hiphil. So also Symmachus and Theodotion translate *φωτισμοὶ καὶ τελειώσεις*. As to the question what the object of them was, as stated in Num. xxvii. 21, the Urim and Thummim mark a kind of permanent judgment-hall where prophetico-royal decisions were rendered. There were not always prophets in Israel, and also not always kings; but the priest was always to be found, and so also the living God, who was the King of Israel, and after whose will Israel was always to inquire. Hence it was the high-priest's duty, when the prophetic voice was wanting, always to give answer when the people asked what was to be done. Herein the priest was the vicar of the prophet, as in other cases the reverse happened. But because the priest was a hereditary one, he was as such neither prophet nor king, and could therefore give answer only through a special medium, the oracle of the Urim and Thummim. In many cases the answer of Jehovah was at once light and right; in favorable cases, when the inquirers were pious, as is assumed in the case mentioned in Num. xxvii. 21, it was Urim; also in the worst case, such as is implied in John xi. 51, the decision, necessary in all cases, took the form of Thummim in bringing on judgment. It was regarded as a condition of peculiar distress when there was at hand neither a prophet, nor a king, nor the priest with Urim and Thummim (Ezra ii. 63; Neh. vii. 65), or when the oracle Urim gave no answer—a circumstance which might grow out of the institution itself (1 Sam. xiv. 37), or out of a variance between the high-priest and the inquirer. As to the question what the Urim and Thummim were, they could not have consisted in the stones of the breast-plate themselves, which, as Josephus and Saalschütz suppose, inspired the high-priest as he looked down upon them; still less in two small oracular images, teraphim, which, as Philo probably or perhaps conceives, were inserted in the orifice of the breast-plate. The Urim and Thummim must certainly have been an object distinct from the breast-plate itself, and something which Moses was to put into it. The Rabbins conceived that in the inside of the breast-plate was the sacred tetragrammaton (Jehovah), and that this illuminated the names on the breast-plate; the Cabbalists assumed, instead of this, two similarly efficacious names of God. Züllig understands the object to have been two diamond dice to be used in drawing lots (*Apokalypse*, I. p. 408). So much is established, that the phrase "to ask of Jehovah" may be explained both by the phrase "ask of the Urim and Thummim," and by the notion of decision by lot (1 Sam. x. 20; xiv. 36). It is noticeable that in 1 Sam. xxviii. 6 the lot is not mentioned in connection with Urim. Comp. on the lot Winer, *Realwörterbuch*, II. p. 31. On the derivation of the Urim and Thummim from an Egyptian judicial symbol, *vid.* Winer, II. p. 644 [and Smith's *Bible Dictionary*, Art. *Urim and Thummim*]. Reference can only be assumed to something analogous in the Egyptian institution. The main point is that the resolute spirit of the Holy Scriptures regarded hesitation as the evil of evils—*e. g.*, in the life of Saul and of Judas. Hence the lot, hence the need of decision. In accordance with his coarse anthropopathic conceptions, Knobel holds that the precious stones were in the proper sense to remind Jehovah of Israel, p. 287. The directions concerning the Urim and Thummim seem to have been intentionally made very brief and kept mysterious. *Vid.* more in Knobel.

The outer robe, ver. 31. Luther's translation is here very arbitrary, but was probably occasioned by the desire to leave the breast-plate

* [Knobel's description is as follows: The two chains which pass down from the shoulder-pieces of the ephod (vers. 13, 25) are connected with two rings at the *upper* corners of the breast-plate. Then two more rings at the lower corners of the same are connected by means of two more chains to two rings "underneath, on the fore part" of the ephod (ver. 27), *i. e.*, lower down than the shoulder-pieces, but "close by the coupling," *i. e.*, at the place where the shoulder-pieces are connected with the upper part of the ephod. Thus the lower part of the breast-plate is joined by the chains to the upper part of the ephod.—Tr.]

uncovered: "Thou shalt also make the silk robe *under* the coat all of yellow silk." For if a מְעִיל, a covering (not to be *absolutely* confounded with the ordinary מְעִיל), was made for the ephod, such an over-garment must necessarily have covered the breast-plate also, if it was a long robe closely fitting (according to Keil), reaching to the knees, and, according to the Alexandrians, even reaching, as ποδήρης, to the feet. Against both assumptions is not only the fact that in that case the breast-plate would have been covered, but also the manner in which the robe was put on, *viz.*, over the head, by means of an opening (as in the case of a coat of mail)—which also implies the absence of sleeves. Besides, there would then come two girdles at nearly the same place, since the coat had its own girdle, *vid.* ver. 39. The representation in Lev. viii. 7 seems, it is true, somewhat inexact.* The significance of this hyacinth-colored, dark-blue, purple ornament may be sought in this, that the burden of the high-priest symbolized by the ephod was not to be made a spectacle to the world, but was to be hidden by a symbol of the royal splendor of his vocation. Two questions are raised by this conception of the covering for the ephod. First: If the robe was so short, what was the case with the rest of the garments? This is answered by ver. 39 and the parallel description, xxxix. 27. They made the coats (הַכָּתְנֹת) of white byssus. Secondly: How could the bells ring, if they lay so high up that even the breast-plate was to be exposed? This question is solved if we take שׁוּלָיו ["its skirts"] in its original sense, *i. e.*, not as its hem, but its train, and assume that the robe was so cut that it left the breast-plate free, while it flowed out sidewise in trains.

On the various interpretations of the bells and pomegranates, *vid.* Keil.† According to Keil or Bähr, the pomegranates are symbols of the word and testimony of God; the bells, with their ringing, symbols of the sound of this word. But in this case Moses the prophet would have abdicated his functions to Aaron the priest. The symbolic meaning of the pomegranate is very hard to fix (*vid.* Friedrich, *Symbolik und Mythologie der Natur*); perhaps the most natural assumption is that in the alternation of pomegranates and bells is to be discerned the connection of nature, as represented in its abundance and beauty by the pomegranate, with the theocracy as designed to manifest itself in the sacrificial vocation of the high-priest through holy time, and through the awakening voice of the thunder, the trumpet, and the bells. The gifts of nature and of grace are the offerings which the high-priest brings to Jehovah over his shoulders.

The clause, "that he die not," can hardly mean that sudden death would follow the neglect of the precept, but that this would be an official misdemeanor worthy of death, an offence consisting chiefly in contempt of Jehovah and of the customs of the sanctuary, but also particularly in the fact that the connection between Jehovah and the congregation is not only effected in general by means of these bells, but is also enlivened by the sacred moment [the advent of which they announce]. From the farthest distance, as it were, the sound of the bells is heard, indicating holy time (as the organ indicates the holy place), although the large bell is not immediately derived from an enlargement of these small ones.

The *plate of gold* for the forehead, ver. 36. A plate of gold fastened to the turban by a dark-blue purple string, with the inscription, "Holiness (*or* holy) to Jehovah," and designated in xxxix. 30 as the holy crown. The meaning is that Aaron is to bear the expiation (עָוֺן, *i. e.*, expiation of the guilt) of the gifts of the sanctuary, which the children of Israel shall hallow, *etc.* That is, the high-priest has to effect the expiation of the expiations before Jehovah. The children of Israel also bring expiatory offerings of all kinds before Jehovah; but guilt cleaves even to their offerings; the high-priest, however, is symbolically to accomplish the expiation of all these guilt-stained expiations. Thus, then, the high-priest's plate of gold points to the chief function which he was to discharge on the great day of atonement, on which day, even on his entrance into the Holy of holies, he had, if not exactly to supplement, yet to complete, the whole abundance of the expiatory offerings of the children of Israel, to cleanse them from the stain of guilt (the negative guilt of deficiency, and the positive guilt of wrong-doing) which cleaves to them. How rich in instruction this symbol is in its relation to the high-priesthood and sacrifice of Christ! From the instituting of this plate to the fulfilment of the prophecy in Zech. xiv. 20 is a great distance. The general fulfilment is announced in John xvii.; the eschatological fulfilment is pictured in Revelation, ch. xxi. Knobel, referring to ancient heathen customs, resolves the thing itself wholly into sensuous conceptions, speaking of "external lapses of the children of Israel in connection with their offering of gifts—the conciliatory appearance of the high-priest," and referring to a custom of the ancients, in offering sacrifices to put garlands

* [Lange's notion of the robe seems to be rather peculiar, *viz.*, that it was a very short garment, covering the shoulder-pieces of the ephod, but leaving the breast-plate exposed under it. He seems to assume that the ephod and breast-plate were to be put on before the robe, though for what reason it is difficult to imagine. The reason cannot be found in the circumstance that the robe is described *after* the ephod and breast-plate; for the coat is described still later, and the linen breeches last of all. Besides, we have in Lev. viii. 7 a clear indication of the order in which these articles were put on. Josephus (*Ant.* III. 7, 4) says that the robe, though without sleeves, had arm-holes, and this sufficiently harmonizes all the apparent difficulties.—TR.]

† [Keil rejects the view propounded by the son of Sirach (xlv. 9, "that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of the people"), on the ground that the last clause of the verse is evidently borrowed from Ex. xxviii. 12, where the stones of the ephod are spoken of, and also on the ground that the clause "that he die not" is not explained by this hypothesis; for the assumption is that the high-priest's life would be endangered if he went into the Holy of holies without being accompanied by the prayers of his people—which would make his life depend on their caprice, irrespective of his own character. He also rejects as trivial the notion that the ringing of the bells was intended to be equivalent to rapping at the door, so as not to enter into the presence of Jehovah unannounced, as well as Knobel's notion that the sound was to stand for a reverential greeting and a musical ascription of praise. Keil holds that the reason for Aaron's not dying lies "in the significance that belongs to the ringing of the bells or the garments of Aaron, with their appendages of artificial pomegranates and ringing bells."—TR.]

on themselves and on the victims. But *vid.* the quotation from Calvin in a note in Keil, II. p. 204: ["The iniquity of the sacred offerings was to be borne and cleansed by the priest. It is a frigid explanation to say that whatever error crept into the ceremonies was remitted through the prayers of the priest. For we must look further back, and see that the iniquity of the offerings was obliterated by the priest for the reason that no offering, so far as it is man's, is wholly free from defect. It sounds harsh and almost paradoxical to say that holy things themselves are unclean, so as to need pardon; but it is to be held that there is absolutely nothing so pure but that it contracts some stain from us... Nothing is more excellent than the worship of God; and yet the people could offer nothing, even when it was prescribed by law, without the intervention of pardon, which they could obtain only through the priest."]

Aaron's coat, ver. 39. The tunic proper, with which also his sons were clothed. It reached to the ankles, and was also provided with sleeves. It was made of white byssus; but Aaron's coat was distinguished by being more artistically wrought. The girdle of his coat was also of variegated work. According to Josephus (*Ant.* III. 7, 2) purple and crimson flowers were woven into the linen girdles of the priests.

The clothing of the sons, ver. 40. Of Aaron's assistants, or the ordinary priests. It consisted in the coat of white byssus, the girdle, and the cap. These articles are not included in the description of Aaron's clothing, because there were differences. The sons do not receive the prerogatives of the high-priest; and Aaron's head-gear is the turban with the gold plate, while the sons receive caps. "מִגְבָּעָה is only used of the head-dress of the common priests, xxix. 9; xxxix. 28; Lev. viii. 13. The word is related to גָּבִיעַ, goblet, cup (xxv. 31), so that these head-tires seem to have had a conical form. This was also customary in reference to other sacerdotal persons of antiquity" (Knobel). The passage, 1 Sam. xxii. 18, seems to merge the whole family of priests into one, as inheriting in that capacity the high-priesthood, and therefore the ephod. A different point of view would lead critics to make a sharp distinction between the time of the original giving of the law and the time of Samuel.

The investment, *anointing*, and *consecration* of the priests, ver. 41. This equipment is common to all, but conferred wholly by Moses, not even in part by Aaron after he himself has been equipped. Nor does Aaron anoint even his sons, but the prophet does it. That which was genealogically transmitted from Aaron to his descendants must therefore be continually supplemented by the transmission of spiritual life in the theocracy. The clothes denote the dignity and burden of the office; the anointment is a symbol of the Spirit; the hands filled are the signs of the sacrificial gifts furnished by the congregation,—of the emoluments which they themselves first of all have to bring as an offering to Jehovah. With this investment is completed the potential sanctification or consecration; the strict, actual consecration of the priests is yet to follow.

The breeches and the object of them, vers. 42, 43. This ordinance forms a transition to the actual consecration of the priests. It is significant that it follows the official investment. The official clothing in the narrow sense conferred dignity and ornament; these, on the other hand, were only to avert dishonor and disgrace. The reason for this covering, according to Baumgarten, lay in the fact that "the sins of nature have their principal seat in the 'flesh of nakedness!'" According to Keil the physical members mentioned, "which subserve the natural secretions, are *pudenda*, or objects of shame, because in these secretions is made evident the mortality and corruptibility of the body which through sin has permeated human nature." Neither the first, theosophic explanation, nor the latter, most peculiarly orthodox one, can be derived from Gen. iii. The organs of the strongest impulses, those which through sin have been morbidly deranged, belong, even physiologically, to the dark side of life, and are therefore to be kept mysterious, like births themselves, in connecnection with which there can be no thought of lust; but in an ethical respect, affecting the whole human race, they are not objects of a dispassionate æsthetic contemplation, but confusing to the senses, for which reason also there is a difference between naked children and naked adults: religiously considered, finally, they are indeed signs of the moral nakedness of man, of his natural and hereditary guilt. Furthermore, "religious reverence demands that, when they officially approach the altar, they should cover still more the above-mentioned parts, which, even in common life, through natural bashfulness are carefully covered, whereas for the rest of the body a single covering suffices" (Knobel). But in a sense the altar also becomes to the mind of the priest, according to chap. xxiii., a symbol of God as seeing. This duty, too, is declared to be most holy for ever, and so it obtains also a symbolic character, signifying that everything sexual is to be avoided in the service of the sanctuary. It marks the opposite extreme of the voluptuous rites of the heathen, and of the commingling of sexual passion with the religious fanaticism. But as shamelessness in worship is particularly designated as a capital offence, so in general every other shameless act.

3. *The Consecration of the Priests.* xxix. 1–36.

The direction here given for the actual consecration of the priests is not carried out till Lev. viii.–x. This raises two questions: First, why does not the execution of the precept, as of all the preceding ones, follow in Exodus, where it might be regarded as simply omitted in ch. xxxix.? Secondly, why nevertheless are the calling and investment of the priests, which have been heretofore considered, described in Exodus? As to the first question, we see from ch. xl. that even the sanctuary had to be erected and arranged, and consecrated by the first-fruits of the offerings, not by Aaron, but by Moses, the royal prophet himself, just as he had also called and invested, or prepared, the priests. For the tabernacle was designed in a universal sense for Jehovah as presiding over all three forms of revelation, the prophetic, the ritual or Levitical, and the princely or royal, *i. e.*, Exodus, Leviticus, and Numbers; but the initiative belonged to the prophetic office. This rela-

tion would have been wholly altered if the actual consecration of the priests had preceded the erection of the tabernacle. Thus is answered also the second question, why the actual consecration of the priests is prescribed so early? The answer lies in the fact that the priesthood has a more universal significance than the merely ritual one. In relation to the prophetic office the priesthood has to represent symbolically religious ideas in itself, in its clothing, and in its functions; in relation to the ritual worship, however, it has not only to symbolize the ethical ideas of sacrifice, but also to conduct the educational training of the people of Israel—in the Middle Ages of the Old Testament—by means of the sacrificial service and the administration of the laws of purification; but in relation to the politico-theocratic side of the theocracy, the high-priest carries on his breast, for times of exigency, the oracular Urim and Thummim, which make good the temporary failure of the prophetic word and the royal government; and the Levites as bearers of the ark of the covenant have to attend to the banners of the host of the Lord. But since nevertheless the sacrificial worship is the chief vocation of the priests, the actual consecration of the priests serves to introduce the sacrificial system as developed in Leviticus.—Keil finds it most suitable to his purpose not to explain the consecration of the priests till Lev. viii. On this point, however, Knobel has yielded to the requirements of the text.

The *preparation of the offerings* which Aaron and his sons are to bring, vers. 1–3. The three fundamental forms of offering, already involved in the Paschal rites, are here indicated by the animals specified in the command: (1) The bullock is appointed for a sin-offering, the great sin-offering such as the guilty priest has to bring according to Lev. iv.; in this sin-offering the more specific sin-offering, the trespass-offering and the sin-offering of a lower grade, are implicitly included. The first ram is then made the centre of all the offerings. (2) The burnt-offering has likewise its ramifications, *viz.*, in the morning and evening sacrifices, in daily offerings, in offerings for the Sabbath and feast-days, according to Num. xxviii. The other ram is designed for an offering of abundance or heave-offering of the priests from the peace-offerings of the children of Israel, *i. e.*, it is the peace- or thank-offering of the priest, who has no property or means of earning it, and whose hands must therefore be filled by the congregation with a heave-offering or sacred tribute which is regarded as a surplus from the peace-offerings of the people. (3) The peace-offering also is subdivided into three parts: the thank-offering, the vow, and the free-will offering (Lev. vii.). A basket holds the three principal forms of the meal-offering or bloodless offering, as originally connected with the burnt-offering. The principal material of the three kinds of baked articles is wheat flour, prepared in three ways, but always unleavened. The bread and the cake are mixed with oil; but the wafer or flat cake is to be smeared with oil (on the preparation of them *vid.* Lev. ii. 4 sqq.). The meal-offering is subdivided still further into the meal-offering in the narrow sense, the drink-offering, and the offering of baken flour and of roasted fruits, and is to be as scrupulously supplemented with salt, oil, and frankincense, as it is to be kept free from honey and leaven, the last being excepted in case of the feast of harvest; on which point more hereafter.

The washing and the investment. Moses has to bring Aaron and his sons to the door of the tent, *i. e*, into the court, and there administer to them a symbolic ablution. It is an interpolated notion of Keil's, that Moses had them wash themselves; and he also misconceives the symbolic nature of the initiatory act, when he says: "without doubt the whole body, not only the hands and feet." Were they to bathe themselves, or at any rate exhibit themselves naked, in the presence of the assembled congregation in the court? The washing is the symbolic expression of purification from the stains and defilement incurred in real life, whilst the sacrifices removed not only the daily weaknesses, but also the guilt of life down to its foundation in the sinful nature; *vid.* John xiii. 10. In the description of the investment every article is specially mentioned, and its import emphasized.

The unction. As the clothes symbolize the burden and the dignity of office, so the anointing with oil, profusely poured out on the high-priest's head, symbolizes the promises of official grace, of endowment with the Spirit of God. The anointing of Aaron's sons is not here treated of, as Keil assumes. Nor in Lev. viii. 10, where yet further on reference is made to a sprinkling of the sons of Aaron with the blood of the ram of consecration and with anointing oil, in connection with the sprinkling of their father, ver. 30. It is also a strange notion of Keil's (II. p. 337) that the vessels of the sanctuary were by the sprinkling made media and vessels of the blessings of grace and salvation.

Still harsher seems Keil's explanation of the notion of sanctifying. Even of the altar of burnt-offering, he says: "To sanctify means not merely to set apart to sacred uses, but to endow or fill with powers from God's sanctifying Spirit." Here is not only all distinction between the O. and N. Testaments obliterated, but also all distinction between the altar and the priest, to say nothing of the distinction between the different altars.

The investiture of Aaron and his sons as priests, vers. 8 and 9. The characteristic garment of the common priest is the white wrought coat, and with it the girdle of the coat, of embroidered work ornamented with the four colors of the sanctuary, and the white cap of the priest. In the girdle is exhibited the likeness of the common priest to the high-priest; in the white coat and the conical cap* is exhibited the likeness of the high-priest to the common priest. The dress in which, according to Lev. xvi. 4, the high-priest is to enter the Holy of holies is even inferior to that of the common priest. And though Aaron is distinguished by having the high-priestly unction, yet at the sacrifice by which he is purified and consecrated he must be as-

* [This can refer only to the *material* of the cap, not its form. At least, the head-gear of the high-priest is always called by a different name (מִצְנֶפֶת) from that of the common priest (מִגְבָּעָה). The former is commonly (also by Lange) called a turban, and therefore can hardly be conceived as conical.—Tr.]

sociated with his sons. Also his hands must be filled together with those of his sons. ["Fill the hands of"—the literal translation of the Hebrew phrase rendered in A. V. "consecrate," *e.g.*, xxviii. 41]. For the poor priest has nothing of his own; the congregation must provide for him, and, first of all, even the sacrificial gifts which he needs to offer. Thus then the hands of him and his sons are filled, they being declared to be the owners of the objects of sacrifice. And so Aaron does not make himself a priest. Moses, the servant of God, commissioned by Jehovah, must consecrate him to the office. The prophet stands as high priest over against the candidate for the priesthood: the future high-priest stands over against the prophetical Levite almost in the attitude of a layman.

The bullock for the sin-offering, vers. 10-14. Not every sacrifice is a confession of mortal guilt; but every sacrifice is a confession of such a culpability of the life as makes it unable, in real spirituality, to satisfy the righteousness of God; for which reason the symbolic representation of satisfaction by means of sacrifice is introduced,—sacrifice as a confession of guilt, as a longing after willingness to surrender one's self to the divine judgment, as a prayer for pardon, and as a vow. But as soon as the congregation of God is organized as symbolically holy, sacrifices assume a threefold purpose. (1) As *national* offerings, they assume the form of the discharge of a *legal obligation*, the expiation of a violated national law; and in this sense they may also be said to work justification. (2) As Mosaic offerings, they become a symbolic expression of moral offences against the law, and of the need of expiatory surrender. (3) As the continuation and symbolic expression of the Abrahamic faith, they become a *typical* adumbration of the absolute realization of the sacrificial idea in the future kingdom of the Messiah. *Vid.* Comm. on *Genesis*, pp. 256, 470.

In the act of laying his hand on the victim the offerer confesses as his own the debt of guilt which the animal pays for him as his symbolic substitute. The loss of the animal, the animal's innocence, its dying pain, form in their union an emphatic expression of his condition; the animal symbolically takes the place of his life. In all cases he lays symbolically his guilt and his deficiencies upon the animal—even in the case of the peace-offering. The hand in this connection is the symbolic and mystical conductor of the soul's life; as in other cases, of its spiritual fulness, so here, of its defects and need of expiation.

The killing of the animal is done by Moses before the Lord, *i. e.*, before the door of the tabernacle. But even the sin-offering is not the symbol of a death-sentence, but the expiation of a guilt which would have led to death if it had not been atoned for before the gracious Jehovah. For a known mortal sin (Num. xv. 30) is not expiated by offerings, but is punished with death; it makes the sinner a *kherem*. The system of sacrificial expiation in general is instituted only for sins committed in weakness (Lev. iv. 2. 27). Hence the sin-offering is composed of different elements. First, the offering of blood. Without the shedding of blood there is no expiation (Heb. ix. 22); it designates the deathly earnestness, the death-defying courage, by means of which all the disorders of the religious and moral nature are rectified. A part of the blood of the sin-offering is put on the horns of the altar, thus perfecting the sinner's refuge: the greater part of it is poured out at the base of the altar; *i. e.*, submission to the judgment of God constitutes expiation. It is an incorrect representation of Keil's that, "whereas, according to the general rule for the sin-offerings whose flesh was burned outside of the camp; the blood was brought into the holy place itself (Lev. vi. 23 [30]), it is here only put on the altar of burnt-offering, in order to give this sin-offering the character of a consecratory offering." This is contradicted by Lev. iv. 7, 18, 25, 30. The blood was always poured out at the foot of the altar of burnt-offering, while only a little of it comes into the holy place, especially upon the horns of the altar of incense, *vid.* Lev. iv. 7 sqq. The difference, therefore, can be only that here the blood of sprinkling was put upon the horns of the altar of burnt-offering, and it is to be remarked that nothing has yet been said of the altar of incense.—**And the fat.** The bloom of life, even in the case of the tragically guilty,—that which is deposited on his entrails, his physical nature, on his liver or on his nobler affections, on his reins, which through their effects might symbolize the conscience (Ps. xvi. 7),—this falls to Jehovah as His part; that it has ministered to Him in His actual government of men, is expressed by their being offered to Him in fire on the altar. Thus one feature of the burnt-offering belongs also to the sin-offering. The *fat* of the offering, or the bloom of life, all falls to Jehovah as His part (Lev. iv. 31, 35). But the sin-offering has also one feature that belongs to the *kherem:* the flesh, skin, and dung of the sin-offering are burnt outside before the camp; they are given back to the old earth of the old man as a symbol of the sinner's outward mode of life.—**It is a burnt-offering,** vers. 15-18. The first ram denotes the offering up to Jehovah of the whole conduct of life, not through death, but in life itself (Rom. xii. 1). Here the blood is sprinkled round about on the altar: this expresses one's complete, voluntary surrender, and readiness to die while yet living. The whole ram (after the removal of the skin and the unclean parts) is cut in pieces and burnt upon the altar together with the inwards and thighs; it all goes up in the fire of that gracious sovereignty which saves while it judges; and surely such an offering of life is a sweet savor, a fire-offering to Jehovah. The other ram, designed as an offering of consecration, or as Aaron's peace-offering, or as a *welfare offering* (vers. 19-28), is likewise offered in accordance with its design. The blood, or the readiness for death, is first of all put upon the ear-lap of Aaron and his sons: obedience, as spiritual hearing, is the first duty, especially of the priests. Next, the hand, as symbolizing human activity, is specially consecrated by being sprinkled with blood; finally, the great toe of the right foot, as symbolizing the walk of life in general. After this the blood, which in this case also is sprinkled around the altar, in order to express the most complete surrender, is taken again in part from the altar, and together with

some of the anointing oil is sprinkled upon Aaron and his clothes, and on his sons and their clothes. Devotion to God and to a spiritual life is to consecrate, first of all, the priests' character, but also their official life. Next follows the burnt-offering as a factor in the consecratory offering of the priests. Together with the fat already specified, the ram's tail also and the kidneys themselves are devoted to the fire; *i. e.*, the vigor of life, comfort, and conscientiousness are consecrated to God, being united with a part of the meal-offering, closely related as it is to the peace-offering, *viz.*, with three different articles from the basket. These sacrificial gifts, however, are not at once burnt up. It must be made evident that they are offerings of the priests; hence they are laid upon their hands. But, together with their hands, they are waved, *i. e.*, moved to and fro. What does that mean? It costs labor, a struggle, a shaking loose, before the priests are ready voluntarily to give back their emoluments, their fulness, to Jehovah; as history teaches. All the more then what is really offered is a sweet savor before the Lord, a fire-offering to Him. But now Moses himself gets his part of the priestly offering, the breast of the ram. History also amply proves that this part of the fulness of the sacerdotal revenue that is given back to the prophet and prince, to the spiritual and political life in the theocracy, must be waved, must be shaken loose. The thigh, however, falls to Aaron and his sons; in this connection the waving is less prominent than the heaving, or is altogether given up. As nothing is said of the disposition of other parts of the ram, it is probable that the neck and head were joined with the breast for Moses, and that all the rest of the body went with the thigh. In this sense the heave-offerings were to revert to Jehovah; they are taken away from the peace-offerings and heave-offerings of the children of Israel, and He gives them to His priests. *Vid.* also ver. 32.

The prerogatives of the priests, vers. 29-35 (*vid.* also ver. 28.) In the foregoing verse the reversion of the greater part of the consecratory offering to the priest is designated as also belonging to the sacerdotal prerogatives. It is the central item in his revenue, the particulars of which are specified afterwards. In what now follows the hereditary prerogatives of the priests are first named. The sacerdotal dignity of Aaron passes over, with its symbol, the sacred garments, to his sons, according to the right of primogeniture of course, and gives them a right to the anointing and to the filling of the hands. The rite of consecration is to last seven days. During this time Aaron and his sons live on the offering of consecration in the court; their food is exclusively sacred food belonging to priests and to festivals; hence what is left over is burnt. Furthermore one bullock a day is slaughtered as a sin-offering.

4. *The Sanctification of the Altar.* Vers. 36-46.

The consecration of the priests is accompanied by that of the altar. When Moses brings the sin-offering for the priests, he at the same time makes atonement for the altar, which, although holy in itself, was built by sinful men, and in a symbolic sense is to be cleansed from defilement. (*Vid.* Keil on Lev. viii. 15) [who explains the ceremonial uncleanness of the altar as caused by the sinfulness of the officiating priests]. But as yet there can be no reference to this source of impurity; for in that case how could the priests ever make atonement for the altar? It was to be consecrated by two acts: negatively, by the atonement, positively, by the anointment. The anointment of the altar can signify only that it is to be dedicated exclusively to the spiritual life, to the spiritual object of the altar service. At the same time the altar is declared to be designed for permanent use. Two yearling lambs are offered each day, one in the morning, the other at evening, *i. e.*, in their tender youth the people of God are to dedicate themselves to Jehovah, not only for the life of the day, but also for that of the night. The meal-offering, like the sacrifice, is the same for the morning as for the evening. The tenth part (of an ephah), or the *issaron* (an omer), as a measure of grain or flour is variously reckoned (*vid.* Knobel, p. 295): probably, according to Knobel, somewhat more than a Dresden measure, or 2¼ Dresden pounds.* The oil with which the flour is mingled is to be obtained by pounding. "In the case of no other offering is beaten oil prescribed" (Knobel). The *hin*, as a liquid measure, is the sixth part of a *bath*, and contains 12 *logs*, reckoned by Thenius (*Studien und Kritiken*, 1846) as equivalent to 3 Dresden cans [such a can containing about 71 cubic inches, or about 1 English quart]. The wheat symbolizes vital force, or even fat; the wine always symbolizes joy. This burnt-offering is the whole-offering, signifying that the life all goes up in self-surrender to Jehovah; hence also this will be responded to by a complete self-communication of Jehovah, a revelation of His glory, this itself having been in fact the cause of Israel's self-surrender or holiness (vers. 43, 44). The text plainly distinguishes a higher kind of sanctification from the symbolic one of the law, which proceeds from man. That higher sanctification is to proceed from Jehovah Himself. The place of the offering is to be sanctified by the glory of Jehovah; in particular, the tent, the altar, the high-priest and his sons. The aim of this institution points on into the N. T. and the Apocalypse: Jehovah desires to dwell in the midst of Israel and to be the God of His people.

5. *The Altar of Incense.* Chap. xxx. 1-10.

The reason why the directions concerning the altar of incense are given so late is seen in the design of it, which puts it among the things directly connected with the ritual worship; also in the fact that it marks the last point in the movement of the priest towards the Holy of holies, the highest point in the ritual before the entrance into the Holy of holies. This eminent position is even indicated in the circumstance that, being slender in form, gilt all over, adorned besides with a golden rim, furnished with golden rings, even with golden staves to carry it with, it stands at the middle of the veil of the Holy of holies, bearing a direct relation to the mercy-seat. For this reason we would rather find a

* [According to Smith's *Bible Dictionary*, Art. *Weights and Measures*, probably a little less than two quarts. But Josephus makes it about twice as much.—Tr.].

theological idea than an archæological error in that passage of the Epistle to the Hebrews (ix. 4) which puts it in the Holy of holies. For this is the altar which by its incense symbolizes the prayer of the high-priest (Rev. v. 8; Heb. v. 7). On the day of atonement (according to Lev. xvi. 13) the incense is to be carried into the Holy of holies and fill the whole room. The morning and evening sacrifice on the altar of burnt-offering are here to find their higher expression in the fragrant incense which Aaron has to offer morning and evening in the holy place; and it is not without significance that this incense is intimately connected with those sacrifices. In the morning he is to burn incense when he trims the lamps, and in the evening when he lights them; for without illumination and the light of knowledge even his prayer does not attain its higher form of sacerdotal intercession. The incense, moreover, is to be a perpetual one before Jehovah, and so to continue throughout the future generations. This implies the exclusion, in the first place, of common incense, for not all prayers are true prayers, *e. g.* those of selfishness and fanaticism; secondly, of the burnt-offering, for here the material point is the offering of the heart, not mortifications of the body; finally, of meal-offerings and drink-offerings, for prayer requires abstemiousness. Finally, the altar of prayer is to have its horns sprinkled once a year with the blood of the sin-offering as an atonement. This doubtless was simultaneous with the sprinkling of the mercy-seat, but had not the same meaning. The expiation is offered to the mercy-seat; the altar of incense is covered with the expiation newly dedicated by it.

6. *The Assessments for the Temple. Vers.* 11–16.

It should be here observed that in this section there is no reference to the temporary work of building the tabernacle, but to those things which enter into the regular ritual service which is to continue through future time. It is therefore certainly an error when Keil and Knobel start out with the notion that the shekel or half-shekel of the sanctuary is to be expended once for all on the erection of the tabernacle. The tabernacle itself was to be built from voluntary contributions (xxxv. 5), not from legally imposed taxes, and in this voluntary way more was given than was needed (xxxvi. 5 sqq.). Moreover, the designation of the use of the money, עַל־עֲבֹדַת אֹהֶל מוֹעֵד ["for the service of the tent of meeting," ver. 16], does not mean: for the work of the building, but: for the perpetual service of God in the building. This is implied also in Luther's translation [and in the A. V.]. Moreover, it is said, that this tax is to be collected from the Israelites when the census of the adult males is taken. But such an enumeration did not take place till after the tabernacle was erected (Num. i. 1-18).* These enumerations, too, had to be repeated from time to time. The question is easily solved when we reflect on the continuous pecuniary demands made by the sacrificial service. Besides the personal occasions for special offerings (Lev. i. sqq.), a perpetual sacrificial service was ordained. For this service (xxix. 38 and in this place.), which is to be distinguished from the great offering at the dedication of the tabernacle (Num. vii.), and not less from the consecratory offerings or heave-offerings for the priests (Ex. xxix. 9 sqq.), a legally-imposed tax for the temple was necessary; for the priests had themselves no means for it. This explains also how this contribution serves for expiation (ver. 12); it did not do this directly, but because it served for the permanent expiation of the people by means of the offerings. In this connection it is important to observe the directions, that only adult men make the contribution for this expiation, and that every man, as representative of the whole congregation of the people, without distinction of poor and rich, contributed the same amount, *viz.* half a shekel. As a consequence of the census this tax had also to be paid by the Levites. The sacred shekel, different from the common one, is afterwards more exactly defined; and as the half-shekel amounted to 13 groschen [*i. e.*, 31 cents, or 1 shilling and 8 pence; but *vid.* note on p. 91], the tax could not fall heavily on any man able to bear arms. Only it is to be remarked, that the taxation—as well as the census itself—is imposed on the adult members of the political congregation of the people. By this payment the consecrated congregation of the people is distinguished from a people in the unconsecrated state of nature.—כֹּפֶר is the term applied to the payment on account of the use for which it was designed. So also the enumeration is indirectly an enumeration, or review, which Jehovah institutes with His people. It is true that in the voluntary gifts of silver for the building of the sanctuary the precept concerning the half-shekel was taken as a standard.*

7. *The Laver. Vers.* 17-21 (xxxviii. 8).

The command concerning the copper laver is not, as some would think, to be regarded as a supplementary direction: it is connected with the foregoing as being the last thing through the medium of which the regular services of the tabernacle were carried on. The expiation which the Israelites have to pay for with the half-shekel applies to the Levites and priests (comp. Matt. xvii. 25, where no exception seems to be made). Besides this there were special expiations for the priests, when they were consecrated, and on the day of atonement. But all this was not sufficient to make them appear as pure men in reference to their daily deportment. They were obliged on penalty of death to wash their hands and feet, when they were about to enter the inner sanctuary, or even only to approach the altar of burnt-offering to minister.

* [Keil and Knobel infer from xxxviii. 26 that a census was taken before the tabernacle was finished, and that the one mentioned in Num. i. is the same thing more formally executed and recorded. The identity of the numbers in xxxviii. 26 and Num. i. 46 seems to favor this supposition. —Tr.]

* [This refers to the above-mentioned correspondence between xxxviii. 26 and Num. i. 46. Lange apparently makes the former describe the voluntary contributions of the people for the construction of the tabernacle. But if it was, it is singular that a purely voluntary contribution, when summed up, should have proved to amount to exactly one-half a shekel for each adult male.—Tr.]

This washing symbolizes a purification from the daily (even unconscious) defilements. Later the Pharisees applied the practice of washing the hands also to preparation for the daily meals (Mark vii. 3 sqq.); and little as Christ sanctioned this ordinance, He yet made the washing of the feet a highly significant transaction before the Passover meal and the first Lord's supper.—As to the base (כֵּן) of the laver in particular, the passage xxxviii. 8 has led to extended discussions. The expression בְּמַרְאֹת, *etc.*, may mean "from [of] the mirrors," as the LXX. and Vulg. translate. This explanation is reduced to an ascetic or pietistic form by Hengstenberg, who says that what heretofore had served as a means of gaining the good-will of the world was henceforth to become a means of gaining the good-will of God. According to this, then, there ought to be no mirrors in pious households, and especially none in a pastor's robing-room. We would confidently [with Bähr] render: "[provided] *with* women's mirrors," were it not that brass itself had been used for metal mirrors, and that בְּ might also mean "as," "in the character of," according to which the passage would mean: "to serve as mirrors for women."*—Observing here again the general connection, we see that the topic is not the erection of the tabernacle, but life in the tabernacle as marked by the sacred utensils permanently belonging to it. Furthermore, it is clear that reference is made to crowds of women who were to come into the court. Keil, it is true, observes with regard to the character of these women: "The צֹבְאֹת are indeed, according to 1 Sam. i. 22, women; not washer-women, however, but women who devoted their lives to pious exercises," *etc.* But, it may be asked, might not the pious exercises consist just in the washing of the sanctuary and keeping it clean? Or could not the women who did the washing be pious women? Luther, it is well known, thought otherwise. Knobel remarks, with entire correctness, that before the erection of the tabernacle there could be nothing said of women coming into the court of the tabernacle; but he adds a most singular explanation of the passage. Furthermore, we must ask, what could here be the use of the expression, "out of the mirrors of the women," since it is related beforehand that all the materials for the building and its furniture were furnished voluntarily and in the mass?* The LXX. seem first to have invented this ascetic notion—one which in the connection has no sense at all. As to this connection, however, we are to observe that this base sustained the laver of the priests. If now they had to cleanse themselves in preparation for their service, is it not to be expected that a similar command was imposed on the women who kept the court in order? To be sure, they could not wash themselves in the court, at least not their feet, from considerations of modesty; and they did not need to do it, since they did not have to touch the altar. But they were quite fittingly reminded of their duty to appear comely by the mirrors of the base,† on which the laver rested, and in which the priests were to cleanse themselves. It is easy to see that this use of the base was for the purposes of symbolic admonition rather than of the toilette. We also find it more natural that the mirror, at its first appearance in the Scriptures, should receive this higher symbolic significance, according to which the law is also called a mirror, than that it should at the outset be proscribed with the remark, that henceforth the pious women used no more mirrors. In its spiritual sense the washing of the priests is also a perpetual ordinance.

8. *The Holy Anointing Oil.* Vers. 22-33.

In the case of the anointing oil, it is at once obvious that it is not designed to be used simply at the erection of the tabernacle. In the first place, direction is given of what materials and in what proportions it shall be compounded; next, the use of the oil is stated, *i. e.*, to anoint the several parts of the sanctuary; finally, there is enunciated the sternest prohibition against any imitation of this sacred anointing oil for common use. The number four being the mundane number [the four points of the compass], the union of four fragrant spices with olive oil indicates that the sanctuary is to be dedicated with the noblest of the world's products, as combined with the oil of unction, the spirit of the sanctuary. If one were to look for pairs of opposites, myrrh and cinnamon might be taken as related to one another; so calamus and cassia. It might be said of the myrrh, that it denotes that fine, higher kind of pain which enables one to overcome natural pain; cinnamon denotes the warmest feeling of light and life; the bitterness of calamus might also be noticed; but the significance of the cassia is difficult to determine.

* [This certainly is not a satisfactory explanation. Not to mention that grammatically it is the least probable, it is almost inconceivable that it should be said, that the laver was made of brass *in order that* it might serve as a mirror for the women who ministered at the tabernacle! If Hengstenberg's interpretation partakes of a pietistic spirit, surely this is the opposite extreme. Knobel renders מַרְאֹת, *etc.*, by "*Anblicken*," *i.e.*, views, or figures, "of women marching up to the door of the tabernacle." He adds: "Probably they were Levite women who at particular times presented themselves in a sort of procession at the sanctuary, in order there to wash, to clean, to furbish." But we can hardly agree with him that "such figures were appropriate on the vessel which was for the priests to wash from." Grammatically too this rendering is open to the same objection as that of Bähr's, *viz.* that בְּ cannot naturally be rendered "with," in the sense of "accompanied by" or "furnished with." Keil's statement, that בְּ "never signifies *with* in the sense of outward addition," is too strong (comp. Ps. lxvi. 13); but certainly that is a rare use of the preposition. The translation, "made the laver of brass . . . . of the mirrors," *etc.*, is the easiest; but it is not necessary in adopting it to adopt Hengstenberg's theory of the significance of the thing.—Tr.]

* [The use of the observation was to state a fact. And this supposition is in no way interfered with by the circumstance that the contributions for the tabernacle were made voluntarily.—Tr.]

† [Lange understands that only the base, not the whole laver, was made to serve for this purpose. The attempt made in what follows to meet the obvious objection to his theory, *viz.* that the use attributed to this copper base is quite out of keeping with the tenor of the narrative, is rather strained. The symbolic use certainly cannot exclude the literal use. The declaration, therefore, must stand that the base (or the whole laver) was made in order to serve for the purpose of mirrors for the attendant women. But if the symbolic use was the chief or only one, why confine it to the women? Did not the priests need such admonition as well as they?—Tr.]

With this ointment everything in the sanctuary is anointed, Aaron not excepted. But it is pronounced to be a most severe and punishable offence for *common men* to aspire to make this composition (this reconciliation) of the spiritual perfumes of the world and the spiritual oil of the sanctuary. On the anointing oil *vid.* Bähr, *Symbolik* II., p. 173. The correct method of preparing it is called a sacred art.

9. *The Holy Incense.* Vers. 34-38.

As in the anointing oil four kinds of spices are combined with oil as the base of the ointment and are subsidiary to it, so it is here the pure frankincense which constitutes the base; but the spices combined with it are three in number. Inasmuch as the incense certainly symbolizes prayer (Ps. cxli. 2), we may naturally look for three principal occasions of prayer. The first and noblest resembles the spontaneous exudation of trees, suggesting the breathings of prayer prompted by the higher life. The second substance is a pulverized shell of a mollusk—something obtained by crushing; the meaning of this is readily understood, *vid.* Ps. li. 19 [17]. "According to modern authorities, when burnt alone it (the onycha) has a bad odor; but everywhere, *e. g.*, in India, it is made the fundamental ingredient of incense, and imparts to the materials of the incense their real strength" (Knobel). The third substance, galbanum, being used as an antidote to the most diverse injurious forces, seems fitted to denote the divine remedial force in the soul, as being liable to be irritated by the most manifold injurious influences. Says Knobel: "I had the sacred incense of the Hebrews prepared in the laboratory of Prof. Mettenheimer in Giessen; I tested it, and found its odor strong, refreshing, and very agreeable." In this case the ingredients are of equal weight; the rigorous prohibition of imitation for common use is the same. This may symbolize that prayer is not to be used for selfish or worldly purposes. It is incorrect, with Knobel, to say that the incense consists of the same number of ingredients as the anointing oil.

IV. *The Architects.* Chap. xxxi. 1-11.

The summoning of Bezaleel and his assistants, Aholiab and other master-workmen, is at once a definition of sacred art and a recognition of natural artistic talent. The idea of the sanctuary is indeed a gift of Jehovah, transmitted by Moses to Bezaleel. Yet even in the wider sense the fact respecting art is that the artist exhibits himself more purely, the more he follows objective images, found in actual life, and formed by God. This limitation does not exclude the originality of the wise-hearted; but it shows itself in four ways: (1) In the plastic impulse, or the talent of construction, such as was shown by Wisdom, as artist, at the formation of the earth (Gen. i.; Prov. viii.). Wisdom effects the execution of the impulse in beautiful phenomenal forms. (2) But what she creates in general, must be realized in particular by perception, or good sense, in its patient studies. Then (3) in order to true creation there is needed furthermore, on the one hand, knowledge, in the form of ideal reflection, standing over the plastic impulse, and, on the other hand, (4) practical understanding, such as enables one to work up the material. But the artistic talent of the "wise-hearted" becomes sacred art only through the Spirit of God. Keil understands by this a supernatural endowment. It is not to be denied that there is something supernatural in every sanctification of a natural endowment. But it is a question whether he so meant it. As to the names Bezaleel and Aholiab, *vid.* the Encyclopedias. On the obscure expression בִּגְדֵי הַשְּׂרָד, comp. Keil. The context confirms his assumption, that this phrase denotes those garments which belonged to the high-priest alone, while the other garments belonged to him and his sons alike. See other very divergent explanations in Keil. Gesenius refers the word to the curtains of the tabernacle—an interpretation which does not accord with the explanatory expression, "to do service in the holy place" [xxxv. 19]. Perhaps, in accordance with the meaning of שָׂרַד II. [in Gesenius], the phrase may designate an exceptional kind of clothing, to be distinguished from all other garments.

V. *The Condition of Vitality in the Ritual Worship, the Sabbath,* vers. 12-17. *Conclusion,* ver. 18.

The reason why the observance of the Sabbath is here again so strictly inculcated, Keil finds in the fact that one might easily regard the neglect of the observance as permissible in the construction of a great work designed for the worship of Jehovah. Similarly Knobel. But the *perpetual* observance of the Sabbath is here enjoined—a fact which Keil himself afterwards notices, but which does not accord with this merely outward reason for the injunction. It should also be observed that in xxxv. 1 sqq. the command respecting the Sabbath recurs again, and this time precedes the order concerning the erection of the tabernacle. The Sabbath belonged as essentially to the tabernacle and the temple as the Christian Sunday to Christian worship.—**A sign between me and you.** *I. e.*, so to speak, the public symbol of the relation between Jehovah and Israel. Hence breaking the Sabbath is punished as a capital crime. This doom is twice denounced, and the Sabbath itself is called by the emphatic name שַׁבַּת שַׁבָּתוֹן. "Properly," says Knobel, "rest of restfulness [*Ruhe der Ruhigkeit*] *i. e.*, entire rest, complete abandonment of business, the combination of synonyms (?) enhancing the notion (*vid.* x. 22). This term is applied only to the Sabbath (xxxv. 2; Lev. xxiii. 3), the day of atonement (Lev. xvi. 31; xxiii 32), and to the Sabbatical year (Lev. xxv. 4)."—Keil feels constrained to take the words of ver. 18 literally. According to xxxii. 16 the tables also are a work of God. Only, he says, we are not to think of a bodily finger of God as implied in the statement about the tables being written with His finger. It is true that Moses' co-operation with Jehovah (for he did not need to be on the mountain forty days merely in order to receive the tables) is to be conceived as absolutely merged in God's authority and authorship. Conjectures

on the size of the tables *vid.* in Keil.* Alleged contradictions *vid.* in Knobel, p. 310.

* [The tables, Keil remarks, could hardly have been as long and wide as the interior of the ark (into which they were put); for two stone tablets, each four feet long and over two feet wide, and thick enough not to break with their own weight, must have been too heavy for any one but a Samson to carry down the mountain. As they were written on both sides, and had to contain only one hundred and seventy-two words, a length of about two feet and a width of one and a half feet would have been ample.—Tr.]

THIRD DIVISION.

THE LEGISLATION AS MODIFIED BY THE LAPSE OF THE PEOPLE, AND THE INTENSIFIED DISTINCTION BETWEEN JEHOVAH AND ISRAEL AS EXPRESSED IN THE MORE HIERARCHICAL CONSTITUTION OF THE THEOCRACY.

Chaps. XXXII.—XXXIV.

FIRST SECTION.

The Erection and Worship of the Golden Calf. God's Judgment and Moses' Intercession. His Anger. The Sentence of Destruction on the Golden Calf, and of Punishment on the People. The Conditional Pardon.

Chap. XXXII. 1–35.

A.—THE GOLDEN CALF.

Vers. 1–6.

1 And when the people saw that Moses delayed to come down out of [down from]
the mount, the people gathered themselves together unto Aaron, and said unto him,
Up, make us gods[1] which shall go before us; for *as for* this Moses, the man that
2 brought us up out of the land of Egypt, we wot [know] not what is become of him.
And Aaron said unto them, Break [Pluck] off the golden ear-rings [rings], which *are*
in the ears of your wives, of your sons, and of your daughters, and bring *them* unto
3 me. And all the people brake [plucked] off the golden ear-rings [rings] which
4 *were* in their ears, and brought *them* unto Aaron. And he received *them* at [took
them from] their hand, and fashioned it with a graving tool, after he had made
[and he made] it a molten calf:[2] and they said, These *be* [are] thy gods, O Israel,
5 which brought thee up out of the land of Egypt. And when Aaron saw *it*, he
built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a
6 feast to Jehovah. And they rose up early on the morrow, and offered burnt-
offerings, and brought peace-offerings; and the people sat down to eat and to drink,
and rose up to play.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֱלֹהִים is here connected with a plural verb, and in ver. 4 with a plural pronoun, so that the A. V. certainly seems to be correct. Yet the term is used only of the golden calf, and there is no indication that it referred to anything else. Probably the plural verb and pronoun are used for the very purpose of distinguishing the calf as a *false* god—one of the many gods of polytheism. Yet in other cases, *e. g.*, Judg. xi. 24; xvi. 23, 24, the singular verb is used of a heathen god.—Tr.]

[2] [We leave the A. V. rendering, only substituting "and he" for "after he had;" but it must be confessed that the passage is obscure. Fürst, Gesenius, Knobel, Maurer, Glaire, Rosenmüller, Cook, Kurtz, and others understand חֶרֶט to be = חָרִיט (*vid.* 2 Kings v. 23), meaning "a bag." It occurs only once more, *viz.*, Isa. viii. 1, where it means "a pen" (metal style). If the word here means "bag," then וַיָּצַר must mean "bound up," as indeed it most naturally does (coming from צוּר, not יָצַר), though it is also used (but rarely) in the sense of "form" or "fashion." We are therefore compelled to decide mainly according to the sense. Against the A. V. rendering is to be urged that a *molten* image would not be made with a *graving* tool. The reply, that the tool was used only to polish the image after it was cast, is a mere assumption, and moreover requires us to resort to the device, adopted by the A. V., but unwarranted by the grammatical construction, of inverting the natural relation of time between the two clauses, "fashioned it with a graving tool," and, "made it a molten calf." The other rendering would be: "He took it from their hands, and bound it up in a bag," *etc.*—Tr.]

B.—GOD'S JUDGMENT, AND MOSES' INTERCESSION.

Vers. 7–14.

7 And Jehovah said unto Moses, Go, get thee down, for thy people, which thou
broughtest out of the land of Egypt, have corrupted *themselves* [behaved corruptly]:
8 They have turned aside quickly out of the way which I commanded them: they
have made them a molten calf, and have worshipped it, and have sacrificed there-
unto, and said, These *be* [are] thy gods, O Israel, which have brought thee up out
9 of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and
10 behold, it *is* a stiff-necked people: Now therefore let me alone, that my wrath may
wax hot against them, and that I may consume them: and I will make of thee a
11 great nation. And Moses besought Jehovah his God, and said, Jehovah, why doth
thy wrath wax hot against thy people, which thou hast brought forth out of the
12 land of Egypt with great power, and with a mighty hand? Wherefore should the
Egyptians speak, and say, For mischief [evil] did he bring them out, to slay them
in the mountains, and to consume them from the face of the earth? Turn from
13 thy fierce wrath, and repent of this evil against thy people. Remember Abraham,
Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst
unto them, I will multiply your seed as the stars of heaven, and all this land that I
14 have spoken of will I give unto your seed, and they shall inherit *it* for ever. And
Jehovah repented of the evil which he thought [threatened] to do unto his people.

C.—THE TRIAL AND PUNISHMENT OF AARON.

Vers. 15–24.

15 And Moses turned, and went down from the mount, and the two tables of the
testimony *were* in his hand: the tables *were* written on both their sides; on the one
16 side and on the other *were* they written. And the tables *were* the work of God,
17 and the writing *was* the writing of God, graven upon the tables. And when
Joshua heard the noise of the people as they shouted, he said unto Moses,
18 *There is* a noise of war in the camp. And he said, *It is* not the voice of *them that*
shout for mastery [noise of the cry of victory], neither *is it* the voice of *them that*
cry for being overcome [the noise of the cry of defeat]: *but* the noise of *them that*
19 sing [of singing] do I hear. And it came to pass, as soon as he came nigh unto
the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and
20 he cast the tables out of his hands, and brake them beneath the mount. And he
took the calf which they had made, and burnt *it* in the [with] fire, and ground *it*
to powder, and strawed [scattered] *it* upon the water, and made the children of
21 Israel drink *of it*. And Moses said unto Aaron, What did this people [hath this
people done] unto thee, that thou hast brought so great a [a great] sin upon them?
22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people,
23 that they *are set* on mischief [evil]. For [And] they said unto me, Make us gods,
which shall go before us: for *as for* this Moses, the man that brought us up out of
24 the land of Egypt, we wot [know] not what is become of him. And I said unto
them, Whosoever hath any gold, let them break [pluck] *it* off. So they gave *it*
me: then [and] I cast it into the fire, and there came out this calf.

D.—THE PUNISHMENT OF THE PEOPLE.

Vers. 25–29.

25 And when Moses saw that the people *were* naked [unrestrained], (for Aaron had
made them naked unto *their* shame [had left them unrestrained for a hissing] among
26 their enemies:) Then Moses stood in the gate of the camp, and said, Who *is* on the
LORD's side? [Whoso is for Jehovah,] *let him come* unto me. And all the sons of Levi
27 gathered themselves together unto him. And he said unto them, Thus saith Jehovah,
God [the God] of Israel, Put [Put ye] every man his sword by his side, *and* go in
and out [go to and fro] from gate to gate throughout the camp, and slay every man

28 **his brother, and every man his companion, and every man his neighbor. And the**
children of Levi did according to the word of Moses: and there fell of the people
29 **that day about three thousand men. For Moses had [And Moses] said, Consecrate**
yourselves to-day to Jehovah, even every man upon [against] his son, and upon
[against] his brother; that he may bestow upon you [so as to bring upon yourselves]
a blessing this day.

B.—MOSES' INTERCESSION, AND JEHOVAH'S CONDITIONAL PARDON OF THE PEOPLE.

Vers. 30–35.

30 **And it came to pass on the morrow, that Moses said unto the people, Ye have**
sinned a great sin; and now I will go up unto Jehovah; peradventure I shall make
31 **an [make] atonement for your sin. And Moses returned unto Jehovah, and said,**
32 **Oh, this people have sinned a great sin, and have made them gods of gold. Yet**
now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book
33 **which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned**
34 **against me, him will I blot out of my book. Therefore now go, lead the people**
unto *the place* of which I have spoken unto thee: behold, mine angel shall go before
35 **thee: nevertheless in the day when I visit I will visit their sin upon them. And**
Jehovah plagued [smote] the people, because they made the calf, which Aaron
made.

EXEGETICAL AND CRITICAL.

One of the grandest contrasts contained in the Scriptures is presented in the fact that Moses on the top of the mountain was having his vision of the tabernacle, *i. e.*, was receiving the revelation of the true system of worship, and, as the central feature of it, the tables of the law, whilst the people at the foot of the mountain in their impatience resorted to the worship of the golden calf, and in this lapse even secured the services of the man just called to be high-priest. The Bible, it is true, is rich in kindred contrasts, *e. g.*, the transfiguration of Christ on the mount contrasted with the scene of the impotence of the disciples in relation to the demoniac in the valley; or the institution of the Lord's Supper contrasted with Judas's treason. But this Old Testament contrast is distinguished above others by its scenic and artistic grandeur. For all periods of the history of the kingdom of God and of the church the fact is here set forth, that every individual period of time has a double history—the one above on the mount, the other beneath in the valley: whenever the popular rabble, with the connivance of high-priests, are dancing around the golden calf, there is taking place above upon the mountain of light, of terror, and of salvation something new and mysterious, which also in due time manifests itself in judgment and deliverance.

a. The Golden Calf. Vers. 1–6.

Knobel calls the account of the tables of the law and of the golden calf a Jehovistic interpolation, p. 810. The manner in which he unfolds his thought strikingly illustrates the dulness in apprehending the spirit of the text which characterizes the theory that the text is a patchwork of two heterogeneous elements. According to him, xxxiii. 7–11 presents an account of the tabernacle, whereas the Elohist does not narrate the erection of it till as late as chap. xxxv. This style of criticism seems not to have the faintest conception of the reason why, in xxxiii. 7, Moses is said to have removed the tent (by which undoubtedly is meant the chief or central tent which as a matter of course any army must have had before the building of a tabernacle) far away outside of the camp, and erected it at a distance from the camp; although the reason is unfolded throughout chaps. xxxiii. and xxxiv. in the thought of a conditional separation between Jehovah and the camp of the sinful people, or of an intensified unapproachableness of Jehovah, expressed in a stricter form of the hierarchy. As the people at first (xx. 18, 19) gave provocation for the hierarchical mediatorship which Moses still provisionally administers, so now by their guilt they have made it stricter. Here belongs the circumstance that they could not endure the splendor on Moses' face. That the real tabernacle is not here treated of, is evident from the fact that Moses at once applied to this tent the name "tent (or tabernacle) of the testimony" in the sense that Jehovah was to be accessible to the people only at a distance from the camp.* According to the familiar style of criticism the idea of a sanctuary arises only in connection with the actual building, whereas, on the contrary, in fact the idea of the sanctuary long preceded the erection of the symbolic building, and might well have been all along provisionally represented. See further conclusions in Knobel, p. 810 sqq. It is to be considered, in reference to this theory of a combination of different documents, that each part by itself would yield only a caricature, though one may admit the thought of editorial changes to accord with further developments of the same institution. On the tables of the law *vid.* archæological observations in Knobel, p. 814.

Ver. 1. **When the people saw.**—Moses'

* [This is obscure. If the reference is (as apparently it is) to the tent spoken of in xxxiii. 7 sqq., then it is incorrect to say that Moses called it "the tent of the testimony." And even if he had so called it, it is not clear how that name would indicate that Jehovah was to be found only outside the camp.—TR.]

long absence made the people feel like a swarm of bees that have lost their queen. We must consider that they were waiting, idle, and in suspense, at the foot of the mountain; that they were accustomed to see in Moses a representative of the Deity that was now wanting; that all the way from Egypt they had in their memory visible signs from God, and were conscious that they were required to go onward from Sinai. Moreover, they had seen how Moses went into the darkness and fiery flames of the mountain, so that it was natural to imagine that he had perished. Furthermore, Aaron, on account of his personal weakness, could not satisfy them as Moses' representative. Therefore impatience, fear, sensuous religious conceptions, vexation at Moses' audacious marching into the terrors of Jehovah and into invisible regions,—these things, and in addition Aaron's weakness as a substitute for Moses, worked together to transform the trial of faith which was laid on the people into a great temptation, to which they succumbed. Their vexation is directed against Aaron, the second leader, whom they now wish violently to make their chief, but on condition that he yields to them and supplements himself by means of an idol. That they are not asking for foreign gods (plural), is shown by the connection. For the theocracy, therefore, they wish to substitute a hierarchical democracy and a superstitious worship. This is not strictly an apostasy from Jehovah; they only want an image of Him to symbolize His leadership. The image of the golden calf, the young bull (עֵגֶל), borrowed from the Egyptian Apis, but designed symbolically to represent Jehovah, is not expressly named in their request, but was doubtless from the first in their minds. This image is to go before them, an ill-chosen symbol for them, since the ox, which afterwards again appears in the vision of the cherubim, acquires a significance in the theocratic system only as supplemented by the lion or the eagle; by itself alone it represented the Egyptian conception of death (or the generative power of nature). Nevertheless the Israelites are not conscious that their demand implies an apostasy, just as Jeroboam also thought that he could preserve the Israelitish faith in the form of the calf-worship. They intend to associate Jehovah with the image, and to go on under His guidance. But how hopeless they are respecting Moses' leadership, as if he had brought them out of Egypt to leave them in the wilderness (a mood of mind which Protestants often cherish and express in reference to the Reformers), is to be seen in their utterance concerning Moses; and how far advanced they are on the downward road to apostasy, is shown at once by the jovial festival which is connected with the new worship, in imitation of heathen rites.

Ver. 2. **And Aaron said unto them.**—With a mistaken cunning, such as is apt to grow up with a hierarchy, he hopes to deter them from their desire by bruskly demanding a great sacrifice; but he deceived himself. Religions that are the outgrowth of sensuous and selfish passions generally produce a fanatical readiness to make sacrifices.

Ver. 3. **And fashioned** [Lange: **sketched**] it. It seems to us more natural to refer אֹתוֹ [it] forwards to the golden calf than backwards to the ear-rings, instead of which "gold" must be understood as the object. Moreover it would be an inversion of the natural order to speak first of the polishing of the cast with a chisel, and then of the casting itself. We therefore translate with Luther, "he sketched it with a pen (style)"—a more probable meaning of חֶרֶט than "chisel."* On Aaron's excuse, see ver. 24. That the golden calf consisted of a wooden figure overlaid with gold plate, is urged by Keil [especially from Isa. xl. 19 and xxx. 22, where such images are described and in the latter passage are called even "molten images," and] from the circumstance that the manner of its destruction implies the existence of wooden [combustible] elements. **And they said.**—The god is proclaimed. Aaron thinks he can relieve the matter by building an altar and proclaiming a feast to Jehovah for the morrow.

Ver. 6. **And offered burnt-offerings.**—There is nothing about sin-offerings in connection with this new worship. The chief feature consists in the peace-offerings and the sacrificial meal, followed by the merry festive games.

b. God's Judgment and Moses' Intercession. **Vers. 7–14.**

Ver. 7. **And Jehovah said.**—It is not known below what is taking place upon the mountain; but on the mountain it is well known what is going on below.—**Go, get thee down.** Lively expression of indignation, affecting even Moses. Under such a condition of God's people, His work on the mountain is interrupted. "*Thy*" people, it is significantly said, though Keil questions this [explaining the phrase as merely meaning that Moses, as mediator of the people, must represent them.] The covenant is broken. Thus the people practically deny that Jehovah has brought them up out of Egypt.

Ver. 8. **Turned aside quickly.**—As if they had been in a hurry about it. Hence the guilt was all the greater, comp. Gal. i —**And have worshipped it.** So Jehovah judges concerning the image-worship of the people; that they intend to worship Him in their service, He does not acknowledge. Hence we translate here too, "These are thy gods;" in the pretended image of God He sees the germ of idolatry, a deviation from the way of revelation which He had commanded.

Ver. 9. **A stiff-necked people.**—*Vid.* xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6. Literally, "hard of neck." The expression seems to have been borrowed from the trait of an unruly draught-animal. The self-will of the people has shown itself to be an obstinate repugnance to Jehovah's guidance, hard to overcome.

Ver. 10. **Let me alone.**—That which delays the destruction of the people is even now Moses' mediatorial connection with his people, as expressed in his mood of mind even before he made any utterance. Yet the promise given to Abraham

* [See under "Textual and Grammatical." Lange's interpretation is plausible; but וַיָּצַר can hardly be made to mean "sketched"—all the less, inasmuch as the supposed object, the calf, has not yet been hinted at.—Tr.]

cannot fail—a fact continually re-appearing in the prophetic writings, and, in all its grandeur, in the New Testament (*vid.* Rom. iv. 11). The remnant of Israelitish fidelity is now concentrated in Moses; hence God says, "I will make of thee a great nation." The judgment is a *κρίσις*, distinction and separation. It was natural to think that Moses might separate himself from his people, and that then the people would fall a prey to destruction in the wilderness. The motives contend with one another in Moses' soul, as if between God and Moses. The phrase "let me alone," according to Gregory the Great and Keil, was designed only to give to Moses an opportunity to utter deprecations. But this neat remark of theirs obliterates the sentiment of righteousness expressed in the phrase.

Vers. 11, 12. **And Moses besought Jehovah** —Here appears the original, real priest. He contends in a most fervent prayer with the face of Jehovah, with His revealed form now present to him; not, however, chiefly for himself, but for his people, even with a renunciation of self and of the grand prospect opened to him. He appeals to Jehovah's self-consistency, and, in contrast with Jehovah's expression "*thy* people, Moses," he says, "*thy* people, Jehovah, which thou hast brought out of Egypt." His appeal to Jehovah's honor, as not enduring that the Egyptians should scoff at His word and revile Him. expresses the genuinely religious sentiment, which pervades the whole Bible, that the ruin of God's people, merited as it is on account of their sins, would also plunge the heathen nations into complete destruction. According to Keil the expression, "I will make of thee a great nation," was only a great temptation. *Vid* Num. xiv. 12; Deut. ix. 14.—**Turn from thy fierce wrath, and repent of this evil.** This strong anthropopathic expression conveys the correct sentiment, that Jehovah may assume another attitude towards the people, when He sees that Moses' compassion for, and adherence to, his people opens to them a different and better prospect.

Ver. 13. **Remember Abraham.**—This calling to Jehovah's mind the great promises which He had made to the patriarchs is seen in its full importance, when we consider that Moses not only has declined the splendid offer of becoming the patriarch of God's people, but also in his humility is not conscious of the fact that his own intercession for the people has any weight.

Ver. 14. **And Jehovah repented of the evil.**—In the sphere of personal life, of the theocratic world, of the kingdom of God, the believer may talk,—may even reason, with his God. It is not here man's part to be absolutely silent before the silent infliction, and give way to rancor and despair, but as a personal being to talk with the personal God, as a child with his mother. Of course headstrong selfishness is in this case entirely forbidden; but to make inquiry of Jehovah is not only allowable, but is in accordance with the spiritual nature; and it is only by way of inquiry, wrestling inquiry, that man obtains the answer which brings at once tranquillity and knowledge, and whose consummate result is that lofty absence of will which consists in surrender to, and union with, the will of God. Thus then Moses asks, "Wherefore?" as afterwards so many saints, and as at last Christ did in Gethsemane and on the cross. With man's attitude towards God, however, God's attitude towards man is changed; and He repents of the threatened evil, because He is the unchangeable one, not in fatalistic caprice, but in truth and grace. On ver. 14 Keil remarks, by way of correction, "This is a remark which anticipates the history. God dismissed Moses without any such assurance, in order that He might disclose to the people the full severity of the divine wrath." This explanation destroys the fine contrast between the two facts that, on the one hand, Moses in the mountain presents nothing but intercessions to God, and also receives the assurance that the people are pardoned; while, on the other hand, at the foot of the mountain he denounces a stern judgment on the sin of the people with an anger which is heightened especially by the sight of the apostasy. The full severity of the divine anger would have been the destruction of the people. Moses' intercession in ver. 32 does not refer to the existence of the people, but their covenant relations. Peter, too, needed a twofold assurance of pardon, *vid.* John xx. 21.

c. The Trial and Punishment of Aaron. Vers. 15-24.

Vers. 15, 16. **And Moses turned.** Special mention is made of the fact that he was carrying in his hand an invaluable treasure, the two tables of the testimony. The tables themselves had been prepared by God, the writing also by God; and the tables were written all over. It was therefore all the more frightful, that the people at the foot of the mountain had so entirely destroyed the value of the heavenly treasure, had so decidedly annulled the covenant writing by their breach of the covenant, that Moses felt moved to dash the tables to pieces.

Vers. 17, 18. **When Joshua heard** —It is a very characteristic feature, that the young hero (*vid.* chap. xvii.) imagines that in the noise he hears the tumult of war. Keil, referring to xxiv. 13, conceives that Moses, as he was "going away from God," met Joshua on the mountain. The text clearly represents Joshua as having gone upon the mountain in company with Moses. As a servant he belongs to his master, and in so far he has the precedence over Aaron. But Moses correctly detects the antiphonies of the new worship amidst the tumult. That which was common to the two in their apprehension seems to have been the perception of two kinds of sound.—We are to distinguish between the Kal and the Piel of the verb עָנָה. Keil renders: "It is not the sound of the answer of power, and not the sound of the answer of weakness, *i. e.*, they are not sounds such as the strong (the victorious) and the weak (the conquered) utter." The antiphonal songs were sung for the round dance.—Knobel thinks there is a contradiction between this and ver 7 [where it is said that Moses was informed of what was going on below. But it is not said that Joshua had been informed, and there is no evidence that Moses had mistaken the sound.—TR.]

Ver. 19. **Moses' anger waxed hot.**—And yet he is the same one who by his intercession

has saved Israel. His anger and his compassion have a common source. But he is excited by the actual sight. Of this power of physical perception the Scriptures mention many instances, *e. g.*, "when Jacob saw the wagons," *etc.* (Gen. xlv. 27). The breaking of the tables is nowhere rebuked; therefore his emotion was justifiable. The tables as representing the enactment of the covenant had been annulled by the people; the breaking of them symbolizes the breach of the covenant. Moreover this act of breaking the tables shows that Moses did not regard the law as a law of curses, but as a great gift from Jehovah of which the people had made themselves unworthy; otherwise he would just at this time have been inclined to hold the tables aloft. But could he not have concealed them? This question suggests another point. The tables of the law, in case the people repented, might have become to them an object of superstitious adoration. Hence afterwards the new tables lay covered in the ark in the obscurity of the Holy of holies. So also at a later time Hezekiah had to destroy the brazen serpent in order to keep it from superstitious regard. The temple had to be twice consumed with fire. God's people often had to be driven by the terrors of God from the outward to the inward; for it is only as one looks within that he looks up.

Ver. 20 **And he took the calf.**—First of all the object of their adoration, the idol, had to be destroyed. A calf of solid gold could not be burned, but it might have been put into the fire. The wooden image was thus burned. The golden plate was melted, and this was then in particular beaten to pieces. The whole powdered mass was thrown upon the water, the gold sinking and serving then only a symbolic purpose, whilst the ashes of the wood might have been served up to the people as a drink of penance or of cursing—all which is doubtless to be conceived as a symbolic act enforced chiefly on the most guilty, especially as the brook into which the dust had been thrown was a flowing one (Deut. ix. 21). Knobel says, "He shames them by making clear to them the nothingness of their god, and humbles them by such a treatment of it: they are obliged even to devour their own god—a severe punishment for the idolaters. The Egyptians had a very lively horror of consuming the animals revered as deities, and would sooner have eaten human flesh (*Diod.* I, 84)." This is intelligible. But what Keil says is unintelligible: "This making the people drink was certainly (!) not for the purpose of shaming them by making manifest to them the nothingness of their god ......, but was designed symbolically to incorporate (?) for them sin with its consequences, to pour it, as it were, with the water, into their inwards, as a symbolic sign that they would have to bear it and suffer for it, just as the woman suspected of adultery was obliged to drink the water of cursing (Num. v. 24)." The cases here made parallel are entirely different. In the precept in Num. v. no guilt is to be "incorporated" by the water of cursing, but it is to be determined whether there is any guilt. But in the present case there was no occasion for any process of detecting guilt; the Jews themselves certainly had an immediate consciousness of it in consequence of Moses' denunciation, whereas they would hardly have understood Moses' obscure symbol. If we consider the analogy of the red heifer, whose ashes were sprinkled as a *hherem*, it would be more natural to assume that the people by drinking the ashes of this *hherem* were themselves marked as involved in the *hherem*, and so were prepared for a sentence which was soon afterwards executed. Anxiety to maintain the letter of the narrative has led some to speak of a chemical calcination of the gold, as being necessary in order to its being ground fine (Rosenmüller and others). Knobel imputes this meaning to the writer in order to convict him of error, while Keil seems inclined to suppose that the gold for the most part disappeared in the melting process.

Ver. 21 sqq. **And Moses said unto Aaron.** The question is sharp.—It makes Aaron morally the chief author of the sin, even though in reference to the motive it admits some excuse. The word עָשָׂה ("hath done") may be understood in two ways. Keil explains it to mean, "What have they done unto thee?' so that the question implies that the people have compelled Aaron by some act of great violence. But it is more obvious to find in the question the sharper rebuke: "Has this people committed an offence against thee, that thou couldst let them fall into such a sin?" Aaron's excuse is an expression of his weakness of character. The best thing about him is, that he submits entirely to Moses' authority; the worst, that he throws the blame entirely on the people, and that he represents the golden calf as an almost accidental image produced by the fire, while he pretends that he himself threw the gold into the fire with a feeling of contempt, and for the purpose of destroying it. Deut. ix. 20 supplements the narrative. That Moses makes no reply, must mean something more than "that he deems him not worthy of an answer" (Keil); his answer is involved in the ensuing judgment, in which it must be made manifest that there is a difference between Aaron's sin of weakness and the wickedness of the apostates.

d. The Punishment of the People. Vers. 25–29.

The ground for the severe procedure now following is given in ver. 25. A real distinction is made between the principal sin, that of the apostate people, and the sin of Aaron (or the Levites). The cure of the evil is quite analogous to the cure effected for the people by the campaign against the Midianites (Num. xxxi.) In this case the Midianites were the tempters, the Jews the tempted. But they were to be healed of their moral torpor by being required to inflict punitive judgment on the Midianites. So here it is the Levites, involved in the guilty weakness, whose approach in response to his call Moses seems from the first to have expected. Knobel can understand the procedure only by assuming contradictions: "The narrative," he says, "is entirely improbable; such a bloody command one cannot believe Moses to have made." Of course he has no conception of the significance of an army of God, nor of the fact that the decimations which still take place in the modern military history of Christendom are not yet recorded in archæological statistics, although they date from

antiquity.—**For a hissing among their enemies.** Keil understands this of the punishment of the people; but by this very punishment the hissing of the adversaries was suppressed.

Ver. 26. **Then Moses stood in the gate of the camp.**—The camp is unclean and lies under sentence (Heb. xiii. 13); from without the camp new purity must be procured. With this circumstance is connected the subsequent removal of the provisional tabernacle from the camp, as well as Jehovah's refusal to go with the people in the midst of the camp. Knobel says, "He takes his stand at the head-quarters of the camp" (!). Moses' heroic decision, expressed in the most energetic language, has the effect of bringing all the Levites to his side. But since the other tribes, although terrified, did not come to him, a division, a contest, and condemnation became necessary. Why the Levites? Keil quotes, in answer to this, Cornelius a Lapide: ["Because the most of the Levites did not join in the sin of the people and the worship of the calf, and because this displeased them."] Why not the other tribes? Keil quotes Calvin's answer: ["They were not held back by contempt or obstinacy, but only by shame, and all of them were so smitten with terror that they waited in astonishment to see what Moses' intention was, and how far he would proceed."]* In this matter one must guard against such a view of historic causes as deals with merely outward motives. A peculiar religious energy was inherited by the tribe of Levi from their ancestor (Gen. xxxiv.); and though it was liable to lead astray, yet here it followed a higher summons, as it also atoned for the wrong done at the water of strife, Deut. xxxiii. 8 sqq.

Vers. 27, 28. **Put ye every man his sword by his side.**—The frightful command clearly does not contemplate a slaughter as great as possible. They are to pass twice through the length of the camp, going and returning. In this course every one is to kill his brother, friend, neighbor. Does that mean, simply, without any regard to existing relations of friendship? Chiefly this, no doubt. But when we consider that the Levite had no longer any literal brother in the camp, the Levites having all joined Moses, it follows that reference is made to figurative brotherhood and friendship, such as had just acted as a snare to the Levite. That only three thousand men fell indicates that a selection was made according to special considerations. And in this way also the fact is explained, that the terified people could let this punitive infliction take place. Various solutions of the difficulty involved in this event are given by Keil.

Ver. 29. **Consecrate yourselves** [Lit. **Fill your hands**].—According to the context it is necessary to suppose that Moses uttered these words before the execution of the offenders, and in order to explain that it was like an offering for Jehovah, an offering of the hardest kind of self-denial and self-renunciation; furthermore we must suppose that he did not mean this in the literal sense, but comparatively, in order in the strongest manner to express the truth that their obedience and self-denial were pleasing to God. The slain were indeed made a *khherem*, or curse-offering, because after their great wickedness they had defiantly remained in the camp; but the *khherem* was nevertheless not properly an offering for Jehovah. The addition, **so that a blessing may be given to you,** also presents the execution in the light of the removal of a curse. On the untenable explanation, that they were obliged, after the slaughter, to make atonement by means of an offering (Jonathan, Kurtz), see Keil [who says, "To fill the hands for Jehovah does not mean to bring Him an offering, but to provide one's self with something to bring to God . . . . . Moreover it is incomprehensible how the execution of a divine command, or an act of obedience towards the expressed will of God, can be imputed to one as blood-guiltiness or as an offence needing expiation."]

* [It should be said that Keil regards neither of these answers as satisfactory. On the first point he says that the reason assigned is not the only or the chief one, but that it is to be found partly in the fact that "the Levites came more promptly to a recognition of their offence and to a resolution of penitence and conversion, partly in their regard for Moses, who belonged to their tribe."—Tr.

e. *Moses' Intercession and Jehovah's Conditional Pardon of the People.* Vers. 30–35.

Ver. 30. As in the history of the fallen Peter we must distinguish between the pardon which he received as a Christian (John xx.) and that which he received as an apostle (John xxi.), so in reference to Israel we must distinguish between the first abrogation of the sentence of destruction and the renewal of the people's calling. The first pardon is expressed in ver. 14; the other is first introduced by the judgment upon the people, and in this section it is *conditionally* secured through Moses' powerful intercession and mediation. Keil makes so little distinction between the two things that he even says that Moses after his first petition (vers. 11-13) received no assurance of favor—which is inconsistent with ver. 14. But we have here nothing to do, as Keil represents, with "an anger that threatens destruction." Israel might now indeed continue to exist as a people, but yet have forfeited their vocation. This is just the point here treated of. Hence Moses does not say to the people, The offence is expiated; but he also does not speak of a crime which is still to be expiated with a *khherem*. He speaks of a great sin which, however, may perhaps be covered by means of an expiation. In what this expiation is to consist, he does not tell the people—for therein, too, his nobleness appears—but he says to Jehovah that he will surrender himself to the judgment of God in behalf of the people. Since now the question is here not one of existence, but one of vocation, Moses' offer to sacrifice himself is also modified accordingly. It is true, this intercession is vastly more intense than the former one (ver. 11). He would rather be blotted, with the people, out of the book of life, of theocratic citizenship, than without the people to stand in the book alone. As mediating priest he has come as far as to the thought of going to destruction *with* the people, but not *for* them. Moreover he offers to submit to the sentence only hypothetically—in case Jehovah will not pardon the people. But he is primarily seeking for the pardon of only this *one* great sin. Thus we see

expiation germinant in the form of suffering loss; it is not yet seen in its bloom and fruitage: else the condition would not be, "Grace or judgment," but, "Through judgment the highest grace." Nevertheless this is the moment when Moses comes into closest contact with the priesthood of the New Testament. Abraham's intercession for Sodom is one precursor of it; stronger still is Judah's intercession for Benjamin (*vid.* Comm. on Gen. xliv. 18 sqq.); and, as a N. T. analogy, Paul's language in Rom. ix. 3 has been adduced (*vid.* Comm. on Romans). In Paul's words appears indeed the phrase "*for* the Jewish people;" but it is a question what the exact meaning is. In intercession there are indeed degrees of self-denial and ecstasy in which human logic seems almost to be swallowed up in a sort of divine folly.—Jehovah brings Moses back to the legal stand-point, and all the more, as he has not yet attained the full expression and full act of expiation, and the realization of it is conditioned on an antecedent visitation of the people (ver. 34). This visitation, however, can be realized only as the people are conducted further on their way. So then there is involved a conditional re-adoption of the people in the words, "Go, lead the people," *etc.* It is conditioned, in the first place, by the bscure expression, "My angel shall go before thee," the stern meaning of which is afterwards explained; secondly, by the proviso of a future visitation which was to be at once a gracious and a judicial visitation. Thus the people are smitten doubly: first, by Moses' judicial punishment (ver. 27); secondly, by the above-mentioned conditions connected with their re-adoption. And this is done because, as ver. 35 declares, the people, strictly speaking, had made the calf which they had induced Aaron to make. "The book which Jehovah has written is the book of life, or of the living, Ps. lxix. 29 (28); Dan. xii. 1. This conception is derived from the custom of making a list of the names of the citizens of a kingdom or of a city" (Keil).—From this it appears that the book is primarily the roll of citizens of the kingdom of God, in the theocratic sense; and the notion becomes more and more profound as we advance through the Scriptures, comp. Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5. Keil finds the day of visitation in the judicial infliction at Kadesh (Num. xiv. 26 sqq.), according to which that generation was to die in the wilderness. But the text allows a distinction to be made between the day of visitation in the more general sense and the special retributive visitation. It designates the whole perspective of punitive judgments as seen in the light of grace.

SECOND SECTION.

Stricter Separation between Jehovah and the People. Removal of Moses' Tent—the Provisional Tabernacle—out of the Camp. The Gracious Token.

CHAPTER XXXIII. 1–23.

A.—APPOINTMENT OF AN ANGEL TO BE ISRAEL'S LEADER, INSTEAD OF JEHOVAH'S IMMEDIATE GUIDANCE.

Vers. 1–6.

1 AND Jehovah said unto Moses, Depart *and* go up [Away, go up] hence, thou
and the people which thou hast brought up out of the land of Egypt, unto the
land which [of which] I sware unto Abraham, to Isaac, and to Jacob, saying, Unto
2 thy seed will I give it: And I will send an angel before thee; and I will drive out
the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebusite: Unto a land flowing with milk and honey: for I will not go up in the
midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.
4 And when the people heard these evil tidings, they mourned, and no man did put
5 on him his ornaments. For Jehovah had said [And Jehovah said] unto Moses,
Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into
the midst of thee in a moment, and consume thee [were I to go up in the midst of
thee one moment, I should consume thee]: therefore now pu off thy ornaments
6 from thee, that I may know what to do unto thee. And the children of Israel
stripped themselves of their ornaments, by the mount Horeb [from Mount Horeb
onward].

B.—REMOVAL OF MOSES' TENT, AS A SORT OF TRADITIONAL TABERNACLE, BEFORE THE CAMP. THE THEOCRATIC DISCIPLINARY CHASTISEMENT.

Vers. 7-11.

7 And Moses took the tabernacle [tent], and pitched it without the camp, afar off
from the camp, and called it the Tabernacle of the congregation [tent of meeting].
And it came to pass, *that* every one which [who] sought Jehovah went out unto the
tabernacle of the congregation [tent of meeting], which *was* without the camp.
8 And it came to pass, when Moses went out unto the tabernacle [tent], *that* all the
people rose up, and stood every man *at* his tent door, and looked after Moses, until
9 he was gone into the tabernacle [tent]. And it came to pass, as Moses entered into the
tabernacle [tent], the cloudy pillar [pillar of cloud] descended, and stood *at* the
10 door of the tabernacle [tent], and *Jehovah* talked with Moses. And all the people
saw the cloudy pillar [pillar of cloud] stand [standing] *at* the tabernacle door [door
of the tent]: and all the people rose up and worshipped, every man *in* [at] his tent
11 door. And Jehovah spake unto Moses face to face, as a man speaketh unto his
friend. And he turned again into the camp: but his servant Joshua, the son of
Nun, a young man, departed not out of the tabernacle [tent].[1]

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 7-11. We have left the A. V. substantially unchanged out of deference to the uniform translation of the versions and commentators. But the fact ought to be noticed that the verbs in this section are *Future* verbs throughout. This fact has an important bearing on the exegesis of the passage.

There are three opinions about this tent: (1) That it is Moses' own tent. (2) That it is some old sacred tent used provisionally as a sanctuary. (3) That it is the real tabernacle, but that the passage is out of place. The latter hypothesis, of course, should be adopted only as a last resort. Against both the others it is to be said: (a) The phrase "*the* tent" is not easily to be accounted for. If it was Moses' tent, why not אָהֳלוֹ, "his tent?" If another, nowhere else hinted at, why so indefinite a designation of it? As Rosenmüller pertinently observes, it cannot well be Moses' own tent, since he is represented as going into it only for the special purpose of communing with God. (b) Even on either of these two hypotheses there is an interruption in the narrative as real, if not as strange, as on the theory that we have here an account of what was done with the real tabernacle before it was built. Ver. 12 is clearly a resumption of ver. 3—Moses' intercession with Jehovah. That vers. 7-11 should here intervene, not by way of an *announcement* on Jehovah's part of His *purpose*, but as a *historical* account of the ordinary subsequent *fact*, is extremely unnatural, especially as at the close of it, the same tone of entreaty and personal intercourse is resumed. (c) It seems improbable that anything but the real Tent of meeting should have been *called* such before the real one was built. (d) The fact that the verbs in this section are future furnishes a natural solution of the whole difficulty. So far as I have observed, no one has noticed this fact at all except Knobel and Böttcher (*Lehrbuch der Heb. Sprache*, II., p. 162). Knobel simply refers to the case in xv. 5 as a parallel. But there, he says correctly, the Future is used as a graphic form for the Present. This is an explanation not satisfactory here, where there is no poetry, and where the very uniformity and frequency of the Future verbs are sufficient to overthrow any such theory. Böttcher more plausibly classes this among the instances in which customary past actions are described by the use of the Future. But even on this assumption we get no relief from the various perplexities above described.

Now by simply translating the Futures *as* Futures we at once see light. We thus make it a continuation of ver. 5 (ver. 6 being parenthetical). The reasons for so translating are simple and cogent: (1) It is the most natural and obvious way to render the verbs. The burden of proof rests with those who render them otherwise. (2) It relieves us of the necessity of supposing that the section is out of place. (3) It relieves us of the necessity of drawing on our imagination for "the tent" so mysteriously introduced. It is neither "his (Moses') tent," nor some unheard-of old tent with sacred associations, but simply "the tent" which has been so minutely described and which is soon to be built. (4) The section thus translated is in excellent harmony with the context. In ver. 5 God says to the people, "Put off thy ornaments from thee, that I may know what to do unto thee." What follows in vers. 7-11 is a description of what God will do unto them. It contains a general direction concerning the way in which God is to lead the people. This is the question considered in xxxii. 34-xxxiii. 3. In what now follows (ver. 12 sqq.) the same theme is still discussed. Moses' language, "See, thou sayest unto me, Bring up this people," obviously points back to vers. 1-3. What intervenes is only an expansion of the statement of ver. 3, "I will not go up in the midst of thee." The antithesis is between going *in the midst of*, and *going far off from*. According to ver. 7 the tent was to be pitched "afar off from the camp;" there Jehovah might be sought and found: and there (ver. 9) Jehovah talked with Moses. We thus see that the angel spoken of in xxxii. 34 and xxxiii. 2 is not set over against Jehovah as a substitute for Him: the angel himself is not to go "in the midst of," but "before" the people.

It remains to notice some objections: (1) Joshua was to remain in the tent, whereas, according to Num. iii. 10, 38, xviii. 7, only the priests besides Moses could enter it.—But to this it may be replied that, if Joshua, as Moses' confidential servant, could go with him to the mountain top when the law was to be given, he might accompany him into the sanctuary; and this fact would need no special mention in the passages just referred to.—(2) The object of this tent seems to be different from that of the sanctuary; no mention is made of Aaron and the sacrifices, but only of Moses and the people going to it to meet with God.—But this is all that it is necessary or proper to mention *in this connection*. And the same thing is also said of the real Tent of meeting; *e. g.*, xxv. 22, "There [by the mercy-seat] I will meet with thee [Moses"]; xxix. 43, "And there [at the tabernacle] I will meet with the children of Israel."—(3) These verses do not seem to be the language of Jehovah, being immediately preceded by the historical statement (ver. 6), "the children of Israel stripped themselves of their ornaments."—This difficulty is easily removed by regarding ver. 6 as parenthetical, thus making ver. 7 sqq. a continuation of the directions begun in ver. 5. Examples of such a construction, in which a historical statement immediately connected with the topic treated of is interpolated in the midst of language quoted from another, are abundant. An exact parallel is found in Ex. iv. 4, 5, "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. (And he put forth his hand, and caught it, and it became a rod in his hand:) That they may believe that the Lord . . . . . hath appeared unto thee." Precisely so, iv. 7, 8; Matt. ix. 6; Mark ii. 10; Luke v. 24. In the passage before us the statement of ver. 6 is naturally introduced in immediate connection with the corresponding command of ver. 5.—(4) The preceding objection seems to be strengthened by the consideration, that if vers. 7-11 are the words of Jehovah it is unnatural that both Jehovah and Moses should be spoken of here in the *third person*.—But such changes of person are too numerous in Hebrew to occasion any serious perplexity. In ver. 5 itself we have an instance of a looseness of this sort. We read: "Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: were I [*i. e.*, Moses is to say to the people, 'were I'] to go up in the midst of thee," *etc.* The prophetical writings are full of similar instances of interchange of persons. In

C.—JEHOVAH'S DETERMINATION MODIFIED IN CONSEQUENCE OF MOSES' INTERCESSION. THE PEOPLE HAVE A SHARE IN THE GRACE SHOWN TO MOSES.

Vers. 12–23.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people:
and thou hast not let me know whom [him whom] thou wilt send with me. Yet
thou hast said, I know thee by name, and thou hast also found grace in my sight.
13 Now, therefore, I pray thee, if [Now therefore, if indeed] I have found grace in thy
sight, show me now [I pray thee] thy way, that I may know thee, that I may find
14 grace in thy sight: and consider that this nation *is* thy people. And he said, My
15 presence shall go *with thee*, and I will give thee rest. And he said unto him, If thy
16 presence go not *with me*, carry [take] us not up hence. For wherein shall it be
known here [whereby now shall it be known] that I and thy people have found
grace in thy sight? *is it* not in that thou goest with us? so shall we be [with us,
and that we shall be] separated, I and thy people, from all the people that *are* upon
17 the face of the earth? And Jehovah said unto Moses, I will do this thing also
that thou hast spoken: for thou hast found grace in my sight, and I know thee by
18 name. And he said, I beseech thee, shew me [said, Shew me, I pray thee] thy glory.
19 And he said, I will make all my goodness [excellence] pass before thee, and I will
proclaim the name of Jehovah before thee: and will [I will] be gracious to whom
20 I will be gracious, and will show mercy on whom I will show mercy. And he said,
Thou canst not see my face, for there shall no man [for man shall not] see me, and live.
21 And Jehovah said, Behold *there is* a place by me, and thou shalt stand upon a [the]
22 rock: And it shall come to pass, while my glory passeth by, that I will put thee in
23 a cleft of the rock, and will cover thee with my hand while I pass by: And I will
take away mine [my] hand, and thou shalt see my back parts [back]: but my face
shall not be seen.

Ex. xxxiv., as frequently elsewhere, we have also instances of Jehovah speaking of Himself in the third person, *vid.* vers. 10, 14, 23, 24, 26.—(5). The real tabernacle was not in fact set up at a distance from the camp, but in the centre of it, according to Num. ii. 2 sqq. But if we assume, as we must, that the sternness of Jehovah's regulations was relaxed in consequence of Moses' importunate petition in ver. 12 sqq., there is no difficulty in the case.—Tr.]

EXEGETICAL AND CRITICAL.

This is one of the most mysterious chapters in all the three books of the covenant. It characterizes the Mosaic Middle Ages in the Old Testament as essentially a theocratic conflict of the pure law with the guilt incurred by the people through their idolatry. The people are pardoned; but their pardon is hierarchically conditioned. The first limitation consists in the fact that Jehovah will not go in the midst of the people to Canaan, because in that case they would expose themselves to condemnation through their transgressions; but that He will go before them by sending, or in the form of, an angel. The second limitation consists in the fact that Moses removes the provisional tabernacle out of the camp, by which act even the camp of the people of God, as being a place needing purification, is distinguished from the sanctuary. The third limitation consists in the fact that Moses himself, needing on account of his vocation a more distinct revelation, is to behold, in the angel, the face of Jehovah—the gracious form in which Jehovah reveals Himself; yet only in such a way that he is to see the glory of Jehovah in this apocalyptic form not in a front view, as the face of the face, but from behind, *i. e.*, in the after-splendor of the sudden phenomenal effects produced by Jehovah, and rapidly passing by the prophet's covered eyes. The first of these limitations marks the veiled revelation; the second, the increased difficulty of holding communion with God; the third, the fact that the knowledge of sacred things is removed from the sphere of intuition,—is to be not so much an original perception as a matter of practical experience.—In his hunt for contradictions Knobel imagines that he has discovered several contradictions in this chapter.—"According to the Elohist," he says, "Jehovah was going to dwell in the midst of Israel in the tabernacle; otherwise this account." According to the Elohist, he says again, the tabernacle was made from contributions; whereas here the ornaments delivered up were used in building the tabernacle (!). Here, then, the real tabernacle is implied to be in existence before the time when it was afterwards built. According to the Elohist only the priests, besides Moses, could enter the tabernacle; here Joshua is represented as dwelling in it, *etc.*

a.—Appointment of the Angel. Vers. 1–6.

Ver. 1. **Away, go up.**—Since the tables of the law were broken, and the tabernacle was not yet built (for the erection of it presupposed the existence of the new tables), the pardon of the people appears again in this command as a very limited one. God still says, "Thou and the people which thou hast brought up out of the land of Egypt," *etc.* (as in xxxii. 7). And be-

cause Jehovah is still determined to keep His word and to give the land of Canaan to Abraham's seed, He will also help them to conquer it. He will send an angel of terror before the marching host to drive out the Canaanites, so that they shall come into the land that flows with milk and honey (*vid.* iii. 8). But it is not said that this angel is to be the angel of Jehovah in the most special sense of that term, the angel of His presence, or of the covenant (the one in whom Jehovah's name is, according to xxiii. 21); for the revelation of God has veiled itself again. The people obtain primarily only life, the advantage over the Canaanites, and the promise of the land of Canaan "flowing with milk and honey," to shame them for their ingratitude. On the other hand Jehovah declares, "I will not go up in the midst of thee," *etc.* This, too, like the promise of the angel, is an obscure utterance. At all events, it implies the temporary suspension of legislation and of the building of the tabernacle. But after the people repent, the form of the angel becomes richer in significance, and access to the tabernacle is refused to the people only as a common matter. The reason assigned is, that the people in their stiff-neckedness cannot endure the immediate presence of Jehovah without incurring a sentence of destruction through their continual transgressions. This announcement of the obscuration of revelation—of the curtailment of the promise—falls on the people as a heavy infliction. Therein is recognized Israel's religious temperament, as also in the first symbolic expression of the common repentance of the people, ver. 4. How many heathen nations would have rejoiced, if God had declared that He would not dwell in the midst of them! This recognition of the fact that the people are in mourning and do not put on their ornaments as at other times, is not followed (in ver. 5), as Keil conceives, by another threat from Jehovah. It is nearly the same language as that in ver. 3, but yet is now used to give comfort. It would be the destruction of them, if He should go with them in the fullness of His revealed glory, in full fellowship, because this is simply beyond their capacity, because they are born and grown up as a stiff-necked people. Here is found a key to the understanding of the Catholic Middle Ages, and of the parables of our Lord in Matt. xiii. How many a pietistic Christian, in consequence of an excess of religious fellowship and edification, in connection with a coarse nature, has fallen!—Nevertheless Jehovah gives them hope by turning into a precept their repentant act of laying off their ornaments. So then the children of Israel strip themselves of their ornaments. We translate the words מֵהַר חוֹרֵב, "on account of mount Horeb," *i. e.*, on account of the guilt here contracted, and of the divine punishment denounced from Horeb.* Horeb rests on them now as a burden. As to the explanation, "from mount Horeb onwards," one cannot but ask, what is the *terminus ad quem?* The *terminus a quo* also would be open to misunderstanding. "They put on none of their rings, bracelets, jewels, or other ornaments, as was done on festive occasions, but went about as mourners. During the time of mourning it was customary to avoid all pomp, and not to deck one's self again till it was over (Ezek. xxiv. 17; xxvi. 16; Judith x. 3 sq.)" (Knobel).

b. Removal of the Tent of Revelation, or Central Tent, as a sort of Traditional Tabernacle, before the Camp. The Theocratic Chastisement. Vers. 7-11.

The people are not restored to full communion with God; but in the person of Moses this is reserved even for the people. Hence the new, provisional order of things. Moses removes his tent outside of the camp. Emphasis is laid on the fact that it was set up far from the camp, and also, that it was called by Moses the tent of meeting, showing that it was not the tabernacle itself which had been before prescribed. The same is also shown by the fact that Joshua remains permanently in this tent to keep guard, and that Moses keeps up the connection between the camp and the tent by remaining a part of the time in the camp, doubtless to maintain order, and a part of the time in the tent of meeting with Jehovah, to receive His revelations and commands.* Thus Moses has secured a new stand-point designed to bring the penitent people to a renewed life. The people must go out to him outside of the camp (Heb. xiii. 13), and there seek Jehovah. The effect of this is shown, first, in the fact that individuals among the people go out in order to seek and consult Jehovah at the tent of meeting (ver. 7); next, in the expression of reverence with which all the people accompanied Moses' going to the tent (ver. 8); but especially in the fact that all the people cast themselves on their faces, when the mysterious pillar of cloud appeared before the tent, *i. e.*, where at a later time the altar of burnt-offering stood, and beyond the cloud Jehovah talked with Moses face to face, *i. e.*, in the perfect intercourse of God with the friend of God, not in the full revelation of His glory (*vid.* ver. 19). Thus the people are consecrated in preparation for the restoration of the covenant, *vid.* Num. xii. 8; Deut. v. 4. Knobel finds here again a contradiction. He says, "Reference is made not to Moses' tent (LXX., Syr., Jarchi, Aben Ezra, Piscator, Baumgarten), or to another sanctuary used before the completion of the tabernacle (Clericus, J. D. Michaelis, Vatablus, Rosenmüller), but the tabernacle," *etc.* That the camp must from the first have had a central tent, religious head-quarters, is in this chase after contradictions never dreamed of.† A strange assumption it is, too, that the people delivered up their ornaments to Moses to build the tabernacle with.

c. Modification of Jehovah's Determination in consequence of Moses' Intercession. Vers. 12-23.

Moses' humble request that Jehovah would

* [This seems to be an original interpretation of the phrase. Some understand it to mean: "returning from Horeb to their camp;" others (with A. V.): "by Mount Horeb;" but the most: "from Mount Horeb onwards," *i. e.*, the people from this time on refrained from using them. To say, "from Mount Horeb," is certainly a very enigmatical way of saying "on account of the sin committed at Mt. Horeb."—Tr.]

* [But where did he sleep and eat? Where was his proper abiding-place, if his own tent could be used only when he needed special revelations?—Tr.]

† [On this point *vid.* under "Textual and Grammatical."—Tr.]

express Himself more definitely respecting the promise of angelic guidance is founded partly on the progress of repentance manifested by his people, but partly and especially on the assurance of favor which he had personally received. As before he would not hear to a destruction of the people in which he should not be involved, so now he cannot conceive that he has found grace in Jehovah's eyes for himself alone; rather, in this personal favor he finds a reference to his people—a hopeful prospect which he must become acquainted with. But he at once draws the inference that Jehovah must again recognize as *His* people those whom He has before called *thy* (Moses') people [xxxii. 7]. If I am Thine, let the people be Thine also—this is again the sacerdotal, mediatorial thought. Here [ver. 13] is to be noticed the difference between גּוֹי ["nation"] and עָם ["people"]. The former term, derived from גָּוָה, denotes a feature of nature, in which is involved the contrast of mountain and valley; the latter, derived from עָמַם, denotes a commonwealth ethically gathered and bound together. In reply to this petition Moses receives the declaration, "My presence [lit. face] shall go." The indefinite angel (ver. 2), therefore, now becomes the face of Jehovah, *i. e.*, at least, the angel by whom He reveals Himself, the one often manifested in Genesis and afterwards (angel of God, angel of Jehovah, an angel, Jehovah's face, *vid.* Comm. on Genesis, p. 386 sqq.); for which reason Isaiah combines both notions and speaks of the angel of His face ["presence" A. V.] in lxiii. 9. In Mal. iii. 1 occurs the expression, "angel [A.V. "messenger"] of the covenant." Moreover God here no longer says, "He shall go before thee," but "he shall go," go out and give thee rest. Here, then, the discourse is about something more than milk and honey. But the form of revelation is still obscure, and the promise is connected with the persón of Moses, though now the people are at the same time included. But Moses is consistent with himself, and firmly seizing hold of Jehovah's promise, he again at once gives it a turn in favor of the people. He takes it for granted that, with him, the people also have found grace with Jehovah; thereon he founds the entreaty that this may not remain concealed, that Jehovah may make it manifest by distinguishing him and his people, in His guidance of them, from all other nations on earth. To this also Jehovah assents, but explains that He does it for Moses' sake. But Moses in his prayer grows bolder and bolder, and now prays, "Let me see thy glory!" Heretofore all of Moses' requests have had almost more reference to the good of the people than to his own. We must therefore conjecture that there is such a reference here. But it is entirely excluded by Keil, when he says, "What Moses desires, then, is to behold the glory, *i. e.*, the glorious essence of God." But the two notions, glory and glorious essence, must not be confounded. The glory (כָּבוֹד δόξα) is the apocalyptic splendor of the divine essence, and is to be distinguished from this essence itself; it is *the revelation of God in the totality of His attributes*, such as that of which a dim vision terrified Isaiah (Isa. vi.), and such as was manifested in its main features in Christ (John i. 14). According to Keil, Moses desires a view such as cannot be realized except in the other world; but there is nothing about that here. Yet it is true that the revelation of Jehovah in His glory is fulfilled in the N. T. in Christ. And Moses unconsciously aims at this very thing, and as much in behalf of his people as of himself. For only in the fulfilment of the promises can Jehovah's glory be revealed. This seems indeed to be contradicted by Jehovah's declaration, "Thou canst not see my face, for man shall not see me, and live." But we are to infer from this that the notion of the perfect revelation of God's glory in the future life, of the great Epiphany, is to be sharply distinguished from the revelation of the glory in its original form. This distinction, nevertheless, belonged to a later time than that of Moses. But this original form of the glory, the grace revealed in the N. T., which is what Moses must have had chiefly in mind, he was to behold at least in a figure. So then his petition is granted according to the measure of his capacity, while at the same time he is made to understand that God's glory in its perfect revelation transcends his petition and comprehension.—**And he said, I will make all my goodness pass before thee** (should we render "beauty" instead of "goodness?" The Greek includes the good in his notion of the beautiful; the Hebrew, the beautiful in the good—but not first or chiefly the beautiful*). Accordingly He will expound to him Jehovah's name, whose most essential significance is eternal fidelity in His eternal grace—a second promise, whose fulfilment is related in xxxiv. 5 sqq. When now Jehovah further says, "Thou canst not see my face," reference is made to His face in the highest sense, as also to His glory, which means the same thing, or even to the visibility of God Himself.—"For man shall not see me, and live." That here there is an occult intimation of existence in another world, should not be overlooked. A glory which no one in this life sees, or a view which can be attained only by losing this life, certainly could not be spoken of, if it were not man's goal in the future life to attain it. Preparation is now made for the vision which Jehovah is going to vouchsafe to Moses. Moses is to stand in a cavity of a rock. Jehovah's glory is to pass by. But while it is coming and passing by, Jehovah is to hold His hand over his eyes until His glory has passed by, lest he be overcome by the sight, and perish. But then he may look after the glory that has passed, and see it on the back side in the lingering splendor of its effects, *i. e.*, see all the goodness of Jehovah, the eternity of His grace. Who, moreover, could see Him in His frightfully glorious appearance and dominion without being crushed and snatched away from earth! When Christ, uttering the words, "It is finished," saw the full glory of God on His cross, He bowed His head and died. Over His eyes, too, was gently placed the hand of Omnipotence, as He cried out, "My God, my God, why hast Thou forsaken me?" So the hand of Omnipo-

* [טוּב is used unquestionably in both senses; but as our word "goodness" has a limited use, we have substituted "excellence" in the translation, as comprehending both the notion of moral goodness and that of majesty.—Tr.]

tence covers the eye of the pious man with fear and terror, with sleep and faintness, with night and darkness, whilst the heavenly day of God's glory passes over the world's stage in His light and in His judgments; afterwards faith discerns that everything was goodness and grace.

On the realization of the vision, which took place after Moses ascended the mountain, *vid.*, chap. xxxiv. Probably Moses saw beforehand in images the glorious meaning of Jehovah's proclamation. Of Jehovah's grace in its manifestation nothing more can be said than that Moses himself saw only the after-gleam of the mysterious revelation; yet it was the after-gleam of the glory. But it is a wonderfully grand and beautiful fact, that Moses the law-giver, and Elijah the zealot for the law, both received in a cave in frightful Sinai the vision of the fulness of goodness and grace, the vision of the gentle rustling* —the vision of the Gospel. Is this the same Sinai which has been so often pictured by mediæval doctors and ascetics? "How He loved the people, with His fiery law in His hand," we read in Deuteronomy xxxiii. 3.†

Ver. 12. **Thou hast said, I know thee by name.**—Not every word of Jehovah to Moses needs to have been reported beforehand. According to Knobel, interpreting as usual with a literalness amounting to caricature, this means, "Thou art my near and intimate acquaintance." The name is in God's mind the *idea* of the being, and accordingly this declaration of Jehovah's expresses a very special, personal election of Moses. But Moses knows also, according to ver. 13, that his election and the grace shown to him involve a determination to promote the good of his people.

Ver. 15. He will be led to Canaan only under the direction of the gracious countenance, or not at all. Better to die in the wilderness than to reach his goal without that guidance.

Ver. 18. On the climax in reference to the seeing of Jehovah comp. Keil, II. p. 236; but observe the distinction between God's glory and His essence, as also between the primary vision of His glory in the New Testament and the vision of His glory in the other world.

Ver. 19. **I will be gracious to whom I will be gracious** [Lange: **I have been gracious, or I am gracious to whom I shall be gracious**]. The LXX. invert the order of time; "I will be gracious to whom I am gracious." The Vulg. led to Luther's translation [*Wem ich gnädig bin, dem bin ich gnädig*—"I am gracious to him to whom I am gracious"] by rendering, "*miserebor cui voluero.*" Paul, in Rom. ix. 15, follows the LXX. At all events the text, taken literally, does not involve an expression of absolute freedom of choice, still less of caprice. It distinguishes two periods of time, and thus becomes an interpretation of the name Jehovah, which comprehends the three periods of time. Accordingly the Hebrew expression affirms: "My grace is in such a sense consistent and persistent that, wherever I show it, it is based on profound reasons belonging to the past." The expression in the LXX. implies essentially the same: "As I am gracious to one to-day, so will I show myself gracious to him continually." Luther's translation restores the distinction between grace and compassion, which the Vulgate has obliterated.* Concerning the cave on Sinai, as well as the smaller one situated lower down, in which Moses, according to tradition, and Elijah, according to conjecture, stood, *vid.* Keil, II. p. 239.†

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* [This phrase, *des sanften Sausens*, is from Luther's translation of קוֹל דְּמָמָה דַקָּה in 1 Kings xix. 12, *ein stilles sanftes Sausen*; in the A. V., "a still small voice;" literally, "a voice of gentle stillness."—Tr.]

† [A somewhat free translation and inversion of the last part of ver. 2 and the first part of ver. 3, the former, moreover, of very doubtful meaning.—Tr.]

* [This discussion is singularly infelicitous. The two verbs are in the Hebrew *both* Future (the first made such by the Vav Consecutive), so that Lange's statement, that the text "distinguishes two periods of time," and his own translation, "I have been (*or* am) gracious to whom I shall be gracious," convey a misrepresentation which it is yet impossible to impute either to his ignorance of Hebrew or to conscious unfairness. His comment on the analogous expression in iii. 14 is open to the same criticism. *Vid.* the note on p. 11. Apparently Lange's theory of the meaning of the name יהוה and of the nature of the divine attributes has led him unconsciously to put into the Hebrew what cannot be got out of it.—Tr.]

† [This makes the impression, for which Keil is not responsible, that both Moses and Elijah have been supposed to have stood in the lower cave. There is no evidence of this. Comp. Robinson, I., p. 152; Palmer, *Desert of the Exodus*, pp. 106, 130.—Tr.]

THIRD SECTION.

The New Tables of the Law for the People prone to a Hierarchy. Clearer Revelation of God's Grace. Sterner Prohibition of Idolatry. Stricter Commands concerning the Passover, the First-born, the Sabbath, and the Feasts. Return of Moses with the Tables. Moses' Shining Face and his Veil.

CHAP. XXXIV. 1–35.

A.—THE NEW STONE TABLES FOR THE DIVINE WRITING.

Vers. 1–4.

1 AND Jehovah said unto Moses, Hew thee two tables of stone like unto the first:
and I will write upon *these* [the] tables the words that were in [on] the first tables,
2 which thou brakest. And be ready in the morning, and come [go] up in the morn-
ing unto mount Sinai, and present thyself there to me in [on] the top of the mount.
3 And no man shall come [go] up with thee, neither let any [and also let no] man
be seen throughout [in] all the mount; neither let the flocks nor [also let not the
4 flocks and the] herds feed before that mount. And he hewed two tables of stone
like unto the first; and Moses rose up early in the morning, and went up unto
mount Sinai, as Jehovah had commanded him, and took [him: and he took] in his
hand the [hand] two tables of stone.

B.—JEHOVAH'S GRAND PROCLAMATION OF JEHOVAH'S GRACE ON MOUNT SINAI—HENCEFORTH AN ACCOMPANIMENT OF THE TABLES OF THE LAW.

Vers. 5–10.

5 And Jehovah descended in the cloud, and stood with him there, and proclaimed
6 the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jeho-
vah, Jehovah God, merciful [Jehovah, a God merciful] and gracious, long-suffer-
7 ing, and abundant in goodness [kindness] and truth, Keeping mercy [kindness] for
thousands, forgiving iniquity and transgression and sin, and that will [sin: but he
will][1] by no means clear *the guilty;* visiting the iniquity of the fathers upon the
children [of fathers upon children] and upon the [upon] children's children, unto
8 [upon] the third and to [upon] the fourth *generation.* And Moses made haste, and
9 bowed his head toward [himself to] the earth, and worshipped. And he said, If
now I have found grace in thy sight, O Jehovah, let my Lord [the Lord], I pray
thee, go among us; for it *is* a stiff-necked people; and pardon our iniquity and our
10 sin, and take us for thine inheritance. And he said, Behold, I make a covenant:
before all thy people I will do marvels, such as have not been done in all the earth,
nor in any nation: and all the people among which thou *art* shall see the work of
Jehovah: for it *is* a terrible thing that I will do with thee.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. The A. V. here entirely neglects the accentuation, and thus almost creates a paradox out of these antithetic clauses. By translating וְנַקֵּה as a relative clause (and that will, *etc.*), it makes the impression that the same construction is continued, whereas not only does the Athnach precede it, but, instead of the participle of the preceding clause, we have here a finite verb without the Relative Pronoun. The A. V., moreover, makes the chief division of the verse before "visiting," contrary to the Hebrew accentuation, which, quite in accordance with the sense, connects the last clause with the declaration: "he will not clear," *etc.;* the confusion of thought is thus made complete.—Tr.]

C.—THE GOLDEN CALF AN OCCASION FOR A MOST STRINGENT PROHIBITION OF INTERCOURSE WITH THE HEATHEN CANAANITES. THE MORE DEFINITE ESTABLISHMENT OF THE ISRAELITISH COMMONWEALTH IN ITS NEGATIVE RELATIONS.

Vers. 11–17.

11 Observe thou that which I command thee this day: behold, I drive out before
[from before] thee the Amorite, and the Canaanite, and the Hittite, and the Periz-
12 zite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a co-
venant with the inhabitants of the land whither thou goest, lest it be for [become]
13 a snare in the midst of thee: But ye shall destroy [tear down] their altars, break
14 their images, and cut down their groves [Asherim]:[3] For thou shalt worship no
other God: for Jehovah whose name *is* Jealous, *is* [Jehovah—his name is Jealous;
15 he is] a jealous God: Lest thou make a covenant with the inhabitants of the land,
and they go a whoring after their gods, and do [and] sacrifice unto their gods, and
16 *one* call thee, and thou eat of his sacrifice; And thou take of their daughters unto
thy sons, and their daughters go a whoring after their gods, and make thy sons go
17 a whoring after their gods. Thou shalt make thee no molten gods.

D.—LEADING POSITIVE FEATURES OF THE RELIGIOUS COMMONWEALTH OF ISRAEL. SUPPLEMENTARY LAWS LIKEWISE OCCASIONED BY THE NEWLY ARISEN NECESSITY OF EMPHASIZING THE DISTINCTIONS.

Vers. 18–24.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat un-
leavened bread, as I commanded thee in the time [set time] of the month Abib:
19 for in the month Abib thou camest out from Egypt. All that openeth the matrix
[womb] *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is*
20 *male* [all thy male cattle, the first-born of ox and sheep]. But the firstling of an
ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou
break his neck. All the first-born of thy sons thou shalt redeem. And none shall
21 appear before me empty. Six days thou shalt work, but on the seventh day thou
22 shalt rest: in earing [ploughing] time and in harvest thou shalt rest. And thou
shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast
23 of ingathering at the year's end. Thrice in the year shall all your men-children
24 [thy males] appear before the Lord God [Jehovah], the God of Israel. For I will
cast out the nations before [from before] thee, and enlarge thy borders: neither
shall any man desire thy land, when thou shalt go [goest] up to appear before
Jehovah thy God thrice in the year.

E.—THE THREE SYMBOLIC PRINCIPAL RULES FOR THEOCRATIC CULTURE.

Vers. 25, 26.

25 Thou shalt not offer the blood of my sacrifice with leaven [leavened bread];
neither shall the sacrifice of the feast of the passover be left unto the morning.
26 The first of the first-fruits of thy land [ground] thou shalt bring unto the house of
Jehovah thy God. Thou shalt not seethe [boil] a kid in his [its] mother's milk.

F.—MOSES' LOFTY AND INSPIRED MOOD AT THE RENEWED GIVING OF THE LAW. CONTRAST BETWEEN THE PRESENT AND THE OTHER DESCENT FROM THE MOUNTAIN.

Vers. 27–35.

27 And Jehovah said unto Moses, Write thou these words: for after the tenor of
28 these words I have made a covenant with thee and with Israel. And he was there

[3] [Ver. 13. The word אֲשֵׁרָה, here and elsewhere rendered "groves" in the A. V., always refers either to a heathen goddess or to images representing her—commonly the latter, especially when (as here and most frequently) it is used in the plural (אֲשֵׁרִים). It must denote the goddess, *e. g.* in 1 Kings xv. 13, where it is said: "She had made an idol for Asherah" (A. V. "in a grove"). This goddess sometimes seems to be identical with Ashtaroth. For particulars *vid.* the Lexicons and Encyclopedias. That the word cannot mean "grove" is sufficiently shown by such passages as 2 Kings xvii. 10, where the Asherim are said to have been set up in every high hill and *under every green tree;* and 2 Kings xxiii. 6, where it is said that Josiah "brought out the Asherah *from the house* of the Lord."—Tr.]

with Jehovah forty days and forty nights; he did neither eat bread nor drink wa-
ter. And he wrote upon the tables the words of the covenant, the ten command-
29 ments. And it came to pass, when Moses came down from mount Sinai with the
two tables of [of the] testimony in Moses' hand, when he came down from the
mount, that Moses wist [knew] not that the skin of his face shone[3] while he talked
30 [because of his talking] with him. And when [And] Aaron and all the children
of Israel saw Moses, behold [and behold], the skin of his face shone; and they were
31 afraid to come nigh him. And Moses called unto them; and Aaron and all the
rulers of the congregation returned unto him: and Moses talked with [spake unto]
32 them. And afterward all the children of Israel came nigh; and he gave them in
33 commandment all that Jehovah had spoken with him in mount Sinai. And *till*
Moses had done speaking [And Moses left off speaking] with them, he [and he]
34 put a veil on his face. But when Moses went in before Jehovah to speak with
him, he took the veil off, until he came out. And he came out and spake unto the
35 children of Israel *that* which he was commanded. And the children of Israel saw
the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon
his face again, until he went in to speak with him.

[3] [Ver. 29. The verb קָרַן occurs only in this section in Kal; it is used once (Ps. lxix. 31) in Hiphil, where it means "to have horns," while the noun קֶרֶן ordinarily means "horn." Hence originated the Latin translation of the Vulgate "*cornuta*," "horned;" and this accounts for the notion, incorporated in art representations of Moses, that he had horns growing out of his face. The point of resemblance is in the appearance of the *rays* of a luminary shooting out like horns.—Tr.].

EXEGETICAL AND CRITICAL.

This chapter contains the acme and bloom of the Mosaic revelation, and so, of the three middle books of the Pentateuch. In the first place, the renewed law is wholly removed into the light of grace by Jehovah's grand proclamation of the significance of the name Jehovah—Jehovah's own proclamation on Sinai itself concerning the very name Jehovah, that it means that He is "a God merciful, gracious, long-suffering, and abundant in grace and truth," *etc.*:—all this most prominently; but for this very reason, next in prominence, and on account of His righteousness, that He is a punisher of all sin and guilt.

Next, the Israelitish community is put on its guard against the danger of wrong intercourse with the Canaanites; and everything severe that is ordained against these is founded on a religious and moral ground. In contrast with the corruptions of the heathen worship the outlines of the worship designed for Israel are then summarily given, and finally the great blessing of peace secured by this worship is proclaimed. In this attempt to give the main features of the chapter a universal application, the specific precepts inserted in vers. 25, 26, create a difficulty. We regard them as symbolic precepts, requiring a strict form of worship, sanctified culture, humane festivity free from luxury. The last section, however, presents unmistakably the real glory of the Mosaic covenant in Moses' shining face (*vid.* 2 Cor. iii. 7).

a. The New Stone Tables for the Divine Writing. Vers. 1–4.

Ver. 1. **And Jehovah said unto Moses.** Keil holds that Moses has already restored the covenant-relation through his intercession, according to xxxiii. 14. But if we refer to the first ratification of the covenant, we find that it presupposed the preparation of the tables of the law and a covenant-feast. Since now nothing is said of a new covenant-feast, Keil's assumption may in some sense be admitted. For the covenant is not simply restored; it is at the same time modified. The law is now made to rest on pardon, and is accompanied by Jehovah's proclamation of grace; yet nevertheless in many of its provisions it is made stricter in this chapter. The relation between the tabernacle and the camp is made more hierarchical; and in relation to His form of revelation, Jehovah distinguishes more sharply between His face and the display of His essence. But with the notion of the face* is introduced also a further development of revelation, as also with the proclamation of grace. Jehovah's command, **Hew thee two tables of stone,** leads Keil to express the opinion that the first tables, both as to writing and material, "originated with God," as contrasted with any co-operation from Moses, *i. e.* that they were made by God in an entirely supernatural way. This literalness of interpretation is made to receive support from the distinction between "tables of stone" (xxiv. 12; xxxi. 18) and "tables of stones" (vers. 1 and 4 of this chapter).† Hengstenberg and Baumgarten have in a similar way vexed themselves with this variation of the letter. It is barely possible that the stony hardness of the law was meant to be more strongly emphasized in the second case than in the first.

Ver. 3. **And no man.**—The sharp command not to approach the mountain is, it is true, substantially a repetition of the previous one; but it is to be considered that the mountain after the conclusion of the covenant had been made accessible up to a certain height to Aaron, his

* [Lange refers, in what is here said, more especially to the preceding chapter, ver. 14 sqq., where פָּנַי (literally "my face") is rendered in A. V. "my presence.—Tr.].

† [So according to the literal translation of the Hebrew.—Tr.].

two oldest sons, and the seventy elders of Israel —nay, that they had been invited by Jehovah to celebrate there a feast. This is now changed since the sin in the matter of the golden calf.

Ver. 4. **And Moses hewed two tables of stone.**—Was he obliged to do it himself, because he had broken the first, as Rashi holds? Or, was he not rather obliged to do it before the eyes of the people, in order by this act to give the people another sermon? The tables were designed for the ten words (ver. 1)—a truth which ought to be self-evident, though Göthe and Hitzig have conjectured that the precepts of vers. 12-26 are meant; *vid.* Keil's note II., p. 289. The Epistle of Barnabas (*Epistola* XIV.) takes quite another view, and gives an allegorical interpretation of the difference between the first tables and the second. It was not till now that the ten words of the instruction (*thorah*, law), the angelic words (Acts vii. 53), really became words of stony ordinance.

b. The grand Proclamation of Grace on Sinai, henceforth an Accompaniment of the Tables of the Law. Vers. 5-10.

Ver. 5. **And Jehovah descended.**—This is the heading. Then in ver. 6 first follows the fulfilment of the promise that He would let all His goodness pass before him. The narrative goes beyond this in the grandly mysterious expression, "Jehovah passed by before him." Then follows the proclamation. Here much depends on the construction. Would Jehovah Himself call out "Jehovah, Jehovah?" This is a form of expression appropriate to human adoration, but not to the mouth of Jehovah Himself. We therefore construe thus: "and Jehovah proclaimed"—a rendering favored by the fact that we are thus obliged to make a decided pause after the words, "Jehovah passed by before him."* Jehovah, then, has expounded the name Jehovah on Mount Sinai; and what is the proclamation? It is not said, Jehovah is the Eternal one, but Jehovah as the Strong one (אֵל) is Lord of time, in that He remains the same yesterday, to-day, and forever, in His faithfulness. His loving-kindness (חֶסֶד) branches out in compassion (He is רַחוּם) on the miserable, grace (He is חַנּוּן) towards the guilty, long-suffering towards human weakness and perverseness. But He is rich in His loving-kindness and in the reconciliation of it with His truth, or faithfulness (אֱמֶת). His kindness He keeps unto the thousands (beginning with one pardoned man); in His truth He takes away (as Judge, Expiator, and Sanctifier) guilt, unfaithfulness, and sins; but He also lets not the least offence pass unpunished, but visits, in final retribution, the guilt of the transgression of fathers upon children and children's children, upon the third and the fourth generation — grand-children and great-grand-children, *vid.* ch. xx. As Elijah afterwards covered his face with his mantle at the still small voice, Moses at these words quickly prostrates himself on the ground. Thus the presentiment and the anticipation of the Gospel casts the strongest heroes of the law upon their faces in homage, *vid.* Luke ix. 30, 31. The petition which Moses feels encouraged by this great revelation of grace to offer is also a proof that the first covenant relation is not yet quite restored. He asks that Jehovah Himself, as the Lord (אֲדֹנָי) may go with them. This must mean, as a mighty, stern ruler of the stiff-necked people, in distinction from the angel of Jehovah's face; this is one point. But he then asks that God, as the Lord, may go with them *in the very midst of them*, not merely go before them at a distance; this is the second point, little in harmony with the first. For it is again in a more definite form, as in the petition, "let me see thy face"—a petition for New Testament relations, a petition for the presence of Jehovah as the guiding Lord in the midst of the congregation. The addition, "for it is a stiff-necked people," would be a poor reason for the request, were it not this time an excuse for the people's sin on the ground of their natural slavery to sin, their inborn wretchedness, which makes it necessary that the personal presence of the Lord should be vouchsafed in order to overcome and control it. The thing aimed at in his petition is perfect fellowship; hence he says, "Pardon our iniquity and our sin, and make us thine inheritance." He has in mind an ideal servile relation bordering on the N. T. idea of adoption, but one more likely to be realized in the N. T. hierarchy, just as the Platonic ideal state is realized in monasticism. Jehovah's answer now does not point to a complete restoration of the violated covenant, but as little does it involve an immediate promise of the new covenant; He describes rather His future rule as a constant, continuous establishment of a covenant (הִנֵּה אָנֹכִי כֹּרֵת, "behold, I am making a covenant"), a transition, therefore, from the old covenant, which already as a legal covenant has been violated, to a new covenant. And this is the means by which He will establish it: "Before all thy people I will do marvels." The miracles are by this description put above all others that have been done in all the earth. "All the people *in the midst of which* thou art," it is said in contrast with Moses' desire that Jehovah should *be in the midst of them*, "shall see the work of Jehovah, how terribly great that is which I shall accomplish with thee." Thus Moses himself is prominently elevated and appointed to be the animating soul of the people; the sublime and terrifying miracles of Jehovah are to proceed from Jehovah's intercourse with him as the administrator of the law. Doubtless the sight which the people are to have of these miracles is designed to be a salutary one; but the strong expression indicates the decisive solemnity of the sight. Keil makes prominent among the terrible works of Jehovah the overthrow of all the powers that hostilely resist the kingdom of God.

Keil says: "This 'sermon on the name of the Lord,' as Luther calls it, discloses to Moses the inmost essence of Jehovah. It proclaims that

* [This change is secured by simply neglecting the Masoretic punctuation, and making the "Jehovah" following "proclaimed" the subject of the verb. But there seems to be hardly sufficient reason for the change. The repetition of the name is, on the contrary, natural and impressive, and need not in this connection be made to seem at all like an expression of mere awe.—Tr.]

God is love." But in this way the old covenant is made the perfect new one. It is true, however, that here compassion, grace, and long-suffering are combined by means of kindness and truth—not merely in addition to kindness and truth—with holiness and justice, and that grace here appears in the foreground. Keil also rightly notices the collective expression, "it is a stiff-necked people; and pardon *our* iniquity," *etc.* Keil's remark, moreover, that "the reference made to the natural ground of the sin mitigates the wrath," is not Augustinian.

According to Knobel Jehovah is to call out His name to Moses only in order that he may by means of it recognize Jehovah's appearance. Also he makes נַקֵּה לֹא יְנַקֶּה mean, "He will not leave *entirely* unpunished."* Vers. 9–28 he calls a repetition, and therefore ascribes to the "second narrator."

c. The Golden Calf an Occasion for a most Stringent Prohibition of Intercourse with the Heathen Canaanites. The more Definite Establishment of the Israelitish Commonwealth negatively considered. Vers. 11–17.

To the religion of the law, supplemented by the proclamation of grace, corresponds the religious community, destined to be the upholders of this religion. A more exact fixing of their relation than that laid down in xxiii. 28 has become necessary on account of the affair of the golden calf. In the paragraph before us this community is defined chiefly in a negative way. It has been already said, that Jehovah would drive out the Canaanites (*vid.* the names, xxiii. 23), but not all at once. This may well refer to a destruction of them in war, but not to a destruction of them in so far as they have submitted themselves to the civil law. We know how, as being strangers, they are even put under the protection of the law. But inasmuch as they may tend to ruin Israel with their heathenish abominations, all intimate alliances with them are forbidden at the outset. Religion is the thing here chiefly concerned. The signs of a public heathen worship, especially the wooden pillars of the voluptuous worship, as well as the images of Asherah, they are to extirpate; they are to destroy the seductive symbols wherever found. There is here no trace of a persecution of private religious opinions and devotions. Moreover, the reason for that severity is given in ver. 14: it is to secure the adoration of the true God, who is jealous of His relation to Israel. Over against the dark, voluptuous religious worship is presented the pure image of conjugal fellowship between Jehovah and His people (*vid.* Keil II., p. 243)—a representation growing more and more definite all the way through the Scriptures to the Apocalypse, and introduced as early as xx. 5, where Jehovah is called קַנָּא ["jealous"] in the giving of the law—an expression which twice recurs here. As heathen idolatry is in itself to be regarded as whoredom, *i. e.* as apostasy from the living God, so the Canaanitish heathenism particularly has developed within itself the consequences of moral whoredom. But Israel may become involved in this double whoredom, especially in two ways. In the first place, by taking part in the seductive sacrificial meals of the heathen, to which they will be invited, as afterwards such participation became a snare to the people at Shittim (Num. xxv.); but especially by intermarriages between Israelitish sons and heathen women, such as afterwards caused Solomon to fall. The dangerous influence of female bigotry on the religion of the men, the dangerousness, therefore, of mingling religions in marriage, is thus early expressed with the strongest words of warning. An impure marriage—often induced by lustful views of spiritual Asherah-images—easily works destruction to the archetype of pure marriage, the relation of Jehovah to His congregation. Therefore also the law here expressly treats of the setting up of molten gods, as being a transition to the lapse into complete idolatry. On the notion of whoredom in the religious sense, as well as on the names Asherah and Astarte, comp. especially Winer, *Realwörterbuch.* That the name Asherah denotes the idol-image of Astarte, the Syrian goddess, who was worshipped with voluptuous rites, is proved by the fact that it stands together with other monuments, and can be destroyed; but whether the form of it suggests Phallic worship is not determined; at all events the name might indicate something of the sort, as containing an allusion to lust.* The LXX. and Luther [so A. V.] have rendered the word by "grove" (idol-grove).

d. Leading Positive Features of the Religious Commonwealth of Israel. Vers. 18–24.

The leading features of the theocratic commonwealth are sacred feasts, resting on the facts and doctrines which have given the community an organized existence. This section insists on the three chief feasts of Israel as essential to the life of the Israelitish commonwealth. But why is the first feast, which is a double feast, called the feast of unleavened bread rather than the Passover? The unleavened bread was the symbol of separation from Egypt and heathenism—a separation combined with abstemiousness; for this reason probably this idea is here made prominent, since the thing in point is to establish a perpetual opposition to heathenism. With this

* [This seems like a very questionable translation, since the Absolute Infinitive in a negative clause strengthens, rather than weakens the negation. But there are some cases in which the reverse seems to be the case, *e. g.* Jer. xxx. 11, where we have precisely the same phraseology as here in ver. 7, and where the A. V. translates, "Yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished, וְנַקֵּה לֹא אֲנַקֶּךָּ." The context makes this translation natural, but not necessary. A more plausible case is Amos ix. 8, "I will destroy it from off the face of the earth; saving that I will not utterly destroy (לֹא הַשְׁמֵיד אַשְׁמִיד) the house of Jacob." Here it is necessary to give the Inf. Abs. a qualifying force; but here the negative *precedes* the Inf. Abs.—TR.]

* [Gesenius finds no such meaning in the root אָשַׁר, or אָשֵׁר, the radical significance of which he defines as "happiness," "fortune." Hence he regards אֲשֵׁרָה as—*Fortuna.* Fürst, however, assumes as the radical meaning "to be united," *sc.* by love; and Lange probably refers to this derivation.—TR.]

there is also united the fundamental law of the sacrifice of renunciation. With the claim actually made by Jehovah on all the male first-born is asserted His right to all that are born, as being represented by the first-born; or, conversely, the entire dependence of the people, with all their possessions, on Jehovah. This consecration of the first-born has three leading forms. The first-born son is by birth a priest; he must therefore be released by an offering from the service legally required of priests. Also the first-born ass (this code of laws knows nothing of horses) must be either ransomed or killed. The first-born of cattle is the choicest offering; the calf, moreover, as an offering from among the larger animals, forms a suggestive contrast to the calf as an idol. It is then intimated, furthermore, that other offerings, besides those of the first-born, are to be brought, in the expression: "None shall appear before me empty."

The first distinction between the people of God and heathendom involves renunciation of the world; the second, labor. In heathendom labor and holidays are confusedly blended; in the theocracy a clear contrast is made. Labor is marked by the time devoted to it, the week-days. The Sabbath, as the seventh day, marks consecrated labor which has reached its goal in a holiday. After seven weeks, or seven times seven days, comes next the second feast, the feast of weeks, Pentecost. The grain harvest, which began after the Passover-Sabbath, is now finished; the feast of harvest is celebrated as the annual festival of the blessing of labor. The feast which embodies the highest form of theocratic enjoyment, the feast of the fruit-gathering and the vintage, or the feast of tabernacles, is here only briefly mentioned. It forms a contrast to the first feast of harvest; for Pentecost is the feast of the daily bread which is obtained by labor and at last by reaping, and two specimens of which are laid on the altar. The feast of tabernacles is the feast of the gathering up of the blessing poured out by God in gifts which contribute to joy and prosperity. This festival of joy and blessing is the real vital oil of the theocratic community. It is, however, a condition of the three feasts, that all the men (voluntary attendance of women and children not being excluded) must appear three times a year before Jehovah, *i. e.* at the sanctuary. There is something grand in the assurance of the security which the land will enjoy, in that no danger will accrue from the going up to the feasts. But never was the nation stronger and more warlike than when it had in this way obtained concentration and inspiration (*vid.* xii. 15; xiii. 6, 12; xxiii. 17; Lev. xvi., xxiii.; Num. xxix.). Knobel records only one contradiction in this section.

e. The Three Symbolic Principal Rules for Theocratic Culture. Vers. 25, 26.

The first of these main rules requires first of all that the feast of unleavened bread shall be kept pure, and so stands for the duty of keeping worship in general pure; it is marked by the precept requiring all leaven to be removed before the time when the passover was slain, and not less by the requirement that the remains of the passover must be burnt, not desecrated by common use, and not allowed to pass over, as an element of desecration, into the abstemious season of unleavened bread.

The second main rule requires that labor and enjoyment shall be kept sacred, and is marked by the requirement to bring, first of all, the first-fruits into the house of Jehovah. It has a special relation to the second feast.

The third main rule requires that the enjoyment of food shall be kept sacred by the avoidance of inhuman and luxurious forms of it (*vid.* xxiii. 19; Deut. xiv. 21). This indicates a special relation to the third feast.

f. Moses' Lofty and Inspired Mood at the Renewed Giving of the Law. Contrast between the Present and the Former Descent from the Mountain. Vers. 27–35.

Here is to be observed, first of all, a difference in the law which is given. The ten commandments were originally addressed directly to Israel, and through Israel designed for mankind, as the immutable fundamental laws of morality, which are now also repeated on the new tables, ver. 28. But Moses received the fundamental laws of the Israelitish theocracy for Israel; before the conclusion of the covenant he received the outlines of the three-fold code of laws (xx. 22–xxiii.), which, it is implied, are also written down; but after the conclusion of the covenant he received the ordinance concerning the tabernacle, xxv.–xxxi. Now, however, he is commanded to write down also the more minute regulations for the theocratic community, which have been shown to be necessary by the apostasy of the people, xxxiv. 11–26. We may therefore distinguish three classes: (1) The general ethical law of the ten commandments; (2) the general legislation for the Jewish national theocracy; (3) the special regulations made necessary by the alteration of the covenant, in which connection it is not to be overlooked that the covenant is here defined as a covenant which Jehovah has made with Moses *and* with Israel; more positively than before, therefore, is the covenant now made dependent on the mediation of Moses. The stay of forty days and nights on the mountain is then only briefly mentioned. Observe, first, the sacred number of forty days, a repetition of the first forty days (xxiv. 18); next, the circumstance that Moses neither ate nor drank, one that recurs in the sacred history of the Old and the New Testament (1 Kings xix. 8; Matt. iv.), and is to be conceived as indicating a total self-forgetfulness as regards the ordinary need of nourishment (*vid.* Comm. on Matthew, ch. iv.); finally, the specific statement that Moses again wrote the ten commandments on the tables—which, literally taken, may be understood as different from the first account of the writing, but, according to the spirit, as a supplementary interpretation of the first report. Keil makes "Jehovah" the subject of "he wrote" [in ver. 28], referring to ver. 1.

When Moses now came down from the mountain, his face shone, or beamed, without his

knowing it. A strongly materialistic conception (such as Keil's) may regard this as a reflection of the outward splendor of the glory that had appeared to him; but his face was covered by God's hand. Doubtless the resplendence is a reflection of the divine splendor, produced through the agency of the soul, this splendor, together with the law, having passed through his soul, filled it, and put it into an elevated mood. Thus Christ in a higher sense came with divine power from the mount of beatitudes (Matt. viii. 1 sqq.); so, in some degree at least, preachers of the Gospel ought to come down from their pulpit eminence; but how far they fall short of it in many cases!

The great difference between the lofty standpoint of the Law-giver and that of the people at the foot of the mountain becomes evident in the fact that not only the common Israelites are terrified by the splendor, and fear to approach him, but even Aaron also; and that Moses is obliged to encourage him and the rulers of the congregation to come near to talk with him, and in this way to inspire the people also with courage to approach in order to hear Jehovah's precepts.

After giving the message Moses puts a veil on his face, in order to make it possible to hold familiar intercourse with the people. This continued for a period of time not definitely stated; when Moses entered the provisional tabernacle and came out again to proclaim Jehovah's directions, he uncovered his face, but afterwards he veiled it again. This, too, serves as a type for those who hold office in the New Testament Church. Christian people should not be frightened away by the splendor of the priest or preacher, and a separation thus effected between the officials and the congregation.

This narrative, however, became a symbol of two things: first, of the glory of the Mosaic law and covenant (2 Cor. iii. 7 sqq.); secondly, of the predominantly slavish fear of the people, which makes them unable, in the exercise of an enthusiastic devotion, to understand Moses' mood and to get a view of the spiritual nature of his law. The veil remains even to-day, as in Paul's time, on the face of Jews proper, and, in a degree, of Judaizing Christians—even on the face of those who imagine that they are far beyond the spirit of this law. In Moses' case we cannot, with Keil, call it "a symbol of the veiling of the saving truths revealed in the Old Testament," for Moses always took the covering away, after he had spoken to the people; but it is a symbol of the great distance between the Old Testament revelation and the popular Judaism—between two things which modern theology loves to identify. Knobel here records again several contradictions.

FOURTH DIVISION.

THE BUILDING OF THE TABERNACLE. THE HOUSE OF THE REDEEMER AND LAW-GIVER, THE RESIDENCE OF THE KING OF ISRAEL; OR THE ERECTION OF THE TENT OF MEETING.

CHAPTERS XXXV.—XL.

FIRST SECTION.

Summons to Build and to Furnish Voluntarily the Building Materials.

CHAP. XXXV. 1–19.

AND Moses gathered all the congregation of the children of Israel together, and
said unto them, These *are* the words which Jehovah hath commanded, that *ye*
2 should do them. Six days shall work be done, but on the seventh day there shall
be to you an [a] holy day, a sabbath of rest to Jehovah: whosoever doeth work
3 therein shall be put to death. Ye shall kindle no fire throughout your habitations
[in any of your dwellings] upon the sabbath day.
4 And Moses spake unto all the congregation of the children of Israel, saying,
5 This *is* the thing which Jehovah commanded, saying, Take ye from among you an
offering unto [for] Jehovah: whosoever *is* of a willing heart, let him bring it, an
6 offering of the Lord [Jehovah's offering]; gold, and silver, and brass, And blue,
7 and purple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red,
8 and badgers' [seals'] skins, and shittim [acacia] wood, And oil for the light, and
9 spices for [for the] anointing oil, and for the sweet incense, And onyx stones, and stones
10 to be set, for the ephod, and for the breast-plate. And every wise-hearted [wise-
hearted man] among you shall come, and make all that Jehovah hath commanded;

11 The tabernacle, his [its] tent, and his [its] covering, his taches [its clasps], and his
12 [its] boards, his [its] bars, his [its] pillars, and his [its] sockets, The ark, and the
staves thereof, *with* [thereof,] the mercy-seat, and the veil of the covering [screen],
13 The table, and his [its] staves, and all his [its] vessels, and the shew-bread,
14 The candlestick also for the light, and his [its] furniture, and his [its] lamps, with
15 [and] the oil for the light, And the incense altar, and his [its] staves, and the
anointing oil, and the sweet incense, and the hanging [screen] for the door, at the
16 entering in [door] of the tabernacle, The altar of burnt-offering, with his [its]
brazen grate [grating], his [its] staves, and all his [its] vessels [furniture], the
17 laver, and his foot [its base], The hangings of the court, his [its] pillars, and their
18 sockets, and the hanging [screen] for the door of the court, The pins of the taber-
19 nacle, and the pins of the court, and their cords, The cloths [garments] of service,
to do service [for ministering] in the holy *place*, the holy garments for Aaron the
priest, and the garments of his sons, to minister in the priest's office [to serve as
priests].

EXEGETICAL AND CRITICAL.

In general we refer, as other commentaries do, to the previous directions concerning the tabernacle, xxv.–xxxi., the execution of which is treated of here. The execution is the practical proof that the covenant-relation has been restored, with the afore-mentioned modifications designed for a religion of the covenant in process of formation.

Ver. 2. The repetition of the precept concerning the Sabbath is interpreted by Knobel and Keil as having for its object to apply the law of the Sabbath to the time of the building of the tabernacle. But though this object may be included, yet a more general object is to be inferred from the circumstance that the Sabbath law concludes the command concerning the building (xxxi. 12 sqq.), as well as here opens the summons to carry out the command. The Sabbath, or the holy time, is the prerequisite of worship, or the coming together in the holy place. The addition, prohibiting the kindling of fire, indicates that the law of the Sabbath is made more rigorous in the matter of abstinence.

Vers. 5–9. Summons to take the voluntary contributions, *vid.* xxv. 2–7.

Vers. 10–19. Invitation to men of artistic talent to render voluntary assistance on the building; and specification of their duties, *vid.* xxv. 8; xxxi. 6–11.

SECOND SECTION.

The Voluntary Consecratory Gifts, or the Holy Tributes for the Building.

CHAPTER XXXV. 20–29.

20 And all the congregation of the children of Israel departed from the presence
21 of Moses. And they came, every one whose heart stirred him up, and every one
whom his spirit made willing, *and* they brought Jehovah's offering to [for] the
work of the tabernacle of the congregation [tent of meeting], and for all his [its] ser-
22 vice, and for the holy garments. And they came, both men and women [the men with
the women], as many as were willing-hearted, *and* brought bracelets [hooks], and ear-
rings, and rings [signet-rings], and tablets [necklaces], all jewels of gold [all kinds
of golden things]: and every man that offered *offered* an [that offered an] offering of
23 gold unto Jehovah. And every man, with whom was found blue, and purple, and scar-
let, and fine linen, and goats' *hair*, and red skins of rams [rams' skins dyed red],
24 and badgers' [seals'] skins, brought *them*. Every one that did offer an offering of
silver and brass [copper] brought Jehovah's offering: and every man, with whom
25 was found shittim [acacia] wood for any work of the service, brought *it*. And all
the women that were wise-hearted did spin with their hands, and brought that
which they had spun, *both* of [spun, the] blue, and of purple, *and* of scarlet, and of
26 [and the purple, the scarlet, and the] fine linen. And all the women whose heart
27 stirred them up in wisdom spun [spun the] goats' *hair*. And the rulers brought
onyx [the onyx] stones, and stones to be set, for the ephod, and for the breast-plate;

28 And spice [the spice], and oil [the oil;] for the light, and for the anointing oil, and
29 for the sweet incense. The children of Israel brought a willing offering unto
Jehovah, every man and woman, whose heart made them willing to bring for all
manner of [all the] work, which Jehovah had commanded to be made by the hand
of Moses.

EXEGETICAL AND CRITICAL.

Ver. 20 sqq. A charming passage, illumined by the clear light of spontaneity, gladsomeness and joy; an appearance of New Testament features in the Old Testament. At the same time there is involved a fine contrast between Moses' animated summons, issued at God's command, together with the glad willingness of the people to build a true sanctifying sanctuary, on the one hand, and the people's cowardly and false-hearted summons, extorted by the sensuous passions of the multitude, and followed by the tumultuous readiness to make offerings for the establishment of an equivocal, barbarizing system of worship, on the other.

Ver. 22. **The men with the women** [Lange: **to the women**].—Keil, referring to עַל, as used in Gen. xxxii. 12 (11), would read: "the men together with the children." But it is probably meant here that the women anticipated the men, as in such religious movements is often the case. In the passage in Genesis, moreover, there is probably an intimation that the enemy first attacks the children, then the mother, who is defending the children; this was suggested in our Commentary on Genesis, though the rendering "together with" is retained.

Ver. 23. **Every man with whom was found.**—At first ornaments for the body are offered; then, possessions and treasures; afterwards, the products of female labor; finally also, princely jewels. "According to the Talmudists and Rabbins, followed by Braun (*Vestitus sacerdotum*, p. 92), Bähr (*Symbolik I.*, p. 265), and others, the purple and crimson cloths were of wool, the שֵׁשׁ (*byssus*) of linen. But if so, the costume of the high-priest must have consisted of a diversity of materials, which conflicts with Lev. xix. 19; Deut. xxii. 11, and also Ezek. xliv. 17 sq., where wool is forbidden to be used in sacerdotal garments (vid. Gen. xli. 42; xlvi. 34). It is therefore safer to suppose that all the four kinds of material were flaxen yarn, the first three colored, the last bleached and white" (Knobel). But it is to be observed in reference to this, that the garments of the high-priest did not consist of a single article, and that the precept in Ezekiel relates to the symbolic aspects of a new, ideal sanctuary.*

* [But the ephod was a single thing, and according to Ex. xxviii. 6 it was made out of all four of these materials. The same is true of the breast-plate (ver. 15).—Tr.]

THIRD SECTION.

Bezaleel and his Assistants Introduced to the People to Receive the Consecrated Materials for the Building.

CHAPTER XXXV. 30—XXXVI. 7.

30 AND Moses said unto the children of Israel, See, Jehovah hath called by name
31 Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled
him with the spirit of God, in wisdom, in understanding, and in knowledge, and in
32 all manner [kinds] of workmanship; And to devise curious works [skilful designs],
33 to work in gold, and in silver, and in brass [copper], And in the cutting of stones,
to set *them* [stones for setting], and in carving of wood, to make any manner of cun-
34 ning work [to work in all kinds of skilful work]. And he hath put in his heart
that he may teach, *both* he [to teach, in him], and Aholiab, the son of Ahisamach,
35 of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner
[to do all kinds] of work, of the engraver, and of the cunning workman [skilful
weaver], and of the embroiderer, in blue, and in purple, in scarlet, and in fine li-
nen, and of the weaver, *even* of them that do any work, and of those that devise cun-
ning work [skilful designs].

CHAP. XXXVI. 1 Then wrought Bezaleel and Aholiab [And Bezaleel and Aholiab
shall work], and every wise-hearted man, in whom Jehovah put [hath put] wisdom and
understanding to know how to work all manner of work for [do all the work of] the

2 service of the sanctuary, according to all that Jehovah had [hath] commanded. And
Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart
Jehovah had put wisdom, *even* every one whose heart stirred him up to come unto
3 the work to do it; And they received of [from] Moses all the offering, which the
children of Israel had brought for the work of the service of the sanctuary, to make
it *withal.* And they brought yet [besides] unto him free [free-will] offerings
4 every morning. And all the wise men, that wrought all the work of the sanctuary,
5 came every man from his work which they made [were doing]; And they spake
unto Moses saying, The people bring much more [are bringing too much—more]
than enough for the service of the work, which Jehovah commanded to make [to
6 be done]. And Moses gave commandment, and they caused it to be proclaimed
throughout the camp, saying, Let neither man nor woman make any more work for
7 the offering of the sanctuary. So the people were restrained from bringing. For
the stuff they had was sufficient for all the work to make [do] it, and too much [and
there was left over].

EXEGETICAL AND CRITICAL.

Vers. 30 sqq. This is not merely a disclosure respecting the future. The skilled workmen under the master workman Bezaleel are introduced to the people as those who, in Moses' presence, are to receive the offerings which have already been presented, and to judge of the proportion of them to the need. Two principal classes of workmen are named. The חָרָשׁ [smith] includes at least three different occupations, according as the work is in metal, stone, or wood. The weavers are of three classes: the skilled workman, who inweaves figures (חֹשֵׁב); the weaver who works together the different colors (רֹקֵם); and the plain weaver (אֹרֵג).

Chap. xxxvi. 5. **And they spake unto Moses.**—On all sides there is a superfluity of building material, so that Moses has occasion to cause a proclamation to be made in the camp, asking the contributions to be suspended. A rare instance in the history of collections, though also mediæval and evangelical institutions have often attained an excess of prosperity. Knobel remarks on this point: "The Elohist has a more favorable opinion of Israel in Moses' time than the later narrator has." But his archæological knowledge ought surely to have presented him here too with examples of how a nation in great crises is lifted above its ordinary level.

FOURTH SECTION.

The Work of the Building and the Priests' Ornaments. The Elements of the Typical Sacred Structure.

CHAPTERS XXXVI. 8—XXXIX. 31.

A.—THE CURTAINS OF THE TENT AND THE COVERINGS.

VERS. 8–19.

8 AND every wise-hearted man among them that wrought the work of the tabernacle made ten [work made the tabernacle with ten] curtains *of* [curtains: *of*] fine-
twined linen, and blue, and purple, and scarlet, *with* cherubims [cherubim] of
9 cunning work [the work of the skilful weaver] made he them. The length of one
[each] curtain *was* twenty and eight cubits, and the breadth of one [each] curtain
10 four cubits; the curtains *were* all of one size [had all one measure]. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one
11 unto another. And he made loops of blue on the edge of one [the one] curtain
from the selvedge in the coupling [at the border in the *first* set]: likewise he made
in the uttermost side of *another* curtain, in the coupling of the second [the same
12 made he at the edge of the outmost curtain in the second set]. Fifty loops made
he in one [the one] curtain, and fifty loops made he in the edge of the curtain which
was in the coupling of the second [which was in the second set]: the loops held one
13 *curtain* to another [were opposite one to another]. And he made fifty taches
[clasps] of gold, and coupled the curtains one unto another with the taches [clasps]:
so it became one tabernacle [and the tabernacle became one].

14, 15 And he made curtains of goats' *hair* for the [a] tent over the tabernacle; ele-
ven curtains he made them. The length of one [each] curtain *was* thirty cubits,
and four cubits *was* the breadth of one [each] curtain: the eleven curtains *were* of
16 one size [had one measure]. And he coupled five curtains by themselves, and six
17 curtains by themselves. And he made fifty loops upon the uttermost edge of the
curtain in the coupling [upon the edge of the outermost curtain in the *one* set], and
fifty loops made he upon the edge of the curtain which coupleth the second [cur-
18 tain, the second set]. And he made fifty taches [clasps] *of* brass [copper] to couple
19 the tent together, that it might be one. And he made a covering for the tent *of*
rams' skins dyed red, and a covering *of* badgers' skins above *that* [seals' skins
above].

B.—THE FRAME-WORK OF THE TENT.

Vers. 20–34.

20 And he made boards [the boards] for the tabernacle *of* shittim [acacia] wood,
21 standing up. The length of a board *was* ten cubits, and the breadth of a [each]
22 board one cubit and a half. One [each] board had two tenons, equally distant one
23 from another: thus did he make for all the boards of the tabernacle. And he made
boards [the boards] for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under
one board for his [its] two tenons, and two sockets under another board for his [its]
25 two tenons. And for the other side of the tabernacle *which is* toward the north
26 corner [tabernacle, the north side], he made twenty boards, And their forty sockets
27 of silver; two sockets under one board, and two sockets under another board. And
28 for the sides [rear] of the tabernacle westward he made six boards. And two boards
29 made he for the corners of the tabernacle in the two sides [the rear]. And they were
coupled beneath, and coupled together at the head thereof, to one ring [double be-
neath, and they were together whole up to the top of it, unto the first ring]: thus
30 he did to both of them in [at] both the corners. And there were eight boards;
and their sockets *were* sixteen sockets of silver [sockets of silver, sixteen sockets],
31 under every board two sockets. And he made bars of shittim [acacia] wood; five
32 for the boards of the one side of the tabernacle, And five bars for the boards of the
other side of the tabernacle, and five bars for the boards of the tabernacle for the
33 sides [rear] westward. And he made the middle bar to shoot through [pass along
34 at the middle of] the boards from the one end to the other. And he overlaid the
boards with gold, and made their rings *of* gold *to be* [for] places for the bars, and
overlaid the bars with gold.

C.—THE VEIL AND THE SCREEN.

Vers. 35–38.

35 And he made a [the] veil *of* blue, and purple, and scarlet, and fine-twined linen:
with cherubims made he it of cunning work [cherubim, the work of a skilful weaver
36 made he it]. And he made thereunto [for it] four pillars *of* shittim [acacia] *wood*,
and overlaid them with gold: their hooks *were of* gold; and he cast for them four
37 sockets of silver. And he made an hanging [a screen] for the tabernacle door
[door of the tent] *of* blue, and purple, and scarlet, and fine-twined linen, of needle-
38 work [linen, embroidered work]: And the five pillars of it with their hooks: and
he overlaid their chapiters [capitals] and their fillets [rods] with gold; but [and]
their five sockets *were of* brass.

D.—THE ARK AND THE MERCY-SEAT,* AND THE CHERUBIM.

Chap. XXXVII. 1–9.

1 And Bezaleel made the ark *of* shittim [acacia] wood: two cubits and a half *was*
the length of it, and a cubit and a half the breadth of it, and a cubit and a half the

* [Lange renders כַּפֹּרֶת "lid of expiation," and remarks that the term "is as difficult to translate with one word as is the name יְהוָֹה." Luther's rendering, *Gnadenstuhl* ("mercy-seat"), he commends as conveying substantially the right impression. But it is questionable whether one can properly combine the literal and the topical in a translation, as Lange does.—Tr.]

2 height of it: And he overlaid it with pure gold within and without, and made a
3 crown [rim] of gold to [for] it round about. And he cast for it four rings of gold,
to be set by [gold, on] the four corners of it [its four feet]; even two rings upon the
4 one side of it, and two rings upon the other side of it. And he made staves *of* shit-
5 tim [acacia] wood, and overlaid them with gold. And he put the staves into the
6 rings by [on] the sides of the ark, to bear the ark. And he made the [a] mercy-
seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and
7 a half the breadth thereof. And he made two cherubims [cherubim] *of* gold, beaten
out of one piece [of beaten work] made he them, on [at] the two ends of the mercy-
8 seat. One cherub on the end on this side [at the one end], and another [one] che-
rub on the *other* end on that side [at the other end]: out of [of one piece with] the
9 mercy-seat made he the cherubims on [at] the two ends thereof. And the cheru-
bims [cherubim] spread out *their* wings on high [upwards], *and* covered [covering]
with their wings over [wings] the mercy-seat, with their faces one to [towards] ano-
ther: *even* to the mercy-seatward [towards the mercy-seat] were the faces of the che-
rubims [cherubim].

E.—THE TABLE AND ITS VESSELS.

Vers. 10–16.

10 And he made the table *of* shittim [acacia] wood: two cubits *was* the length thereof,
11 and a cubit the breadth thereof, and a cubit and a half the height thereof: And he
overlaid it with pure gold, and made thereunto a crown [for it a rim] of gold round
12 about. Also [And] he made thereunto [for it] a border of an [a] handbreadth
round about; and made a crown [rim] of gold for the border thereof round about.
13 And he cast for it four rings of gold, and put the rings upon [in] the four corners
14 that *were* in [on] the four feet thereof. Over against [Close by] the border were the
15 rings, the places for the staves to bear the table. And he made the staves *of* shit-
16 tim [acacia] wood, and overlaid them with gold, to bear the table. And he made
the vessels which *were* upon the table, his dishes [its plates], and his spoons [its cups],
and his [its] bowls, and his covers to cover withal [its flagons to pour out with], *of*
pure gold.

F.—THE CANDLESTICK AND THE UTENSILS BELONGING TO IT.

Vers. 17–24.

17 And he made the candlestick *of* pure gold: *of* beaten work made he the candle-
stick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the
same [the candlestick, its base, and its shaft: its cups, its knobs, and its flowers were
18 of one piece with it]: And six branches going out of the sides thereof; three
branches of the candlestick out of the one side thereof, and three branches of the
19 candlestick out of the other side thereof: Three bowls made after the fashion of
almonds in [Three cups made like almond-blossoms on] one branch, a knop
[knob] and a flower; and three bowls made like almonds in [almond-blossoms on]
another branch, a knop [knob] and a flower: so throughout [for] the six branches
20 going out of the candlestick. And in [on] the candlestick *were* four bowls [cups]
made like almonds [almond-blossoms], his knops [its knobs], and his [its] flowers:
21 And a knop [knob] under two branches of the same [of one piece with it], and a
knop [knob] under two branches of the same [of one piece with it], and a knop
[knob] under two branches of the same [of one piece with it], according to [for]
22 the six branches going [that go] out of it. Their knops [knobs] and their branches
were of the same [of one piece with it]: all of it *was* one beaten work *of* pure gold.
23 And he made his [its] seven lamps, and his [its] snuffers, and his [its] snuff-dishes,
24 *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof.

G.—THE ALTAR OF INCENSE AND ITS APPURTENANCES.

Vers. 25–29.

25 And he made the incense altar [altar of incense] *of* shittim [acacia] wood: the
length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two
cubits *was* the height of it; the horns thereof were of the same [of one piece with
26 it]. And he overlaid it with pure gold, *both* [gold,] the top of it, and the sides

thereof round about, and the horns of it: also he made unto [for] it a crown [rim]
27 of gold round about. And he made two rings of gold for it under the crown [rim]
thereof, by the two corners [on the two flanks] of it, upon the two sides thereof, to
28 be [for] places for the staves to bear it withal. And he made the staves *of* shittim
29 [acacia] wood, and overlaid them with gold. And he made the holy anointing oil,
and the pure incense of sweet spices, according to the work of the apothecary [spices,
the work of the perfumer].

H.—THE ALTAR OF BURNT-OFFERING WITH ITS UTENSILS, AND THE LAVER.

CHAP. XXXVIII. 1–8.

1 And he made the altar of burnt-offering *of* shittim [acacia] wood: five cubits *was*
the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three
2 cubits the height thereof. And he made the horns thereof on the four corners of
it; the horns thereof were of the same [of one piece with it]: and he overlaid it with
3 brass [copper]. And he made all the vessels of the altar, the pots, and the shovels,
and the basins, *and* the fleshhooks, and the fire-pans: all the vessels thereof made
4 he *of* brass [copper]. And he made for the altar a brazen grate of network [a
grating of network of copper] under the compass [ledge] thereof beneath unto the
5 midst of it [reaching to the middle of it]. And he cast four rings for the four ends
[corners] of the grate of brass [copper grating], *to be* [for] places for the staves.
6 And he made the staves *of* shittim [acacia] wood, and overlaid them with brass
7 [copper]. And he put the staves into the rings on the sides of the altar, to bear it
8 withal; he made the altar [made it] hollow with boards. And he made the laver
of brass [copper], and the foot [base] of it *of* brass [copper], of the looking-glasses
of *the women* assembling, which assembled [the serving women, who served] *at* the
door of the tabernacle of the congregation [tent of meeting].

I.—THE COURT.

Vers. 9–20.

9 And he made the court: on [for] the south side southward the hangings of the
10 court *were of* fine-twined linen, an [a] hundred cubits: Their pillars *were* twenty,
and their brazen [copper] sockets twenty; the hooks of the pillars and their fillets
11 [rods] *were of* silver. And for the north side *the hangings were* an [side a] hundred
cubits, their pillars *were* twenty, and their sockets of brass [copper] twenty; the
12 hooks of the pillars and their fillets [rods] *of* silver. And for the west side *were*
hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the
13 pillars and their fillets [rods] *of* silver. And for the east side eastward fifty cubits.
14 The hangings for the one side *of the gate were* fifteen cubits; their pillars three, and
15 their sockets three. And for the other side of the court gate, on this hand and
that hand [So for the other side; on this hand, and on that hand, by the gate of
the court], *were* hangings of fifteen cubits; their pillars three, and their sockets
16 three. All the hangings of the court round about *were* of fine-twined linen.
17 And the sockets for the pillars *were of* brass [copper]; the hooks of the pillars and
their fillets [rods] *of* silver; and the overlaying of their chapiters [capitals] *of* silver;
18 and all the pillars of the court *were* filleted with [joined with rods of] silver. And
the hanging [screen] for the gate of the court *was* needlework [embroidered work],
of blue, and purple, and scarlet, and fine-twined linen: and twenty cubits *was* the
length, and the height in the breadth *was* five cubits, answerable [corresponding]
19 to the hangings of the court. And their pillars *were* four, and their sockets *of* brass
[copper] four; their hooks *of* silver, and the overlaying of their chapiters [capitals]
20 and their fillets [rods] *of* silver. And all the pins of the tabernacle, and of the
court round about, *were of* brass [copper].

J.—AMOUNT OF THE METAL USED.

Vers. 21–31.

21 This is the sum of [These are the amounts for] the tabernacle, *even* the tabernacle
of [of the] testimony, as it was [they were] counted, according to the commandment
of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the

22 priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made
23 all that Jehovah commanded Moses. And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman [a skilful weaver], and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied [used] for the work in all the work of the holy *place* [sanctuary], even the gold of the offering, was twenty and nine talents, and
25 seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation *was* an [a] hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the
26 sanctuary: A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be [passed over to them that were] numbered, from twenty years old and upward, for six hundred thousand and three thousand
27 and five hundred and fifty *men*. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an [a] hundred sockets of
28 [for] the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapi-
29 ters [capitals], and filleted them [joined them with rods]. And the brass [copper] of the offering *was* seventy talents, and two thousand and four hundred shekels.
30 And therewith he made the sockets to [for] the door of the tabernacle of the congregation [tent of meeting], and the brazen [copper] altar, and the brazen grate
31 [copper grating] for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate [gate of the court], and all the pins of the tabernacle, and all the pins of the court round about.

K.—PREPARATION OF THE PRIESTS' VESTMENT.

CHAP. XXXIX. 1–31.

1 AND of the blue, an purple, and scarlet, they made cloths [garments] of service, to do service [for ministering] in the holy *place* and made the holy garments for Aaron; as Jehovah commanded Moses.

1. *The Ephod.*

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine-twined
3 linen. And they did beat the gold into thin plates, and cut *it into* wires [threads], to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen,
4 *with* cunning work [linen, the work of the skilful weaver]. They made shoulder-pieces for it, to couple *it* together [joined together]: by [at] the two edges was it
5 coupled [joined] together. And the curious girdle of his ephod [the embroidered belt for girding it], that *was* upon it, *was* of the same [of one piece with it], according to the work [like the work] thereof; *of* gold, blue, and purple, and scarlet, and
6 fine-twined linen; as Jehovah commanded Moses. And they wrought onyx stones inclosed in ouches [settings] of gold, graven as signets are graven [graven with the
7 engravings of a signet], with the names of the children of Israel. And he put them on the shoulders [shoulder-pieces] of the ephod, *that they should be* stones for a memorial to [ephod, as memorial stones for] the children of Israel; as Jehovah commanded Moses.

2. *The Breast-plate.*

8 And he made the breast-plate *of* cunning work [with the work of the skilful weaver], like the work of the ephod; *of* gold, blue, and purple, and scarlet, and
9 fine-twined linen. It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.
10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row: [stones: a row of sardius, topaz,
11 and emerald was the first row]. And the second row, an emerald [a car-
12 buncle], a sapphire, and a diamond. And the third row, a ligure, an agate,
13 and an amethyst. And the fourth row, a beryl [chrysolite], an onyx, and a jasper:
14 *they were* inclosed in ouches [settings] of gold in their inclosings. And the stones *were* according to the names of the children of Israel, twelve, according to

their names, *like* the engravings of a signet, every one with his name, according to
15 [for] the twelve tribes. And they made upon the breast-plate chains at the ends
16 [chains like cords] *of* wreathen work *of* pure gold. And they made two ouches
[settings] *of* gold, and two gold rings [rings of gold]; and put the two rings in [on]
17 the two ends of the breast-plate. And they put the two wreathen chains of gold
18 in [on] the two rings on [at] the ends of the breast-plate. And the two ends of
the two wreathen chains they fastened in [put on] the two ouches [settings], and
19 put them on the shoulder-pieces of the ephod, before it [on the front of it]. And
they made two rings of gold, and put *them* on the two ends of the breast-plate, upon
20 the border of it, which *was* on [toward] the side of the ephod inward. And they
made two *other* [two] golden rings, and put them on the two sides [shoulder-pieces]
of the ephod underneath, toward [on] the forepart of it, over against [close by] the
other [the] coupling thereof, above the curious girdle [embroidered belt] of the
21 ephod. And they did bind the breast-plate by his [its] rings unto the rings of the
ephod with a lace [cord] of blue, that it might be above the curious girdle of [embroidered belt] the ephod, and that the breast-plate might not be loosed from the
ephod; as Jehovah commanded Moses.

3. *The Robe.*

22, 23 And he made the robe of the ephod *of* woven work, all of blue. And *there*
was an hole in the midst of the robe, [And the opening of the robe in the middle
of it was] as the hole of an habergeon [like the opening of a coat of mail], *with* a
band [binding] round about the hole [opening], that it should not rend [might not
24 be rent]. And they made upon the hems [skirts] of the robe pomegranates *of* blue,
25 and purple, and scarlet, *and* twined *linen* [scarlet, twined]. And they made bells
of pure gold, and put the bells between the pomegranates upon the hem [skirts]
26 of the robe, round about between the pomegranates; A bell and a pomegranate, a
bell and a pomegranate, round about the hem of the robe [upon the skirts of the
robe round about], to minister *in;* as Jehovah commanded Moses.

4. *The Coat, Breeches, and Girdle.*

27 And they made coats [the coats] *of* fine linen *of* woven work for Aaron and for
28 his sons, And a mitre [the turban] *of* fine linen, and goodly bonnets [the goodly
29 caps] *of* fine linen, and linen [the linen] breeches *of* fine-twined linen, And a [the]
girdle *of* fine-twined linen, and blue, and purple, and scarlet, *of* needle work [scarlet, embroidered work]; as Jehovah commanded Moses.

5. *The Plate of Gold.*

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a
31 writing, *like to* the engravings of a signet, HOLINESS TO JEHOVAH. And
they tied unto it a lace [cord] of blue, to fasten *it* on high upon the mitre [turban];
as Jehovah commanded Moses.

EXEGETICAL AND CRITICAL.

a. The Curtains of the Tent and their Coverings. Chap. xxxvi. 8–19. *Vid.* chap. xxvi. 1–14. Jacobi, in his pamphlet, *Die Lehre der Irvingiten* (Berlin, 1853), p. 52 sqq., has told how the Irvingites interpret, in a fantastic, allegorical way, the curtains of the tabernacle as pointing to their offices; and, in general, their arbitrary trifling with Old Testament symbols. In a similar way they deal with the Apocalypse. *Vid.* Stockmeyer, *Kurze Nachricht über den Irvingismus*, p. 13. Keil observes that the verbs עָשָׂה in ver. 8, יְחַבֵּר in ver. 10, and וַיַּעַשׂ in ver. 11, *etc.*, are in the third Pers. Sing. with an indefinite subject. But this is not borne out by ver. 8, where עשׂה first stands in the plural. It is more likely that the whole work is called Bezaleel's.

b. The Frame-work of the Tent, vers. 20–34; *vid.* xxvi. 15–30.

c. The Veil and the Screen, vers. 35–38; *vid.* xxvi. 31–37. Ver. 38. Not the whole of the pillars of the screen was overlaid with gold, but only the tips, and the rods running across the upper ends. The other pillars of the court only had their tips and cross-rods overlaid with silver.

d. The Ark, the Mercy-seat, the Cherubim, xxxvii. 1–9; *vid.* xxv. 10–22. It is called the master-workman Bezaleel's own work.

e. The Table of Shew-bread and its Vessels, vers. 10–16; *vid.* xxv. 23–30. In the direction the dishes are called קְעָרֹת, כַּפֹּת, קְשָׂוֹת, and מְנַקִּיּוֹת; the same here, except that the order of the last two is inverted.

f. The Candlestick and the Utensils belonging to it, vers. 17–24; *vid.* xxv. 31–40.

g. The Altar of Incense with its Appurtenances, vers. 25–29; *vid.* xxx. 1–10. The Anointing Oil and the Incense, xxx. 22–28.

h. The Altar of Burnt-offering, with its Implements, and the Laver, xxxviii. 1–8. On the Altar *vid.* xxvii. 1–8. On the Laver *vid.* xxx. 17–21. Knobel's notion about ver. 8 is very strange [*vid.* above, p. 127]. He thinks that on the base there were fashioned figures of the women who, as Levite women, came into the court to wash and furbish. [But Knobel does not represent the figures as on the *base.*]

i. The Court, vers. 9–20: *vid.* xxvii. 9–19.

j. Summation of the Metal used, vers. 21–31. "The estimations" (ver. 21). Keil, "The enumerated things." The duty of counting the amount was committed to the Levites under the direction of Aaron's son, Ithamar.

Ver. 24. The Gold. Thenius and Keil reckon it at 87,730 shekels, or 877,300 *Thaler*,—a gold shekel being estimated as = 10 Thaler [= 7 Dollars and 20 cents. Poole, in Smith's *Bible Dictionary*, makes it a little more.—Tr.]

Vers. 25–28. The Silver. "Of the silver there is reckoned only the amount of the atonement money collected from those who were numbered, a half-shekel to every male, the voluntary gifts of silver not being mentioned" (Keil). It is not to be supposed that amidst the voluntary contributions of gold, copper, *etc.*, a legally imposed tax would be specified. But it may well be conjectured that the standard, afterwards fixed for the tax for the sanctuary, served as a guide in the voluntary contributions, as has been already remarked [p. 126]. On the abundance of gold and silver among the ancient Orientals, as showing the possibility of the actual correctness of these accounts in opposition to modern doubts, *vid.* Keil, page 251; Knobel, page 338.

k. Chap. xxxix. 1–31. "The preparation of the priestly garments, to the description of which a transition is formed by a statement of the materials for them and of the design of them. The ephod, vers. 2–7, corresponds to xxviii. 6–12; the breast-plate, vers. 8–21, to xxviii. 15–29—the Urim and Thummim, which needed no special preparation, being passed over. The robe, vers. 22–26, answers to xxviii. 31–34; the coats, head-pieces, breeches, and girdles for Aaron and his sons, vers. 27–29 to xxviii. 39, 40 and 42. The head-covering of the common priests in xxviii. 40 (מִגְבָּעוֹת) is here (ver. 28) called פַּאֲרֵי הַמִּגְבָּעֹת ornamental caps" (Keil). *Vid.* Knobel for archæological notes, p. 384.

FIFTH SECTION.

The Religious Presentation of all the Component Parts of the Sanctuary, and Moses' Blessing.

Chapter XXXIX. 32–43.

32 Thus was all the work of the tabernacle of the tent of the congregation [tent of meet-
ing] finished: and the children of Israel did according to all that Jehovah commanded
33 Moses, so did they. And they brought the tabernacle unto Moses, the tent, and
all his [its] furniture, his taches [its clasps], his [its] boards, his [its] bars, and his
34 [its] pillars, and his [its] sockets, And the covering of rams' skins dyed red, and the
35 covering of badgers' [seals'] skins, and the veil of the covering [screen], The ark of
36 the testimony, and the staves thereof, and the mercy-seat, The table, *and* all the
37 vessels thereof, and the shew-bread, The pure candlestick, *with* the lamps thereof,
even with the [thereof, the] lamps to be set in order, and all the vessels [utensils]
38 thereof. and the oil for light [the light], And the golden altar, and the anointing
oil, and the sweet incense, and the hanging [screen] for the tabernacle-door [door
39 of the tent of meeting], The brazen [copper] altar, and his grate of brass [its cop-
per grating], his [its] staves, and all his [its] vessels, the laver and his foot [its
40 base], The hangings of the court, his [its] pillars, and his [its] sockets, and the
hanging [screen] for the court-gate. his [its] cords, and his [its] pins, and all the
vessels [furniture] of the service of the tabernacle, for the tent of the congregation
41 [of meeting], The cloths [garments] of service to do service [for ministering] in
the holy *place*, and the holy garments for Aaron the priest, and his sons' garments,
42 to minister in the priest's office [to minister in as priests]. According to all that
Jehovah commanded Moses, so the children of Israel made [did] all the work.

43 And Moses did look upon [saw] all the work, and, behold, they had done it as Jehovah had commanded, even [commanded,] so had they done it: and Moses blessed them.

EXEGETICAL AND CRITICAL.

Besides the minute enumeration of the several parts of the tabernacle, is especially noticeable the repeated observation that they had done everything according to Jehovah's commandment, vers. 32 and 43. The enthusiasm and the joy in making offerings was at the same time a punctilious obedience to the law—an obedience which, being rendered primarily to Moses, shows that the new order of things, or the Old covenant, is again established.

Vers. 33, 34. "By הָאֹהֶל are meant the two tent-cloths composed of curtains, the purple one and the one made of goats' hair, which made the tabernacle (מִשְׁכָּן) a tent (אֹהֶל). It thence follows beyond a doubt that the variegated curtains formed the inner walls of the tabernacle, or covered the boards on the inside (? how then could they be stretched?). On the other hand, the goats' hair curtains formed the outer covering" (Keil). The colored curtains formed the inside even if they were stretched over the boards.

Ver. 43. "The readiness with which the people had brought in abundance the requisite gifts for this work, and the zeal with which they had accomplished the work in half a year or less (*vid.* xl. 17), were delightful signs of Israel's willingness to serve the Lord; and for this the blessing of God could not fail to be given" (Keil).

SIXTH SECTION.

The Erection of the Tabernacle and its Dedication as the Place of the Revelation of the Glory of Jehovah. (Analogies: Abraham's Grove at Mamre; Jacob's Bethel; Solomon's Temple; Zerubbabel's Temple; Temple Dedication of Judas Maccabeus; Christ in the Temple.)

CHAPTER XL. 1–38.

A.—THE COMMAND.

VERS. 1–15.

1, 2 AND Jehovah spake unto Moses, saying, On the first day of the first month
3 shalt thou set up the tabernacle of the tent of the congregation [of meeting]. And
thou shalt put therein the ark of the testimony, and cover the ark with the veil.
4 And thou shalt bring in the table, and set in order the things that are to be set in
order upon it [set it in order]; and thou shalt bring in the candlestick, and light
5 [set up] the lamps thereof. And thou shalt set the altar of gold for the incense
[golden altar of incense] before the ark of the testimony, and put [set up] the
6 hanging [screen] of the door to [of] the tabernacle. And thou shalt set the altar
of the [of] burnt-offering before the door of the tabernacle of the tent of the con-
7 gregation [of meeting]. And thou shalt set the laver between the tent of the con-
8 gregation [of meeting] and the altar, and shalt put water therein. And thou shalt
set up the court round about, and hang up the hanging at the court-gate [put up
9 the screen of the gate of the court]. And thou shalt take the anointing oil, and
anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the ves-
10 sels furniture] thereof: and it shall be holy. And thou shalt anoint the altar of the [of]
burnt-offering, and all his vessels [its utensils], and sanctify the altar: and it shall
11 be an altar most holy [and the altar shall be most holy]. And thou shalt anoint
12 the laver and his foot [its base], and sanctify it. And thou shalt bring Aaron and
his sons unto the door of the tabernacle of the congregation [tent of meeting], and
13 wash them with water. And thou shalt put upon Aaron the holy garments, and
[garments; and thou shalt] anoint him, and sanctify him: that [him, that] he may
14 minister unto me in the priest's office [be priest unto me]. And thou shalt bring

15 his sons, and clothe them with coats: And thou shalt anoint them, as thou didst
anoint their father, that they may minister unto me in the priest's office [be priests
unto me]: for [and] their anointing shall surely be [shall be to them for] an everlasting priesthood throughout their generations.

B.—THE ERECTION OF THE BUILDING (NOT THE CONSECRATION OF IT).

VERS. 16–33.

16 Thus did Moses: according to all that Jehovah commanded him, so did he.
17 And it came to pass in the first month in the second year, on the first *day* of the
18 month, *that* the tabernacle was reared [set] up. And Moses reared [set] up the
tabernacle, and fastened his [its] sockets, and set up the boards thereof, and put
19 in the bars thereof, and reared [set] up his [its] pillars. And he spread abroad
[spread] the tent over the tabernacle, and put the covering of the tent above upon
20 it; as Jehovah commanded Moses. And he took and put the testimony into the
ark, and set the staves on the ark, and put the mercy-seat above upon the ark:
21 And he brought the ark into the tabernacle, and set up the veil of the covering,
and covered [screened] the ark of the testimony; as Jehovah commanded Moses.
22 And he put the table in the tent of the congregation [of meeting], upon the side of
23 the tabernacle northward, without the veil. And he set the bread in order upon it
24 before Jehovah; as Jehovah had commanded Moses. And he put the candlestick in
the tent of the congregation [of meeting], over against the table, on the side of the
25 tabernacle southward. And he lighted [set up] the lamps before Jehovah; as
26 Jehovah commanded Moses. And he put the golden altar in the tent of the con-
27 gregation [of meeting] before the veil: And he burnt sweet incense thereon; as
28 Jehovah commanded Moses. And he set up the hanging *at* [put up the screen of]
29 the door of the tabernacle. And he put the altar of burnt-offering *by* the door of
the tabernacle of the tent of the congregation [of meeting], and offered upon it the
burnt-offering, and the meat-offering [meal-offering]; as Jehovah commanded
30 Moses. And he set the laver between the tent of the congregation [of meeting]
31 and the altar, and put water there, to wash *withal.* And Moses and Aaron and
32 his sons washed their hands and their feet thereat [therefrom]: When they went
into the tent of the congregation [of meeting], and when they came near unto the
33 altar, they washed; as Jehovah commanded Moses. And he reared [set] up the
court round about the tabernacle and the altar, and set up the hanging [screen]
of the court-gate. So Moses finished the work.

C.—THE DIVINE DEDICATION OF THE TABERNACLE ANTERIOR TO THE HUMAN DEDICATION.

VERS. 34–38.

34 Then a [the] cloud covered the tent of the congregation [of meeting], and the
35 glory of Jehovah filled the tabernacle. And Moses was not able to enter into the
tent of the congregation [of meeting], because the cloud abode thereon, and the
36 glory of Jehovah filled the tabernacle. And when the cloud was taken up from
37 over the tabernacle, the children of Israel went onward in all their journeys: But
if [whenever] the cloud were [was] not taken up, then they journeyed not till the
38 day that it was taken up. For the cloud of Jehovah *was* upon the tabernacle by
day, and fire was on [in] it by night, in the sight of all the house of Israel, throughout all their journeys.

EXEGETICAL AND CRITICAL.

a. The Command to Erect the Building.

Chap. xl. 1–15.

Ver. 1. Though Moses knows that the tabernacle is to be erected, yet he must receive Jehovah's command in reference to the time and order of the arrangement of the parts. As to the time, the first day of the first month, Nisan (of the second year of the exodus) is selected, as if in order that it might be ready for the first Passover festival in the middle of Nisan.

Ver. 3. **The ark of the testimony** is the real soul of the sanctuary. It represents the presence of Jehovah. Next to it the veil is the most important, since it expresses the unap-

proachableness of Jehovah, and protects the ark from profanation, but still more protects from the sentence of destruction those who approach without authority.

Ver. 4. Next comes the table. With the table Jehovah comes, in a limited degree, out of the Holy of holies into the holy place. By this symbolic communion with the priests He discloses to the people the hope of fellowship with Him, the fellowship of His Spirit, of His blessings. Then the lamps are lighted as if for a feast; for enlightenment is dependent on the communion of the heart with God.

Ver. 5. As Jehovah comes, with the table, in a sense into the holy place, so the priesthood of Israel on its part comes in a sense into the Holy of holies with the altar of incense which symbolizes prayer. These holy things, too, which denote and illustrate communion with Jehovah, must be screened by the curtain of the holy place.

Ver. 6. As the altar of incense bears a relation to the door of the Holy of holies, so the altar of burnt-offering to the door of the holy place. The laver stands nearer the holy place than the altar does, because it is for the priests, and contains, in the water, the means of purification for the sacrificial service—in which circumstance is disclosed an adumbration of the N. T. baptism, which separates animal offerings from the temple.

Ver. 8. The court also has its screen, for the court, too, is an enclosed vestibule of the holy place, as contrasted with the profane heathen world and defiled Israelites, or even such as approach with empty hands.

Ver. 9. The anointing of the dwelling and all of its individual parts expresses the truth, that all the worship in this house depends on the life of the spirit—is from the spirit and for the spirit. But in what sense is the altar of burnt-offering, standing as it does in the court, most holy, [literally, "holy of holies"]? Because the offering of sacrifice, and the self-surrender which consists in trustful obedience, and which underlies the offering, are the fundamental condition of the genuineness of the whole ritual worship. According to Keil, the phrase designates the fact that the altar is not to be approached by the people who offer sacrifices.*

Ver. 15. Aaron's sons also are anointed together with him, because they represent the hereditary perpetuity of the priesthood. Keil holds that the consecration of the priests was not contemporaneous with the erection of the tabernacle, but took place later. But here too only the command is first given, and then the erection of the tabernacle precedes its execution. Knobel says: The statement [of ver. 16] anticipates Lev. viii. If we distinguish between command and execution, the anticipation is only seeming, or at least only grows out of the summariness of the narrative.

b. The Erection of the Building. Vers. 16–33.

Ver. 17. **And it came to pass.**—"Inasmuch as from the arrival of the Israelites at Sinai in the third month after the exodus (xix. 1) until the first day of the second year, when the work was delivered to Moses complete, not quite nine months elapsed, all the work of the building was done in less than half a year" (Keil).*

Ver. 19. **He spread the tent over the tabernacle.**—By the "tent" here Keil correctly understands the two principal coverings; by the "covering," the two outer coverings.

Ver. 20. **The testimony.**—The tables of the law, as records which were to bear perpetual witness to the divine will orally revealed to the people. Knobel refers it to the whole revelation so far as then existent—which Keil rightly disputes.

Ver. 23. On the arrangement of the twelve loaves in two rows, *vid.* Lev. xxiv. 6.

Ver. 30. **Between the tent of meeting and the altar.**—"Probably more to one side, so that the priests did not need to go around the altar" (Keil.).

The offering of sacrifice, ver. 20, and the burning of incense, ver. 27, are to be regarded as extraordinary acts of Moses, the founder of the system of worship, and not belonging to the ordinary worship of the people, which presupposed the anointing of the sanctuary, and which began with a sin-offering, whereas here only burnt-offerings and meal-offerings are spoken of.

Ver. 33. The court was not only a court; it enclosed the tabernacle. According to Josephus (*Antiq.* III. 6, 8) the tabernacle stood in the middle of the court.

c. The Divine Dedication of the Building Anterior to the Human Dedication.

Vers. 34–38.

Ver. 34. If anything is fitted to exhibit the Levitical ritual as a transitory one, as an educational institution designed for the training of the people up to the time of their maturity, it is the fact that the completed tabernacle forms the conclusion of Exodus, not the beginning of Leviticus; that Moses offered sacrifices and burned incense in it before Aaron the priest did; but especially that Jehovah Himself consecrated the sanctuary by His manifestation of Himself in the sacred cloud before it was consecrated by the priesthood. In the Middle Ages it was a saying that a church was consecrated by angels in the night before it was going to be consecrated by priests. Perhaps the saying was a reminiscence of the mystery here recorded. For Jehovah's manifestation of Himself is something very mysterious, a holy token, viewed only by the eyes of faith. Above the tabernacle the cloud appears, and covers it, in order to remove the glory of Jehovah, which fills the dwelling, from the view of all, even of Moses. It is not said that this condition became a permanent one; on the contrary, the tabernacle soon afterwards became accessible, except as regards the regulations concerning the Holy of holies. But up to that time it was unapproach-

* [*I. e.*, as being, on account of its position, more exposed to the contact of laymen than the other sacred objects, which were where no layman was allowed to come at all.—Tr.]

* [This is made out by deducting from the nine months the eighty days (xxiv. 18; xxxiv. 28) spent by Moses on the mountain, the time spent in preparation for the giving of the law, and in the ratification of the covenant (xix. 1—xxiv. 11), and the interval between Moses' first and his second stay on the mountain (xxxii. and xxxiii.).—Tr.]

able, locked up, as it were, and had to be unlocked by sacerdotal expiations according to the Levitical rites.

At the close is given a general statement concerning the future of the tabernacle, which, however, also discloses the design of it. "The Future verbs designate the action as a repeated and perpetual one" (Knobel). It was designed as a divine token for the people on their march. When the cloud rose up from the tabernacle, this was the signal for starting—an expressive signal; for the divine token then visibly separated itself from the sacerdotal dwelling; Jehovah seemed to abandon it, as He in truth in the strictest sense did leave the temple in the Jewish war. It was the signal for the people to break camp and move onward. But the cloud only showed the way, in order, at a new stopping-place, to rest down again on the tabernacle, and thus to order a halt. Thus the book closes with the profoundest thought concerning the history of the kingdom of God, expressed in a symbolic form and so graphically as to be apprehensible by a child. The pillar of cloud above the tabernacle by day; the fiery brightness in it by night—before the eyes of all Israel;—thus was made sensible to the people that presence of their covenant-God which accompanied them in all their journeyings. Comp. the consecration of the temple, 1 Kings viii. and Ezek. xliii. 4; Num. ix. 15.

DOCTRINAL AND HOMILETIC APPENDIX.

FIRST DIVISION: DOCTRINAL AND ETHICAL REFLECTIONS.

PRELIMINARY REMARKS.

The division of the Bible of which we are treating, the *Thorah* (law) in the narrow sense, was in former times used much more as a source of doctrinal and ethical rules and of homiletical observations than now-a-days. The causes of this changed attitude of theology and the Church to the Law lie in the change of views on Old Testament Judaism and the Old Testament itself, on inspiration, on hermeneutics, and on the wants of the Christian Church.

The disregard of the Old Testament scheme of revelation, which prevailed almost universally among the Gnostics, drove the Church in the other direction, to an over-estimation of the stage of religious development exhibited in the Old Testament, so that it was almost put on an equality, and in many ways was confounded, with the New Testament. The common warfare which heathen and Jewish Christians had to wage against heathenism tended very early to beget Judaizing forms of Christianity in theology, forms of worship, and polity. To this opposition between the Jewish and the heathen was added the opposition between the divine and the human, which through the unconscious influence of heathen conceptions so emphasized the divine side as to lead to a one-sided theory of inspiration, which caused the Old Testament to appear as substantially one with the New rather than as contrasted with it. But the difficulties which thus arose were bridged over by the allegorical style of interpretation. This was done in two ways: In the form of a philosophical allegorizing of the heathen myths, it mediated between the ancient superstitious heathenism and the later skeptical heathenism; in the form of the Alexandrian allegorizing of Jewish history, it mediated between the Old Testament and the Hellenic literature and style of thought. Thus then Christian theology also was led to make a bridge, by allegorical means, between the Old and the New Testament. By this means the Old Testament, already in great part Christianized, was made wholly Christian, the children of the two Testaments in a sense exchanging forms. For just as far as the Jews were pushed forwards and made Christians, the Christians were pushed backwards and made a sort of Jews.

On account of the manifold confusion of ideas which thus arises, let it be here remarked that, by the allegorizing method of interpretation, we do not mean the thorough explanation of passages really intended to be allegorical, but the style of exposition which perverts the historical and didactic meaning of the Scriptures into what is claimed to be a higher and more spiritual one by sporting with analogies.

In consequence of this Judaizing theology the Old Testament, and particularly the three books of the law, became a deep fountain of Christian and religious reflections, especially an inexhaustible mine for Christian mysticism and theosophy.

Following, however, the extreme legal tendency, which transformed Christian ministers into Levites, bishops into descendants of Aaron, the Christian churches into laymen, the eucharist into a sin-offering, churches into temples,

and which was destroyed only in its central features by the theology of the Reformation, came the great reaction of the critical school, which passed over more and more into the extreme of rationalism.

Now, therefore, the Old Testament, and with it the Old Testament religion itself, was more and more degraded and caricatured by many monstrous disfigurements bearing witness to arrogant ignorance. In connection with this there grew out of the single product of Old Testament inspiration a meagre mesh of human legends, fictions, historic reminiscences and errors, with the destruction of which the youthful criticism carried on its child's play. But the science of hermeneutics rejected, together with the allegorizing theory, more and more decidedly also the symbolism and typology which were veiled in it; and while it rightly laid down the law of grammatico-historical interpretation of the Scriptures, it yet at once, and more and more, fell into the mistake of taking the letter according to the narrowest literal sense, and the historical matter as only an unessential modification of earlier beginnings of history. For this new theology there were no new spirits, no new things, no new words.

Side by side with this theological revolution there has, to be sure, maintained itself the working of the old allegorizing spirit—sometimes carried even to the pitch of absurdity. What, *e. g.* have not the Irvingites been able to make out of the skins which covered the tabernacle!

But a new epoch has dawned in theology and the Church, and is gradually taking shape in a more successful attempt correctly to estimate the Old Testament. The general statement of the correct relation between the Old and the New Testament may be made in a few words: Oneness of substance, contrast in the form of development as regards both the records and the facts of revelation underlying them.

Yet as, in this view, the Old Testament is Christianity in the germ, so thus far the correct theology and exegesis of the Old Testament are in a germinant condition—a condition subject to many oscillations connected with defective distinctions.

In the first place, not distinction enough is made between the Judaism of the Jewish people, as the vehicles of the Old Testament revelation, and the sacred history of the revelation itself. So the French Encyclopedists identified *Christendom* and *Christianity*, especially Roman Catholic Christendom.

Again, not distinction enough is made between the symbolic forms of the Old Testament and the mythical forms of the heathen world (*vid.* Comm. on Genesis, p. 28 sqq.).

This is connected with the fact that, on the other hand, still less distinction is made between the Hebrew (theocratic) and the Hellenistic (classic) mode of conception and description. According to the latter, history is a presentation of facts in their outward relation of cause and effect for the gratification of a love of knowledge; poetry is its own object, and ministers to the enjoyment of the beautiful; and didactics ministers to scholastic knowledge; whereas theocratic history presents historic facts in the light of eternal ideas, and hence in symbolic significance; theocratic poetry allows art to be merged in the service of holiness; and didactics does not deal with abstract formulas, but with concrete conceptions, because it aims not at developing a school, but at building up a church.

Very imperfect also is frequently the distinction made between the prophecy of events or of types and the prophecy of ideas or of words. That these two forms depend on one another; that without the actual reference of Israelitish history to the future of the work of salvation, therefore without the line of prophetic formations or types unknown to man, but well known to the Spirit of God, there could also be no conscious ideal or verbal prophecies; and that, conversely, the forward movement of the actual mental life of the people in typical persons, experiences, institutions and emotions, is conditioned on ideal guides, *i. e.* on verbal prophecies;—this fact is founded on the indissoluble interaction between an ideal and a life. According to a young man's ideals, his life's aim is shaped; and his ideals, rising up out of his life's aims and attainments, assume a form more and more distinct and pure. Most of all do men misunderstand those forms in which the verbal prophecy is still inclosed like a bursting bud, in the integument of typical significance. *E. g.* that mankind, in his hostility to the serpent, shall bruise its head, is a verbal prophecy; but the expression respecting the woman's seed is in a high degree typical. So the passage about the son of the virgin in Isa. vii. must be divided into elements of verbal prediction and those of typical meaning. But in general there is connected with every blossom of verbal prophecy a leaf of typical foliage, as also, on the other hand, over all typical representations there floats a meaning full of prophetic presentiment.—The theology of the present time, however, would suffer a complete relapse, should that confusion become stationary which often appears with regard to the distinction between the different periods of development in the Old Testament, particularly between the patriarchal and the Mosaic periods. Especially, when the whole patriarchal period is consigned to a vague tradition, and the Israelitish religion is made to begin with Mosaism, there is an end of a thorough understanding not only of the Old Testament, but of all the Bible, and in fact of the whole kingdom of God. Without the foundation laid in Abraham's faith in the promises, Mosaism also, according to Rom. iv. and Gal. iii., is entirely unintelligible, as also the legality of the Middle Ages is made into a gloomy caricature, unless it is conceived as a process of training for the people, based on the apostolic and ancient Catholic Church. The consequence of this one-sidedness is seen in the fact that the normal progress of Mosaism towards Messianic prophecy cannot be appreciated, but is misinterpreted, just as the Reformation of the Middle Ages is denounced as a revolution.

But if the periods of Old Testament revelation are correctly appreciated, then one will be able to determine more accurately the difference between the canonical and the apocryphal periods of the Old Testament, according to their characteristic features. The one characteristic feature of the apocryphal literature is the national ele-

ment which abandons the theocratic classicalness or canonicity; a form such as in its way appeared in the Græco-Roman literature, and in modern literature threatens to appear everywhere. In the period of the Hebrew popular literature, Judaism and Alexandrianism fall apart; and inwardly faith is blended with fanaticism, superstition, and skepticism, while outwardly the Messianic anticipations retreat behind the contrasted elements of Alexandrian spiritualism and Jewish literalism.

A right estimate of the Old Testament periods will also disclose the great significance of the difference between the epochs and the periods of the time of revelation, and much that is incomprehensible will become more nearly intelligible, *e. g.* the great difference between the epochs abounding in miracles and the periods in which there were none—a difference the reflex of which is still perceptible in the contrast between that half of the age of the church which was characterized by festivals and that which was without them.

The theology of the present will therefore still have considerable obstacles to overcome. But it cannot possibly return to the mediæval and early Protestant style of dealing with the Old Testament, and must none the less leave behind the rationalistic relapses of negative criticism and of pseudo-historical exegesis. It will set forth the divine and miraculous revelations as they gradually made their appearance, according to the degrees of the human development on which they rested, in the fulness and beauty of their successive factors.

So then in the service of a new method of interpreting the Mosaic law, a method which may be briefly termed the Christological, as being the due appreciation of divine truth in a human coloring and form, the old shafts of this rich mine, in various ways filled with obstructions, will be re-opened; and instead of the merely glistering half metals of exegetical disquisitions there will be found for Christian instruction and edification a yield of the richest metals.

A. GENERAL REMARKS ON THE DOCTRINES OF THE LAW.

As to the law of Moses as a whole, we cannot go back to the old position, that it still serves as a moral law in its entirety, *i. e.*, entirely in this its outward form, especially the law of the Sabbath, and many also of the civil laws, *e. g.*, the law of tithes, and of capital punishment for the blasphemer; but the New Testament truth, that the law is done away by the law for the Christian (Gal. ii.), must not be so interpreted as to imply that the Mosaic law is wholly abrogated. It will rather be seen that it has been freed by Christ, as to its spiritual elements, from the limitations and forms of the Jewish economy, that it in this very way has become a type designed to represent and illustrate the fundamental principle of Christianity in its details (*vid.* Matt. vi.; Rom. iii. 31).

In like manner the Jewish people are no more to be regarded as, abstractly considered, the people of God overtopping all the other nations, as even yet in the New Testament period they are sometimes looked on as a nation of priests which has lost its privileges, but which is destined to become again the nobility of Christendom. But little as the whole nation is to be estimated according to its elect ones, so little should it be estimated according to the appearance of its degenerate masses, as is often done by rationalists, and in general by modern writers. As the first-fruits in the religious development of the nations, Israel must become more and more a type for elect nations of the New Testament era, for the idea of election in all nations, for the significance of nationalities, of national life within the kingdom of God, and of the shape given by Christianity to national institutions.

This process of two-edged or two-sided antagonism against the extremes will have to be carried on in all the points in which biblical theology, in a Christological aspect, relates to the law.

The dogmatic peculiarity of the Mosaic law is its crystalline distinctness of form and its transparency, or its unpoetic precision and its suggestive symbolicalness. The absence of figures in the Mosaic law also marks its style, which everywhere and in the smallest details avoids the obscurity of an imaginative diction. This prosaic precision is all the more striking, inasmuch as it is here and there interrupted by highly poetical passages, and finally is supplemented by the lofty style of the prophetic book of Deuteronomy. But out of this very distinctness, seemingly related only to civil affairs, there shine forth everywhere the suggestive thoughtfulness and symbolicalness which gives to Mosaism the character of a typical institution throughout.

The fundamental dogma of Mosaism is this: Elohim is Jehovah, or, Jehovah is Elohim, as the fundamental dogma of the New Testament is this: Jesus is the Christ, or, the Christ is Jesus. The God of all the worlds, Elohim, is Jehovah, the covenant God of Israel; the covenant God of Israel is also none the less the God of all the worlds. Religious catholicity and religious particularism thus complement each other, although a narrow view of things keeps trying to bring them into antagonism.

On the basis of this dogma come first of all into clear prominence the idea and the law of personality. Jehovah is holy, *i. e.*, He keeps His personality, in which idea and essence are one, pure and unmixed, and for this reason He trains up Israel to be His holy people, a people of personal worthiness. Again and again this covenant fellowship between the absolute and the limited personality is emphasized, also, therefore, the sonship for which Israel is called into existence.

The idea that Israel, or humanity, is akin with God, is more conspicuous in the stern majesty of the law than even in the dogmatics of the church. The Canaanites are rejected for the reason that they have ruined the worthiness of personality in the double form of voluptuous rites and of offerings to Moloch.

With the notion of personality and holiness to which Israel is called in his fellowship with God are inseparably connected the necessity of expiation and the consecration of sacrifices. The consecration of sacrifices; for man always follows the impulse to make expiatory offerings. If he does not do this in a manner pleasing to God, he does it as a heathen in horrid caprice. To bodily

suicide corresponds in this respect intellectual suicide, the total denial of immortality, respecting which it is falsely asserted that Moses knew nothing of it. Moses, who had brought his people out of Egypt, out of the land where men worship the dead and the other world, had first of all to wean the people from Egyptian conceptions, and to train them chiefly to sanctify, as they ought, the things of this world, as being the proper foundation for a true view of the sacredness of the other world. The idea of immortality, as something presupposed, is sufficiently obvious in the Mosaic religion.

As to the law itself, we must not overlook its divisions, nor the various combinations that result from them. Although the law is a unit, yet the old distinction between the moral, ceremonial, and civil law is well founded. Hence the command of the day of rest is given in two connections: as an ethical law of humanity in the decalogue, and as a ceremonial law among the regulations for festivals in Leviticus. If this connection is overlooked, the Levitical ceremonial Sabbath will be transferred to the ten commandments, and on the other hand the Sabbath law of Leviticus will be treated as a mere Jewish ceremonial law. A similar combination is found in the ordinance of the day of atonement. Levitically it was the culmination of all the feasts; socially it was the fast-day of preparation for the feast of tabernacles.

The Messianic seal of the three books (Exodus, Leviticus, and Numbers), which is discerned in the various institutions of the law, is found unmistakably impressed on the three books: Exodus is the book which sets forth the Messiah as prophet; in Leviticus the Messianic high-priesthood is typically portrayed; while the book of Numbers describes the organization, appearance, and guidance of God's host, whose military and victorious prince is Jehovah in His Messianic future. See details in the Introduction.

Literature.

Here belong, besides general commentaries, works on biblical theology (*vid.* Comm. on Genesis, p. 62 sqq.). *Vid.* a list in Von Cölln's *Biblische Theologie*, I. p. 19. Likewise in Hagenbach's *Encyclopädie*, p. 214. [Darling's *Cyclopedia*, Smith's *Bible Dictionary*, Am. Ed.]. Hagenbach puts here Hofmann's *Schriftbeweis des Glaubens.*—On the Kingdom of God, and, in particular, Christology, *vid.* Comm. on Genesis.

Most recent works: Von d. Golz: *Gottes Offenbarung durch heilige Geschichte*, Basel, 1868. Ewald, *Die Lehre von Gott, oder Theologie des Alten und Neuen Testaments*, Vol. I. *Die Lehre vom Worte Gottes.* Leipzig, 1871. Oehler, *Theology of the Old Testament* [Clark's Foreign Theological Library, 1875, 2 vols.].

Here belong works on special dogmatic and ethical questions, on the Israelitish character and beliefs, especially on the Jewish belief in immortality, on typology, and on Jewish laws.

In reference to the general character of the Israelites, there are, in opposition to the scoffs of Feuerbach and the depreciatory judgment of Renan, Richard Wagner, and others, to be considered both Jewish and Judaistic over-estimates (*e. g.*, of Baumgarten and others), and likewise correct estimates.

Monographs. On the name Jehovah *vid.* Tholuck, *Vermischte Schriften*, I., p. 377 sqq. The article by Oehler, in Herzog's *Real-encyclopädie;* Danz, p. 425. [Reland, *Decas exercitationum, etc.;* Reinke, *Philogisch-historische Abhandlung über den Gottesnamen Jehovah;* the above-mentioned article by Tholuck, translated by Dr. Robinson in the *Biblical Repository*, Vol. IV., 89–108; E. Ballantine, *Interpretation of Ex.* vi. 2, 3; *ibid.*, Vol. III, p. 780 sqq. See also Hengstenberg, *Authenticity of the Pentateuch*, I., p. 213 sqq.; Kurtz, *Die Einheit der Genesis*, p. xliii. sqq.; Macdonald, *Introduction to the Pentateuch*, I., p. 165 sqq. —Tr.].

On the Mosaic law. *Vid.* the older writings in Walch's *Bibliotheca*, I. p. 119. Also the article on this topic, and a list of works, in Herzog's *Real-encyclopädie.* Langen, *Mosaisches Licht und Recht*, Halle, 1732; Salvador, *Geschichte der mosaischen Institutionen;* Bluhme, *Collatio legum Romanarum et Mosaicarum*, 1848. Schnell, *Das israelitische Recht in seinen Grundzügen dargestellt*, Basel, 1853; Bunsen, *Inhalt und Epochen der mosaischen Gesetzgebung* (*Bibelurkunden*, I. p. 229); Riehm, *Die Gesetzgebung in Lande Moab*, Gotha, 1854. [Michaelis, *Laws of Moses;* Saalschütz, *Das mosaische Recht;* Wines, *Commentary on the Laws of the Ancient Hebrews.*—Tr.].

R. Kübel, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; F. E. Kübel, *Die soziale und volkswirthschaftliche Gesetzgebung des Alten Bundes*, Wiesbaden, 1870.

On the Mosaic doctrine of immortality, Oehler, *Veteris Testamenti sententia de rebus post mortem futuris*, Stuttgart, 1846; Brecher, *Die Unsterblichkeitslehre des israelitischen Volks*, Leipzig, 1857; Engelbert, *Das negative Verdienst des Alten Testaments um die Unsterblichkeitslehre*, Berlin, 1857; Herm. Schultz, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*, Göttingen, 1861; Klostermann, *Hoffnung künftiger Erlösung aus dem Todeszustande bei den Frommen des A. T.* (*Untersuchungen zur alttestamentlichen Theologie*, Gotha, 1868). [Böttcher, *De Inferis Rebusque post Mortem futuris ex Hebræorum et Græcorum Opinionibus*, Dresden, 1846; Warburton, *Divine Legation of Moses;* Alger, *Critical History of the Doctrine of a Future Life*, and the bibliographical Appendix of the same by Ezra Abbot, LL. D. —Tr.]

On the typology of the Old Testament, especially of the Pentateuch, *vid.* Comm. on Genesis, p. 62 sq.; Hiller, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament;* Fairbairn, *Typology of Scripture;* Bähr, *Symbolik des mosaischen Cultus;* monographs in Liebner and Dorner's *Zeitschrift;* and the article *Vorbild* in Herzog's *Real-encyclopädie* by Tholuck; Commentary on Genesis, p. 23 sqq.—[Kurtz, *Sacrificial Offerings of the Old Testament;* J. Pye Smith, *Sacrifice and Priesthood of Jesus Christ;* Magee, *Scriptural Doctrine of Atonement and Sacrifices;* Outram, *Two Dissertations on Sacrifices;* Tholuck, *Appendix to Commentary on the Hebrews.*—Tr.]

More special articles, *e. g.* on the Decalogue, *vid.* under the several books.

B. SPECIAL DOCTRINAL REMARKS ON EXODUS.

1. *The Redemption of Israel, or the Type of Redemption in General.*

By the history of the redemption of Israel the Mosaic legislation is connected with the patriarchal religion of promise, and by means of this alone does this legislation receive its proper position and meaning. The Mosaic law, too, is founded on the redemption, as is expressly declared in the introductory clause of the Decalogue; and it is a Rabbinic extravagance to make a distinct commandment out of the opening words: "I am Jehovah, thy God," *etc.* A foreign code of laws imposed as a yoke upon a nation without any intervention, in such a sense as Hegel and others conceive the Mosaic law, would be only despotic constraint, not a real law in the spiritual sense. By means of redemption Jehovah has secured for Himself the office of lawgiver for the people of His possession. By means of the redemption He has established in the minds of all the people the confident hope that all His commandments, even those that for the present are the most unintelligible, are the products of the same Spirit that redeems and continues the redemption. By means of the redemption Jehovah has liberated the people from a slavish yoke and service, in order to train them for freedom by the educational influence of legal compulsion and of a servile condition. Hence all the main features in the guiding of the Israelites to Sinai are each of them highly significant types in illustration of the idea of redemption. With seeming hopelessness begins the history of redemption. The wonderful deliverance of the one called to be a deliverer, the unconscious assistance rendered in the midst of the hostile people themselves, the flight and concealment of Moses in Midian, the contest with the obduracy of the tyrant, and even with the reluctance and unbelief of his own people, the long anxious waiting for the decision, the final breaking away, the passage through the Red Sea, the further miraculous aid, the pillar of cloud and fire, the friendship of Jethro and his counsels;—all these things are found repeated a hundred times in more general forms in the history of the kingdom of God. The original redemption of Israel, as continued through a long series of redemptive acts, is the type of the real redemption of all mankind through Christ, and is reflected in all analogous facts until the last redemption of mankind in the future world. Jehovah is the *Goel* [redeemer] of His people. *Vid.* the article on *Erlösung* in Herzog.

On the dogmatic significance of Moses *vid.* the Epistle to the Hebrews. On the Passover, *vid.* the dictionaries and Danz.

2. *The Law.*

The law of Moses, in its inmost essence, is the objectified conscience of man, or the subjectified, humanized will of God. It is the conscience primarily of the patriarchs, in general, however, of humanity, since the conscience of humanity is aroused and awaked to actual conscientiousness in the elect fathers of the faith that rested on the promises. It is the divine training-school (Gal. iii.) by means of which the religion of the chosen ones is made the religion of the multitude of the Israelitish people, and indirectly of all mankind. It is the educational will of God, which came forth out of the inward illumination of the lawgiver, and put itself into the form of an objective writing on stone, to be transformed again in due time from the stone by means of the divine guidance into the writing on the heart, the law of the Spirit, *vid.* Jer. xxxi. 33.

The one root of the law is the covenant of circumcision, which from the first pointed to the circumcision, the regeneration, of the heart, Deut. x. 16; xxx. 6. *Vid.* Comm. on Genesis, p. 426. The law, accordingly, is not stationary, but is everywhere a movement in and with the legal man towards regeneration (*vid.* Rom. vii.); and the method of this movement is sacrifice, the fundamental type of which appears in the feast of the Passover-lamb. This festival looks, in its character of sin-offering, peace-offering and burnt-offering, towards a process of spiritualizing the law, and forms a contrast to the curse-offering.

After individual foreshadowings of the law (Ex. xv. 26; xvi. 29; obedience, the Sabbath), follows the ethical legislation from Mount Sinai, described to us as a sympathetic excitement of the whole people caused by their intercourse with Moses. The manifestation amidst thunder and lightning was to be interpreted by every conscience according to its attitude towards Jehovah; it is a one-sided conception to regard it as wholly threat and terror (Ps. xxix.), though it has primarily this effect for the consciousness of guilt which is awakened by the law.

Jehovah's legislation is progressive; hence we have to distinguish a legislation of Sinai—in fact a two-fold one, owing to the interruption occasioned by the worship of the golden calf; a legislation of Kadesh (Dt. xxxiii. 2); a legislation of the fields of Moab (of Seir?); finally, the prophetic legislation of Deuteronomy—the latter as a beginning of the spiritualization of the law.

But the law aims at no one-sided spirituality. It demands first of all acts of commission and omission founded on an inner motive as a training to spirituality in the inner life, and at last again spiritual acts. So it is in a three-fold respect a type of the fundamental forms of the legal aspects of the kingdom of God, *viz.*, as being a barrier, a mirror, and a rule.

First of all, the law's requirement of deeds must not be toned down. Deeds are a check upon that which is evil, a definition, a picture, a practice of that which is good. But the law as a mirror is the training-master to bring to Christ; it leads to a deepening of the inner life, till one comes to the hell of self-knowledge (Rom. vii.); and here only is brought to perfection that entire receptivity for the Gospel of grace, through which the law is transformed into a fountain of spiritual life.

The mistaken view respecting acts, that the mere act is all that is needed, is the root of Judaism, of Pharisaic self-righteousness, though even the mere doing or not doing has its value and reward in the outward world, especially in the regulations of social life.

The mistaken view respecting the mirroring of one's self in the law, that the recognition of

sin is an end in itself, leads to the deadening of the inner life in self-depreciation, quietism and pietistic self-torture.

The mistaken view respecting the law of the Spirit is the spiritualism which tends to dissociate itself from that which is the condition of it, *viz.* consciousness of sin and faith in redemption, and which more or less decidedly lapses into antinomianism.

The unity of life in the law of the letter is a continual movement, which leads to the righteousness of faith, and, as the law of the spirit, to the righteousness of the life.

On the abolition of the law in the New Testament, comp. the Comm. on Matthew, p. 109, on Romans, p. 137. Abolished as regards the severity, narrowness, and outwardness of the letter, the law is lifted up into the region where there is no limit to what is required of the spirit and rendered by it.

On the three spheres of the law according to its primary outline, the ethical, the ceremonial, and the civil, as they are distinctly contrasted with one another in the brief outline, *vid.* the exegesis in point.

In a more general form the three books are to be divided throughout according to these three spheres of the law.

The first form of the law was abolished, as to its covenant validity, by the worship of the golden calf. The fact that Moses broke the tables of the law, is an eternal repudiation of image-worship, because this worship leads to idolatry, though it is not in its intention direct idolatry. The relation of the new tables of the law is perhaps this: The former prohibit the rudeness and hereditary sinfulness of the natural life; the latter prohibit, with that, apostasy also, and constitute therefore for the apostate people the discipline of a state of penitence, the penalty of a lay condition, the disciplinary excommunication.

On the analysis of the law *vid.* p. 75.

Treatises. On the decalogue *vid.* Danz, *Encyclopädie und Methodologie*, p. 210, *Supplement*, p. 25; Otto, *Dekalogische Untersuchungen*, Halle, 1857; Geffken, *Ueber die verschiedenen Einthreilungen des Dekalogs*, Hamburg, 1838; Stier, *Die zehn Gebote in Katechismus*, Barmen, 1858; the article *Dekalog* in Herzog's *Real-encyclopädie.* Here belong the discussions of this topic in the works on biblical theology, in the older works on dogmatics and ethics, and in the catechisms.

On the Sabbath (or Sunday) in particular, Hengstenb., *Ueber den Tag des Herrn*, Berlin, 1852; Wilhelmi, *Ueber Feiertagsheiligung*, Halle, 1857; Danz. under *Sabbath* and under *Sonntag;* also his article *Sonntagsfeier* in the *Supplement*, p. 99. [Hessey, *Sunday, Bampton Lectures* for 1860; Whately, *Thoughts on the Sabbath;* L. Coleman, in *Bibliotheca Sacra*, Vol. I.; John S Stone in *Theol. Eclectic*, Vol. IV.; Paley, *Moral and Political Philosophy;* Maurice, *On the Sabbath*, and the articles in Smith's *Bible Dictionary*, and Kitto's *Cyclopedia.*—Tr.]

8. *The Tabernacle.*

The tabernacle is not mainly the meeting-house of the popular congregation (אֹהֶל מוֹעֵד), but the dwelling-place, the palace, of its Lord; not, therefore, mainly the centre of worship, but the sanctuary of the law (אֹהֶל הָעֵדוּת). In the tabernacle the appearance of God, and with it, so to speak, Sinai, remain permanently; hence it is the place where the people are to appear before Jehovah, where they hear the testimony of His law, and bring the offering of self-surrender in prayer and reconciliation. For this reason, as already remarked, the picture of the tabernacle stands in Exodus, not in Leviticus.

The holy place where God made His appearance is originally designated only by a stone monument (Gen. xxviii. 18); then it is artistically represented by the tabernacle, which was afterwards transformed into the temple. But even in the tabernacle the one place of God's revelation is developed into a gradual succession of revelations: the court; the holy place, the oblong (as an incomplete square); and the Holy of holies, as the highest form of the sanctuary, and, in its square form, a symbol of perfection. The divine law in the first stage, the court, is represented by the sacred limit, the screen of the sanctuary, the laver, the mirrors, the sacrificial death; in the second, by the seven-branched candlestick; in the third, by the ark of the law protected by the cherubim. Therewith corresponds in the first stage the altar of burnt-offering, which consumes the sacrifice in the fire; in the second, the altar of incense, over which the soul of the offering rises upwards in prayer; in the third, the lid of the ark of the covenant, the lid of expiation, of re-union with Jehovah.—The benefits which God's people obtain are, in the first stage, absolution and a simple blessing; in the second the sacerdotal communion with Jehovah at the table of shew-bread; in the third, the high-priestly vision of the glory of the Lord—the whole inuring to the benefit of the people in the threefold blessing (Num. vi. 23–26), but presupposing a threefold advance in degrees of piety: obedience and confession; prayer; joyous self-surrender even unto death.

As to the materials and the building of the tabernacle, we refer to the exegetical remarks, p. 151, to the numerous monographs, and to the archæological and lexical descriptions.

As the tabernacle is, on the one hand, a type of all true temples, churches, and sanctuaries on earth, the mother of the greatest cathedrals and of the smallest chapels, so is it, on the other hand, as being instituted by Jehovah, the opposite of all self-chosen forms of divine service (ἐθελοθρησκεία, Col. ii. 23), idol groves, and hideous systems of worship. Among the several typical features are especially to be considered the picture of the tabernacle as seen in the mount, or the ideal plan of the building; the vocation of sacred art in the form of architecture and the art of making symbolic figures; the grand voluntary contributions of the people for the sanctuary; and the glorious festival of consecration. But as the tabernacle was the provisional adumbration of the temple of Solomon, so it was, together with it, an adumbration of the great dwelling-place of the Lord which embraces the heaven of heavens, but is not embraced by it (1 Kings viii).

For works on the tabernacle *vid.* p. 118.

SECOND DIVISION: HOMILETIC HINTS.

A. GENERAL HOMILETIC REMARKS.

First of all is to be noticed the fact that in the ancient church the three books of the law were made, by the help of allegorical interpretation, an important means of Christian edification. As the most prominent example of this, Origen is to be named.

It was a consequence of the allegorical style of preaching, that, on the one hand, on account of the unmistakable uncertainty and caprice of its changing hues, it could not but weaken the assurance of faith, while, on the other hand, it could not but occasion a large deficiency in practical ethics resting on faith, and in the ethical exposition of Scripture. This evil effect has been especially pointed out by a pious and sober teacher of pastoral theology, Peter Roques, *Le Pasteur Evangélique*, Basle, 1723. He even traces the corruption of the Eastern Church largely to the moral barrenness of the fantastical allegorical style of preaching.

It cannot be denied that the allegorical mode of explaining the Scriptures, derived from the Alexandrian theology, was in existence among the Christians even at the time of the origin of the N. T. Yet we must make a radical distinction between typical and allegorical interpretation of the Bible. The typology of the N. T. may here and there, especially in the Epistle to the Hebrews, border on the allegorical method; but this method itself does not appear distinctly except in the extra-biblical works, *e. g.*, in the interpretation of Abraham's 318 servants in the Epistle of Barnabas.*

Yet even at a still later point there must be distinguished among the apostolical and church fathers the typical from the allegorical treatment of the Bible.

But after the allegorical method had obtained theoretically the predominance, one fact is still to be considered, to which the rigid advocates of the grammatico-historical interpretation do not do justice. For the Middle Ages the conception of the infinitely rich and profound contents of the Holy Scriptures as ideally considered could be gained only by the allegorical way. The simple light had to be broken in the prism of the Middle Ages into the colors of the sevenfold sense of Scripture.

Nevertheless the homiletic use of allegory in reference to the books now under consideration was very much limited by the prevalence of the custom of observing the pericopes as well as by the saints' days; and this limitation has continued, on account of the pericopes, to affect the Lutheran church. But it was otherwise with homiletics in the Reformed church, and with the mystic edification derived from the reading of the Bible; it was not held in check by the pericopes, but rather set itself in opposition to that constraint; and that the Reformed churches were fond of Old Testament texts is accounted for by this fact in part, and not simply by their conception of the Bible as a code of laws, and by the fact "that the Reformed Pietism was more fantastic than its Lutheran brother" (Diestel, *Geschichte des Alten Testaments in der christlichen Kirche*, p. 774). It may indeed be assumed that the allegorical style of preaching in the Reformed church was in great part provoked by the Lutheran mystics and commentators.

When the homiletic use of allegorical exposition began to run into absurdities (*vid.* examples in Lentz), it also gradually fell into condemnation—a process which began with the time of the Reformation. That it nevertheless was able to maintain itself so long after the Reformation, and so often seemingly to become rejuvenated, was due to its connection with a mysticism which was full of life, and to its repugnance to the dryness of dogmatic formulas. But more especially its life was due to a dim feeling (misconstrued, it is true) of the peculiarity of the symbolical side of the Biblical style, as opposed to the extreme orthodox and the radical tendency to reduce it all to a purely abstract literalism.

Works on the interpretation of the Scriptures. Whitby, *Dissertatio de sacrarum scripturarum interpretatione, etc.* London, 1714; Schuler, *Geschichte der populären Schrifterklärung unter den Christen von dem Anfang des Christenthums bis auf die gegenwärtigen Zeiten.* Tübingen, 1787; J. G. Rosenmüller, *Historia Interpretationis librorum sacrorum in ecclesia christiana;* Meyer, *Geschichte der Schrifterklärung seit der Wiederherstellung der Wissenschaften*, Göttingen, 1802 (in the Introduction a condensed survey of the history of the interpretation of Scripture from the beginning of the Christian church till the 15th century); Mögelin, *Die allegorische Bibelauslegung, besonders in der Predigt, historisch und didaktisch betrachtet*, Nürnberg, 1844; Elster, *de medii ævi theologia exegetica*, Göttingen, 1855; Lentz, *Geschichte der christlichen Homiletik*, Brunswick, 1839; Ludwig, *Ueber die praktische Auslegung der heiligen Schrift*, Frankfort, 1859.—Among the general commentaries the Berleburg Bible, as an allegorizing one, especially belongs here. A very prominent allegorist was Madame Guyon (*vid.* the article in Herzog). Diestel, *Geschichte des Alten Testaments in der christlichen Kirche.*—A list of writings on hermeneutics is given in Hagenbach's *Encyclopädie*, p. 174 sqq. See also the article *Hermeneutik* in Herzog's *Realencyclopädie;* the Comm. on Genesis, p. 101; Winer, *Reallexicon*, II., p. 115

* [This was thus interpreted: 318 is made up of 10 represented by the Greek letter ι, 8 represented by η, and 300 represented by τ. The first two letters ιη stand for Ἰήσους, and the last represents the form of the cross.—Tr.]

sqq. [Marsh, *Lectures on the Criticism and Interpretation of the Bible;* Davidson, *Sacred Hermeneutics:* Fairbairn, *Hermeneutical Manual;* Immer, *Hermeneutik*, a translation of which will soon appear from the press of W. F. Draper, Andover.—Tr.]

B. SPECIAL HOMILETIC REMARKS ON EXODUS.

I. *The Redemption and the Bringing of the People to Sinai.*

1. *The Significance of the People of Israel, particularly of the Tribes in reference to the Kingdom of God.*

The rise of the people of Israel in bondage, and the redemption running parallel with it, also a type. A miniature picture of humanity. —Egypt in its two-fold form: a refuge of the founders of the kingdom of God, and the first anti-theocratic power. Repeated in the general history of the world.—Moses' leadership in its theocratic significance. Even Moses, the mediator of the law and of the restricted Jewish economy, had to receive a preparatory training in all the wisdom of the Egyptians.—Moses and the other children, exposed and apparently lost, who have become great men in the world's history, especial monuments of divine Providence (Cyrus, Romulus, Christ).—The epochs of revelation and the periods of the history of revelation, or the intervals in the revelation, are carefully to be noticed. For us the epochs of revelation blend into one on account of the unity of the Bible and of Biblical history. In reality, however, they are separated by great intervals. That is:

From Adam to Noah;
From Noah to Abraham, Isaac and Jacob;
From Jacob to Moses;
From Moses and Joshua to Samuel (only sporadically interrupted);
From David to Elijah and Elisha;
From that time to the Messianic prophets;
From Malachi to John the Baptist and Christ.

2. *Moses.*

In Moses' life the wisdom of the divine training is disclosed, and particularly in the contrast between his own impulsive effort to redeem his people and his divine calling.—The high significance of the school of solitary life in the wilderness (Abraham, Moses, Elijah, Christ; analogies: the monks even, Mohammed, Jacob Böhm, Fox the Quaker).—The burning and yet not consumed thorn-bush, an allegorical phenomenon of revelation, whose interpretation can be condemned on the ground of its being allegorical only from a misunderstanding.—The name of Jehovah could not get its specific significance for Israel as the name of the faithful covenant-God continually reappearing, until the second principal revelation of the covenant-God, even though it was known before. So the term "justification" was known in the Church from the New Testament itself, but first received its specific signification through the Reformation.—If it was known that the God who revealed Himself as Deliverer to Moses had also been the God of Abraham, then it was also known that He would show Himself in all future time as a God of deliverance (when the mathematician has two points beyond him, he can also fix the third).—The declaration: "I am the God of Abraham, Isaac and Jacob," contains in fact the most decisive argument for immortality, much as it has been misunderstood (*vid.* Comm. on Matthew xxii. 32).—The stern rebuke of the neglect of circumcision a hard problem for the Baptists. For it is not true that circumcision for the Jews was merely a national custom; it was for them, as a religious institution, the sign of the covenant, a sacrament. And, as such, a typical promise of regeneration, imposing an obligation (Deut. x. 16; xxx. 6).—Connection between God's wrath and man's death (*vid.* the article *Zorn* in Herzog's *Realencyclopädie*). After the miracles of the theocracy have been heralded by the name *El Shaddai* [God Almighty] and the birth of Israel, they now appear as the media of the redemption of Israel. By two or three features they are from the outset distinguished from magical occurrences — by natural substrata, prophetic presentiment and a symbolic representation; but they yet remain, as divine acts serving the purpose of credentials, judgment, and deliverance, forever above the sphere of the extraordinary, the wonderful. They are the new exploits of God, which come in connection with a new word, and herald a new time of salvation (*vid.* more on the parallel miracles in my *Life of Christ*).

3. *Moses and Aaron.*

The fact is often repeated in the world, and so too in the kingdom of God, that the great character is not a great orator, and the great orator not a great character.

4. *Pharaoh.*

God's message to Pharaoh: "Let my people go, that they may serve me," has been delivered by the command of God's Spirit at many hierarchical sees and royal courts, *e.g.* at the court of Louis XIV.; and He will everywhere continue to deliver it where necessary. Pharaoh's obduracy is primarily his own fault, secondarily a judgment divinely inflicted (*vid.* Comm. on Romans, chaps. ix.–xi.).—The preservation of Pharaoh, who, considered by himself, would long before have been destroyed by the Egyptian plague of the pestilence, is due to his connection with the history of the people of God; the real good of the pious does not demand that their oppressors be at once destroyed, but, on the contrary, that they be preserved a while till a certain goal is reached. They are, so to speak, set up for the very purpose of glorifying in them the name of God, by the final judgment inflicted on their arrogance. If they will not glorify God's name freely, consciously and directly, then they must be instrumental in glorifying it against their will, unconsciously and indirectly (Romans ch. ix.). Comp. the Wisdom of Solomon and Klopstock's Messiah on the condemnation of tyrants.

5. *The Egyptian Plagues.*

The Egyptian plages are typical, living representatives of all the judgments of God in history, (1) in their complete number, ten, the number of the entire course of the world; (2) in their

intermittent rhythm, ascending from the lightest infliction to the heaviest; (3) in the miraculous augmentation of natural calamities peculiar to the earth and the country, and in the connection of these with the movements of the world of mind, the joyful testimonies of the pious, the bad conscience and horror of the godless; (4) in the correspondence between the sudden precipitation of the crises of the earth's physical history, and that of the crises of the kingdom of God; (5) in the exalted symbolic form of God's deeds in sacred history. The false miracles by which the Egyptian sorcerers sought to neutralize the effect of Moses' miracles have their reflex in the most various forms even in New Testament times and in the history of the Church (2 Tim. iii. 8). So Julian instituted an anti-Christian order of preachers and similar things. So in modern times the itinerant preaching of the Gospel, the church-holidays, and religious associations have been imitated in one direction and another. But the unholy imitations can never keep pace with the holy originals.—This, too, remains true in the spiritual world, that God's plagues as such are limited entirely to the enemies of His people.—The institution of the Passover-meal on the night of Egypt's terror is a type of the institution of the Lord's Supper on the momentous night of the betrayal of Christ. This lofty festival of victory in the midst of the terrors of death and of the abyss is one of the most unmistakable of God's grand thoughts of love and of peace, and would never have been conceived, still less carried out, by the selfish heart of man.

6. *The Passover.*

In the Passover all the forms of offering are concentrated and explained. First, it takes the place of the curse-offering, the *hherem*, which was inflicted on the Egyptian first-born; secondly, it is a sin-offering made by the act of sprinkling the blood, by which the door is marked with the divine direction, "Pass over," for the angel of destruction; thirdly, however, it is most emphatically a peace-offering, as being the Old Testament eucharist, for which reason also the passover was slain by all the heads of houses, and eaten by all the inmates of the house; finally, it is made complete, as a burnt-offering, in the burning of all the parts which are left over from the sacred meal.—On the significance of carrying away the silver and gold articles, *vid.* Comm. on Genesis, p. 83. In every great judicial crisis a part of the goods of this world, or of a spiritual Egypt, falls to the people of God, as, *e. g.*, at the time of Constantine, the time of the Reformation, and other times;—not by cheating and robbery, but through mental agitation; agitated souls cast it into the hands of the representatives of the victorious spirit.

7. *The Feast of Unleavened Bread.*

Together with the Passover is instituted the feast of unleavened bread, characterized, on the one hand, as a denunciation of the world, and, on the other, as a renunciation of worldliness, or voluntary abstinence for the sake of the Lord. This does not make leaven as such a symbol of evil (*vid.* Comm. on Matt. xiii. 33), but it makes the leaven which is qualified by some reference to the world (the Egyptians, the Pharisees, *etc.*), a symbol of the contagious and overpowering influence of participation in an injurious enjoyment. As the Passover feast obligates to a temporary festival of unleavened bread, so the Lord's Supper obligates to a permanent avoidance of ruinous associations.—Participation in the Passover is conditioned on circumcision (xii. 48); and a participation in the Lord's Supper, on the rite of baptism.—The religious education of the young has from the outset a connection with the sacraments (xiii. 14), and finds itself at once enjoined, whenever a religious congregation is formed.—To guide the weak young congregation of God through the wilderness is safer than to guide them through the land of the Philistines. Here is figuratively represented the import of asceticism (xiii. 17, 18).

8. *Joseph's Bones.*

A boundary line between the theocracy and the world is formed not only by the sacraments and feasts, but also by the consecrated burial. So the church-yard has also its ecclesiastical significance. But as the political community has a part in the bells in the tower, so also in a church-yard as God's field, and only Christian wisdom, not fanaticism, can correctly apprehend the distinction.

9. *The Pillar of Cloud and Fire.*

As the same pillar over the sanctuary is a pillar of cloud by day, and a pillar of fire by night, so it stands now before the host as a sacred vanguard, now behind them as a protecting rearguard separating Israel from the pursuing enemy. To this divine separation of Israel from the world, following the sacramental separations, is next added the great actual separation by means of the Red Sea. It is a double protection for the congregation of God, that not only the congregation is hidden from the pursuing worldly power, but also the frightful equipments of this power are in great part hidden from the congregation by the miraculous phenomenon of the pillar of cloud and fire. By day the pillar of cloud is more visible than the fiery pillar; by night the fire is more visible than the cloudy pillar. When one walks in the light of knowledge, he needs to be made secure by the symbolical obscurity of the mysteries of the church; when one walks through the night of temptation, he is made secure by the fiery tokens of the animating presence of the Lord.—The policy of falsehood, of selfishness, of arrogance, and of treachery, has plunged more than one Pharaoh into destruction from the earliest times down to the history of Buonaparte.

10. *The Red Sea.*

In their extreme distress the Israelites cast themselves in view of the oppressors into the Red Sea, but do so at the bidding of God and of the rod of Moses. Here, too, the natural substratum is to be taken together with the divine deed. (Ex. xiv. 21; Ps. cvi. 9). The terrestrial crisis is united with the crisis of the kingdom of God, Moses' prophetic spirit with his symbolic miraculous

agency. The Red Sea stands midway between the deluge (1 Pet. iii. 20) and baptism (1 Cor. x. 2). In all three cases the redemption of the new man is effected through judgment on the old; there takes place a separation, by means of which the destructible part falls a prey to real or apparent destruction, and the salvable part is transferred to a condition of life and salvation. The first separation constitutes a universal historical type, and in its magnitude, as the destruction of the first world (in a sense also as a sequel of the catastrophes of creation), points to the second and third separations, but also beyond them to the last great separation at the end of the world. The second separation is a theocratic typical institution, which makes the Jews Israelites; the third constitutes a symbolic and real dividing line between the church and the world, and, in so far as it is inwardly expressed and realized, between the kingdom of God and the kingdom of darkness. The seeming downfall of the church of God is always succeeded by a higher rise, as the seeming triumph of the power of darkness indicates its actual overthrow.

11. *The Song of Moses.*

The song of Moses is the first form of religious service in the church of God, proceeding from the experience of the first miraculous typical redemption, and hence is of perpetual significance for all worship celebrating redemption and for all songs up to the last redemption at the end of the world (Rev. xv. 3). The Old Testament is acquainted with two great redemptive facts: the redemption out of the bondage in Egypt, and out of the Babylonish captivity; the New Testament proclaims the two greatest: the primal redemption accomplished by Christ, and the final one in the other world which He will accomplish at His appearing. It is noticeable that in the song of Moses the attribute of God's holiness is for the first time celebrated together with others. This indicates the early origin of the song, and particularly the period of holiness, which from this time on becomes Jehovah's most characteristic attribute; the attribute of justice, which predominates more at a later time, here appears only incidentally, as it were, in a confession of sin on Pharaoh's part. The freedom which even in the Old Testament appears in its first free form of worship, in spite of its restraints, is especially evidenced by the female choir, which Miriam leads, particularly by the instrumental music of the tambourines, and even the festive dance. What a sorry spectacle certain restrictions in the worship of the old Reformed Church present by the side of this, while yet that church professes to be of an eminently New Testament type.

12. *The First Stopping-places.*

The first encampment of the children of Israel by the twelve fountains and under the seventy palm-trees at Elim makes, with Moses' triumphal song after the deliverance, one whole. But a preliminary goal reached in the way of salvation heralds a new contest. The great weakness of the new congregation is displayed in the fact that, in spite of those rich experiences of deliverance, as soon as they begin to suffer want, they begin again to murmur. But just because the congregation is so young and so weak, Jehovah is indulgent towards them, and presents them in the wilderness of Sin with the miraculous bread of manna (the gift of quails seems here to be anticipated, xvi. 13), and at Rephidim with water from the rock. Both facts are closely related to one another and to the foregoing passage through the Red Sea. At a later time Jehovah cannot exercise the same indulgence towards the old and more experienced company when they murmur in like manner; even Moses' subtle error is now severely punished (Num. xi. 31 sqq.; xx. 1 sqq.). Repetition in the divine training of children is no more a tautology than in the human training of them.

13. *Amalek and Jethro.*

The first war of the Israelites is a war of defence against the Amalekites; but the victory depends on three forces: the people's recent experience of deliverance, Moses' intercession, and Joshua's generalship (*vid.* my pamphlet, *Vom Krieg und vom Sieg*). Amalek thus becomes a type of the anti-theocratic worldly spirit, as Egypt was before (xvii. 16). But that there are two kinds of heathenism, and accordingly a twofold relation of the people of God to it, is shown by the deportment of Jethro, Moses' father-in-law and a Midianite priest, as compared with Amalek. He has kept Moses' wife and sons in his charge during Moses' mission in Egypt; he brings them to him now, and rejoices in Israel's redemption and God's great deeds with hearty sympathy; nay, his confession that the glory of Jehovah is *above all the gods* is enough even to warrant Aaron and the elders in holding religious communion with him; they eat bread with him before God, as also Moses at the very first had received him with reverence and cordiality—a circumstance fitted to put to shame those Christians who like to seek for the essence of communion in the excommunication which is appended to it. Nay, the great law-giver even adopts at the suggestion of this Midianitish priest a reform (xviii. 13 sqq.), which, as being a testimony of superior human reason against the dangers of a one-sided centralization in government, even significantly precedes the giving of the law itself.

14. *Israel's Voluntary Assent to the Covenant with Jehovah at Sinai.*

Thus the congregation has come to Sinai, and here the people are summoned to enter, by means of a voluntary covenant with Jehovah, into a peculiar relation to Him, to become Jehovah's people under His theocracy. Here now the sacred history itself stands clearly opposed to a series of distortions of it. In the first place, we see that the giving of the law on Sinai is not the beginning of the Old Testament; Israel, rather, came to Sinai as a typical, consecrated people, in whose rise and redemption Jehovah has provisionally fulfilled the promise given to Abraham (*vid.* Gal. iii. 15 sqq.). Secondly, we see that the people were by no means involuntarily

made slaves under the law (as Hegel conceives). Thirdly, we see that even the rigorous fencing off of the lofty mountain, the thunder and lightning, and the cloud on the mountain, are not to be pronounced so one-sidedly a manifestation of Jehovah's angry jealousy as was often done by the older theologians, and as was charged upon the Old Testament in gross caricatures in the rationalistic period. Even Deuteronomy has presented a more catholic, free, and, one may say, New Testament view of the manifestation of the divine majesty, power, and holiness which encompasses the origin of the law, and which is continually to attend it in its sway (Deut. xxxiii. 1–3). As to the covenant (which is not merely an institution, as Hofmann holds), there should be specially noticed the repeated questions put to the people and their answers of assent (xix. 7, 8; xxiv. 3). The revelation of Jehovah's holiness in order to the sanctification of Israel to be His people makes Mount Sinai a symbolic sanctuary. This is expressed by the mountain's being made inaccessible to men and beasts (chap. xix. 12 sqq.). Even the priests must not be in haste to pass the boundary (ver. 24). With the holy place is connected a holy time of three days, and for the consecration of this time there are also special prescriptions. There is developed further on a two-fold distinction of degree: the people remain in the valley; Aaron and his sons, Nadab and Abihu, and seventy elders celebrate the feast of the covenant on the slope of the mountain; Moses alone loses himself in the darkness of the summit (xxiv. 9 sqq.). So high does the prophetic here stand above the priestly office.

15. *The Giving of the Law.*

The legislation on the mountain is to be divided into three groups. The first is the law as an outline, as the summary of the words of the law; the second is the law as legislation (xxiv. 12—xxxi. 18); the third is a modified restoration of the law, and the fixing of it by means of the building of the tabernacle (to the end of Exodus). The first group comprises the whole law in its outlines; and the division into three parts, moral law (xx. 1–17), ritual and sacrificial law (xx. 18–26), and civil law (xxi. 1—xxiii. 33), appears distinctly. This group is concluded by the ratification of the covenant (xxiv. 1–11). *Before the covenant was concluded, the law was enacted only in oral words;* not till after the covenant was concluded was it written on the tables of stone; and not till then could the building of the tabernacle be ordered, as the place where the stone-tables were to remain, and where Jehovah was to be enthroned; for Jehovah can dwell as a covenant-God only among a people that have voluntarily surrendered themselves to Him. But the tabernacle is not simply a temple or place of sacrifice; it is likewise, and first of all, the palace of the King Jehovah, the central place for all the three groups of laws, the place of the covenant and of the meetings between Jehovah and the people. This legislation requires Moses to remain forty days on the mountain. But the people cannot endure this invisibility of their religion, and make themselves the golden calf for their symbolic sanctuary. Thus a restoration of the law becomes necessary, through (1) a great expiation, (2) a severe modification, (3) the actual erection of a visible sanctuary, the tabernacle.

II. *The Outline of the Law.*

1. *The Ethical Law in Outline.* Ch. xx. 1–17.

Here is concentrated a heavenly fulness of divine thoughts, hence also an immense treasure of expositions, an account of which is given in the commentaries, theological systems, catechisms, sermons, and hymns. The law of the ten commandments is to be considered in its relations to the natural law of the conscience (Rom. ii.) and to the law of the Spirit (Rom. viii.), especially as a transition from the one to the other. Analytically and literally considered, the law is incomplete (2 Cor. iii.; Epistle to the Hebrews), especially in the hands of human administrators; as a type of the law of the Spirit, it is complete—the description of man as he should be, of humanity, of the living image of Christ. Analytically considered, it is predominantly educational; symbolically considered, it is an outline of Christian ethics. That it is a law for the inner life appears unmistakably in the preface, as also in the first, second, and tenth commandments, but especially in the law: "Thou shalt not covet" (*vid.* Comm. on Rom. vii.). As the foundation of the whole legislation, it is divided into laws that are predominantly religious or ceremonial, and laws that relate predominantly to social or moral life—a proof that it itself, as being the theocratic doctrine of life, or outline of rules for the sanctification of personal life, comprises the elements of dogmatics and ethics. In its practical application, Christian dogmatics has rightly ascribed to it three uses, of which the first [*usus civilis*] is permanent in the Christian state, the third [*usus normativus*] is permanent in the Christian Church, and the second [*usus elenchticus*] declares the permanent connection between the other two. The integrity of the ten commandments must be maintained with all earnestness. The prohibition of images is by no means a mere prohibition of idols; the command respecting the Sabbath is by no means merely identical with the ceremonial law of Leviticus; it is an imperishable law of humanity as much as is the law: "Thou shalt not kill." As to the division into two tables, the enumeration of the commandments, the distinction between the prohibitions in the commandments, and the commandments in the prohibitions, the reduction of the ten commandments to two fundamental ones (Matt. xxii. 38), and of the two to one (Rom. xiii. 10; James ii. 10), we refer to the appropriate theological discussions, only remarking further, that as early as in Deuteronomy the spiritualization of the ten commandments, in the direction of the prophets, is begun. We may also refer to the feature presented in an exegetical view of the narrative, that Moses, when the ten commandments were sounded out, stood as an interpreter amongst the people; according to which, this moment is to be re-

garded as mysterious in the highest degree.—The ten commandments as the ten words (of the Spirit, angelic words). As the ten fundamental doctrines of heavenly wisdom. The ten words as the ten commandments of God: ten rocks of the earth, ten lightnings of heaven.—As the ten thunders which resound through all spaces and times. As the testimonies of God in behalf of the dignity and high destiny of man, but also as the testimonies against his sin. As the testimonies both of his (formal) freedom and his (material) bondage.* As characteristic features of personality.

2. *Outline of the Sacrificial Rites.* Chapter xx. 18–26.

The enslaved feelings of the people in their terror at the manifestations of the majesty and justice of God, are, primarily, the source of the lay order, the desire for a mediator between them and God; secondly, the source of an outward sacrificial system; thirdly, the source of the hierarchy. Fleeing from God and standing afar off, in other words, slavish fear, makes laymen. "Speak thou with us, and we will hear." And the reason is: "lest we die." The true priest runs the hazard of dying as he approaches God. Thus Aaron stands with his censer of incense between the dead and the living (Num. xvi. 48). But the perfect high-priest comes near to God through the fiery flame of the great judgment (Jer. xxx. 21).—Also the lay feeling looks on the protective terrors of the law as deterrent terrors (ver. 18). The fear of death is, to a certain degree, wholesome, but is also a dangerous source of a slavish disposition (Heb. ii. 15).—In the terrors of the law lies an element of temptation on account of man's fear of death; but in themselves these terrors are designed only to test men and to fill them with the pious fear of God which avoids sin. Moses enters, as a true mediator of his people, into the darkness before God. That he is a true priest without priestly dignity, much more than Aaron is, he has shown by his intercessions. The same holds of all true prophets, even in the philosopher's mantle; they have more sacerdotal worth than all merely nominal priests. Nevertheless the enthralled state of the people's heart necessitates the institution of sacrifices and of priests. Yet it is strictly limited. First, the people are never to forget that Jehovah has spoken with them immediately from heaven, that He therefore may so speak again in the future, and that therefore all mediation must have for its object this immediate intercourse. Hence most of all the false, pretended mediation through idols must be rejected. Sacrifices, however, are mediatory. But a simple altar of earth is declared to be sufficient for the sacrificial service. Extravagance is excluded from the sacrificial rites. Here, moreover, there is nothing said, by way of anticipation, about sin-offerings. But all places at which Jehovah manifests Himself as a covenant and redeeming God are to be sanctuaries. As an enhancement of the dignity of the altar, it is allowed to be made of stones, but this permission is limited in two particulars (vers. 25, 26). The Spirit of revelation has foreseen that men's disposition to make a merit of works may transform the altar, the place where God holds sway as a Judge and a Saviour, into a theatrical stage for the exhibition of human pomp. So unostentatiously does the Levitical sacrificial system begin, and begins with the assumption that the people have long before felt the need of offering sacrifices, and that this feeling is to be checked rather than increased. We must, however, everywhere distinguish between the sacrificial rites and the priesthood which Jehovah takes under His charge, and the barbarous outgrowths which have in fact sprung from these religious impulses.

* [By *formal* freedom is meant the natural ability to choose between right and wrong; by *material* (otherwise called by German writers *real*) freedom, is meant the actual conformity of the will to the requirements of duty. Material bondage (*Unfreiheit*, "unfreedom") therefore means a state of disinclination to obey the law.—Tr.]

3. *Outline of the Civil Law for the Regulation of the Social Life of the People.* Chaps. xxi.–xxiii.

It is a noticeable feature of this law that it begins with a regulation concerning the emancipation of the Hebrew serf. While the idea of emancipation is conditioned and limited by the traditional customs and laws, yet it is evident from the first breath of the law that it breathes freedom, that freedom is its end and aim. To this corresponds also the heading. Though the first verse may be translated, "These are the legal ordinances, or the punitive regulations"—yet through the whole section the idea prevails, "These are the rights." It is not acts of injustice that are chiefly treated of, but rights, the protection of human worth, the sanctity and inviolability of life, as opposed to the assaults of sin and unrighteousness. Thus then this section also, like the ethical law and the ritual law, points to the New Testament, the New Testament freedom.

a. Men-servants' and maid-servants' rights of freedom, xxi. 1–11.

b. Inviolability of life, especially as relates to regard for parents and pregnant women, vers. 12–23.

c. Inviolability of the body and its members, vers. 24–27.

d. Protection against injury to life, to servants, and even to cattle, caused by the carelessness of others, vers. 28–36.

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e. Protection of property against theft, injury to fields, and infidelity to trusts; and the settlement of collisions and distinctions thus arising, xxii. 1–15.

f. The rights of a seduced virgin, vers. 16, 17.

g. Maintenance of theocratic morals, or protection of the moral dignity of the Israelites. vers. 18–20.

h. Inviolability of strangers, widows, and orphans, vers. 21–24.

i. Protection of the poor against usurers, vers. 25–27.

j. The rights of magistrates and of the sanctuary, vers. 28–30.

k. Sanctity of the use of flesh for food, ver. 3.

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l. Sacredness of courts and testimony, even to the exclusion of a false philanthropy towards the poor, xxiii. 1–3.

m. Self-respect as shown in noble-minded conduct towards enemies and the poor, in the avoidance of fellowship with the persecutors of the innocent, and in abstaining from bribery, and from contempt for strangers, vers. 4–9.

n. Sanctity of the theocratic land, of the Sabbath, of religious speech (avoidance of the names of the gods), of the three great annual feasts, vers. 10–17.

o. Preservation of the purity of the sacrificial rites, of the harvest, of the eating of flesh (particularly by avoiding heathenish luxury, *vid.* the exegesis), vers. 18, 19.

p. Sacredness of the angel of revelation, or of the divine guidance of Israel, vers. 20–22.

q. Sacredness of the promised land. Strict exclusion of all idolatry, accompanied by all kinds of blessings from Jehovah (abundance of food, health, blessing of children, long life, dreadfulness and invincibility for enemies), and the gradual expulsion, through superior moral force, of all enemies, vers. 23–31.

r. Avoidance of ruinous religious fellowship with the heathen, vers. 32, 33.

These laws are evidently all rich in religious and moral lessons which can, when generalized, be homiletically appropriated without taking away from them the pointedness of the concrete expressions. Thus, on the basis of this section, one may speak of the leading features of the dignity and rights of man, of the right of freedom, and the limitations of it (referring to Paul's statement of domestic duties), and of the inviolability of bodily life. Also of reverence for woman, the protection of virgins, of carefulness, of the law of moral distinctions. It will not be necessary to call special attention to all the individual ideas of the section. In the exegetical remarks we have already observed that the much misunderstood law of retaliation ("eye for eye," *etc.*) does not here appear to be dictated by a judicial demand for punishment, but by a desire strongly to express the inviolability of the dignity of man.

4. *Ratification of the Covenant.* Chap. xxiv.

The legal covenant among the covenants between Jehovah and His people (Rom. ix. 4).—The common feature of all covenants. All proceed from God as institutions of free grace. All presuppose a voluntary compliance on the part of men. In all of them God's faithfulness and free gift tower up above man's unfaithfulness and neediness. But all of them may, through human unfaithfulness, be invalidated for generations. All have a peculiar character in reference to the divine promise and human obligation, although the promise is always God's word, and the obligation assumed by man is faith. In all of them the general object is heavenly salvation, but in every covenant this object has a special form. The series of successive covenants indicates the successive developments of revelation, or of the foundation of the kingdom of God.

a. The great sacredness of the covenant, indicated by the several degrees of nearness of approach to Jehovah, vers. 1 and 2. It is one of the lofty strokes of Old Testament description, that Moses in his approach to God is made to disappear from the world. The priests do not attain the height of the prophet; they must worship from afar, and do not ascend one step higher than the seventy elders, the representatives of the people. The people who are represented by this Old Testament mediation are primarily represented by the prophetic mediation of Moses.

b. The voluntary assent of the people. In the church of God there should be no thought of a traditional, or of an enforced, assent; none especially of one violently compelled or secured by craft. The unanimity of the covenant community is a beautiful picture, but soon darkened.

c. The covenant agreement, ver. 4. Religious covenants have to do not with merely vague feelings, but with definite (even written) words, vows, and decisions.

d. The ratification of the covenant, vers. 4–8. The altar, with the twelve pillars, denotes an expression of faith embracing the whole of God's people. Only young men, only spiritual youth, are fitted to negotiate a new form of faith and covenant. They begin their sacrifices not with sin-offerings, for here is nothing factitious, but with burnt-offerings and peace-offerings,—with the feeling, "To God alone in the highest be honor!" But on the basis of so sacred a covenant the need of sin-offerings will soon appear.—The covenant offering is spiritualized by reading from the book of the law. Where the intelligible word of God is wanting, true sacrifices also are wanting. The blood of the covenant, too, is efficacious only when a half of it is sprinkled on the congregation, *i. e.*, on their conscience (Heb. x. 22). What else is meant by the sprinkling of the altar with the blood, than that man promises to Jehovah a surrender of himself with his possessions and his blood?

e. Feast of the covenant, vers. 9–11. A glorious type of the New Testament. Here Moses, the priests, and the elders are united. When will the time come when the prophets and priests and elders of the church of God are wholly united? They ascend together to the heights of the mountain; but how high? A mystery of blessed experience for God's church! They see the God of Israel, and do not die. Under His feet is no cloud, no thunder and lightning, but the crystal-clear, blue groundwork of God's absolute fidelity. They do not die from the sight of God; they eat and drink, they celebrate a sacred festive meal before God—a festival introductory to the festivals of thousands of years.

f. The forty days and forty nights which Moses spent on the mountain, or the covenant writing, vers. 12–18. The days, or hours, of the first inspiration pass by; then begins the sacred work, which is to transform inspiration into disposition. This law of life holds for the church of God in general, as well as in particular. Moses seems to have disappeared in the darkness of the mountain. Jesus seems to have disappeared in the wilderness, the Spirit of the church in the monasteries, Luther on the Wartburg. This is the time of trial. He labors on the height of the mountain, in the depths of prophetic souls. Meantime Aaron and Hur attend to the duties of their subordinate office at the foot of Sinai. But again the top of the mountain is now concealed. Moses seems to be lost in the cloud, as if in the other world, and the

glory of the Lord on the top of the mountain seems again to the people like a consuming fire. Meanwhile Moses, the genius of the congregation, goes into the midst of the cloud. But very often does the dangerous waiting time of forty days and nights recur.

III. *The Idea (or Vision) and the Ordinance of the Tabernacle.* Chaps. xxv.–xxxi.

1. *The Spiritual and Elementary Prerequisites for the Tabernacle or Dwelling-place of God.* Vers. 1–8.

The one fundamental requisite is the heave-offering, the contributions furnished by Israel, at Jehovah's suggestion indeed, but the free gift of faith and love. Voluntariness is to be, and continue to be, the soul of the house of God.

The material requisites represent all nature, as the fundamental requisite represents the unanimity of the congregation.

The noblest materials from the mineral kingdom: gold, siver, copper, precious stones. The noblest from the vegetable kingdom: acacia wood, cotton, oil, spices, incense. The noblest from the animal kingdom: costly skins and hair-cloths. Thus the finest materials, together with the most beautiful and significant colors, are to be used on the building.

Jehovah wishes His people to honor themselves also by giving Him His honor in a decent dwelling. But He also wishes to have a dwelling not essentially better than those of His people, namely, provisionally a tent (*vid.* 2 Sam. vii. 7). It is an extreme, therefore, when a church dishonors itself in its style of wo~ship, and gives no indication that the Lord is its King; but it is also an extreme, when the pomp of the worship or of the temple divests the Lo.d of His loving-kindness. For, that He desires to dwell amongst His people is another way of saying that He wishes to exhibit the reconciliation of His absolute majesty with His kind condescension.

2. *The Image or Pattern on the Mount.* Ver. 9.

Here, where theocratic art most closely borders on the general idea of art, appears distinctly the thought of the ideal image as the real soul of art. The tabernacle is to rest on an ideal: this is the idea of art. But the ideal is one given by God; and this is the idea of sacred art. In this, however, theocratic art is distinguished from that of common men, that it makes beauty subserve a sacred purpose. But the object of the tabernacle, in so far as it is a symbol, is to serve as the image of the kingdom of God; in so far as it is a type, it is the seed-kernel out of which the New Testament kingdom of God is to grow. It is a fundamental law of all religious artistic and architectural plans, that beautiful forms must be blended with religious and moral ends.

3. *The Organic Development of the Tabernacle.* Chaps. xxv. 10–xxx.

The essential thing, as well as that towards which everything points, in the sanctuary, is the ark of the covenant, the symbol of the covenant, of the re-union of the people with God, the place where Jehovah makes His abode and His revelations. It has two meanings: it is Jehovah's throne, but it is also Israel's highest altar. From the throne the movement is downwards to the table of shew-bread and the candlestick. Corresponding to this direction of Jehovah's descent is the dwelling, the tabernacle itself, as divided into the holy place and the Holy of holies. To this descent of Jehovah from above towards the people corresponds the movement of the people from below upwards. Their starting-point is the altar of burnt-offering, whose place was in the court. From here the priests in the name of the people approach Jehovah in the symbolic sacerdotal garments, in consequence of their consecration. From the altar of burnt-offering they go out with the sacrificial blood and with the incense into the holy place as far as to the altar of incense. From this point only the high-priest can go further, and approach Jehovah in the Holy of holies with the blood of atonement on the day of atonement. But the movement of the priest depends not only on this chief condition, the sacrificial blood, but also, first, on his filled hand, the heave-offering of the Lord; secondly, on the priestly ablution, and the laver serving this end; thirdly, on the anointing of the sanctuary and of all its utensils, and on the incense.—Jehovah's temple, therefore, is a composite thing, the place of meeting between Jehovah and His people, ideally the residence of Jehovah as well as of the people. So also every church. But before everything else the manifestation of God is there,—the foundation before any human service is rendered. So, in the church, the sacraments and the word of God. Jehovah lets the people feel His nearness by His dwelling in the Holy of holies. Here is accomplished the symbolical union with the people through the high-priest. At the table of shew-bread is accomplished the symbolical fellowship or communion of the priests under the divine illumination of the seven-fold candlestick.—The three altars in the temple of tho Lord, and their significance, *viz.* the altar of burnt-offering, the altar of incense, the mercy-seat over the ark.—The three rooms of the sanctuary and their significance: the court, the holy place, and the Holy of holies.—The three sacred things in the court, and their significance: the laver, the mirrors, and the altar of burnt-offering.—The three sacred things in the holy place, and their significance: the altar of incense, the table of shew-bread, and the golden candlestick.—The three sacred things in the Holy of holies, and their significance: the cherubim, the ark of the law, and the mercy-seat.—The three acts of the religious festivals: the offering up of the most valuable things in the court, the surrender of the heart at the altar of incense, of prayer, and the prophetic representation of a surrender of the life, of the expiatory blood for the effecting of re-union with God and of a vision of God.—The three significations of sacrifices: sacrifices as something rendered to the laws of the congregation, sacrifices as a symbol of the movement of the heart, sacrifices as a type of the future perfect sacrifice. As the cherubim hover over the ark of the law, so does God's dominion in the world protect His law. His law and His Gospel, the latter represented by the mercy-seat. The mercy-seat de-

notes the expiation of the law by means of the sacrificial blood. The altar of incense stands midway between the altar of burnt-offering and the mercy-seat; for prayer, symbolized by the incense (the sacrifice of the lips), is the living soul of all sacrifices.—The one general significance of the whole temple: the symbolico-typical arrangement and educational use of the ritual for the whole congregation.—As such in all its features exposed to misunderstanding: as if the notion of a local dwelling-place of God excluded His omnipresence, the feeling of which alone can give significance to that notion (1 Kings viii. 27); as if the court were designed to exclude those who are not Jews, when it is designed to attract them (Isa. lvi. 7); as if sacrifices were a meritorious service, and not rather a confession of poverty of spirit; as if the priests were to keep the people far away from Jehovah, and not rather train them up for Him.—The significance of the forms of the tabernacle, of the utensils, especially of the colors; *vid.* the Introduction to Revelation.

4. *Bezaleel, the Religious Master-Workman.* Chap. xxxi.

The gift of art, of artistic genius, a gift of God. A gift of God in the narrower, but also in the wider sense.—The cultivation of the gift till mastery is attained. The assistants of the master-workman. The artist's vocation, akin to that of the priest.—The law of artistic creation: it must in everything proceed from the fundamental thought of the work, from its end and object, ver. 7.—The Sabbath as a condition of the building of the holy sanctuary.—Even the most common work is not to be profaned through the want of the Sabbath. Through the Sabbath all the works of believers are to acquire a festal character, a Sunday brightness.

5. *The Tables of the Law.* Ver. 18.

These were not the beginning, but the conclusion, of the covenant-transaction. Their two-sidedness: of stone, and yet full of myterious writings of God; pieces of rock, breaths of heaven; inexorable demands, God's thoughts of peace. One law, and yet two tables, comprehending all duties to God and to man.—The law a work of God, a gift of God, a testimony of God.

IV. *The Breach of the Covenant, or the Golden Calf.* Chap. xxxii.

In the history of the kingdom of God is always found this contrast of mountain and valley (Moses lost, as it were, on the mountain, the rush for the false worship of the golden calf in the valley; the prophets in their visions, the people wavering between apostasy and legality; Christ on the mount of transfiguration, the disciples at their wits' end; and the scene of apparent defeat at the foot of the mountain, Luther on the Wartburg, and the inhabitants of Zwickau, Carlstadt, even *Master Philip* in the valley). Whenever the people are making themselves a golden calf, mysterious things are taking place on the mountain between God and His elect. Whenever Moses seems on the mountain to be lost in God, the people at the foot of the mountain prepare for themselves a golden calf.—He delayed on the mountain: things do not move fast enough for the spiritually sluggish people. "Make us gods," images of God. Apostasy always begins with the religious worship of images; it is the first step on the downward road of apostasy. Therefore, also, the second commandment must continue to be distinct from the first. According to Rom. i., moreover, idolatry results from the downward tendency of the use of symbols. This does not imply the prohibition of everything symbolic in religion, but it does show that it should be put under the control of God's Spirit. But from the earliest times pictorial representations of God, as well as the *religious veneration* of sacred images in general, have led to idolatry.—"For we know not." They wish to *know* when they ought to *believe;* hence they fall a prey to a superstitious belief when they ought to know. Weak priests have always been inclined to help a sensuous people in their tendency to image-worship.—The priest in vain seeks to suppress the demands of the people by the crafty policy of requiring great sacrifices. *Bad* priests increase these requirements of offerings of gold and silver and pennies till they become enormous, and the darkened spirits of the people acquiesce in the extremest demands made upon them. *Weak* priests imagine that in the requirements of offerings they impose a restraint on the idolatrous propensity. *Faithful* priests sacrifice themselves in heroic resistance; but they are rare. Sensuous men will make contributions to false systems of worship a thousand times rather than to a true one. The golden calf grows out of the memories of Egyptian heathenism. The Israelites, it is true, do not intend, like the Egyptians, to worship the image of the ox, but only to have in it a symbol of Jehovah. Immediately, however, they cry out, "These *are* thy gods," not, "That is a symbol of thy God." Aaron, on the other hand, calls out and proclaims a feast of Jehovah. So in a degenerate religion that craves images there are always two opinions and two religions: the theologian talks in *one* way; the people talk in *another*. In this worship, as in heathenism, chief emphasis is given to the worldly carousal which follows the religious ceremonies: eating, drinking, dancing, *etc.*—Jehovah's utterance respecting this unseemly conduct is, "Thy people have corrupted." Corrupted what? Nothing less than everything. "Thy people," not "My people." Jehovah does not recognize Himself in the object of the image-worship, ver. 8. God's judgment on the people after this seemingly very religious festival, ver. 9. "Let me alone, ... that I may consume them." This is the normal consequence of the carnal transformation of religion into outward forms: if the people are not soon enough healed of it, they must infallibly go to ruin religiously, morally, and physically.—"I will make of thee a great nation." The value of a people consists in their choice men, those that are faithful to God; and it is natural to think of a holy race of *elite* men. But mercy rejoiceth against (glorieth over) judgment.—In Moses' intercession the true priest appears. Moses (like

Abraham and Judah) in his intercession, a type of Christ. Analysis of Moses' intercession. "Jehovah repented," *i. e.*, through Moses' intercession the situation had been essentially altered. In human repentance is mirrored a seeming changeableness in the unchangeable God.—Moses' descent from the mount compared with the subsequent descent, chap. xxxiv. Here Moses is sad, whilst the people below are jubilant; there he descends with radiant face to the mourning people.—The tumult of the people, and the two interpretations of it, that of Joshua versed in war, and that of his master versed in the workings of men's hearts.—Moses' anger, and the expressions of it. First, the breaking of the tables. For such a people, so fallen away, God's revelation has no more value. Next, the destruction of the golden calf. Rather no religion, if possible, than such a caricature! From this negation a new life must proceed.—Aaron's miserable excuse. The miserable excuses of weak priests.—Lastly, the great punitive infliction, ver. 25 sqq. Its relative necessity at that time, and the spiritual application of this fact. But only the choice part of the congregation can punish the congregation. And the punishment continues to be sacred only through repeated intercession before God.—Moses' offer, ver. 32, and Jehovah's answer. Suffering in behalf of others is conditioned on the hope of their fellow-suffering. Forgiveness conditioned on a previous visitation.

V. *The Modified Restoration of the Covenant.* Chaps. xxxiii., xxxiv.

The Israelites must break camp and wander, in order in the future to find again their salvation, to reach the promised land. So Christians must break loose from the world and wander, in order to gain the new Paradise (home—native land). So Adam and Eve had to enter on their long pilgrimage. So Abraham (and the patriarchs generally). So the Christians from Jerusalem. So the church from the East to the West. So the Reformation. And so faith again and again. God's summons to Israel was a solemn token of grace. (1) The promise of Canaan was thus renewed. But (2) indication was given of God's future visitations destined to attend their course. So the man of faith must wander in order to be refined, but also in order to be perfected.—The three great chastisements inflicted on the fallen Israelites.—Moses' three great intercessions, and the answer to them.—Jehovah's three great tokens of grace.

1. *The Chastisements.* Vers. 1–11.

a. The greatest and severest. The Israelites must go to Canaan without Jehovah's going in the midst of them. b. They must for a season lay off their ornaments. c. The preliminary tabernacle, Moses' tent, is moved out of the camp, so that the people seem to be put under a sort of ban (of the first degree).—Because they wished to see God with the eyes of sense in the golden calf, they are now made dependent on the guidance of the angel of God's face, the visions of His prophet. Because they wasted the splendor of their golden ornaments on image-worship, they must no longer appear before Jehovah even with simple decorations. Because they wished arbitrarily to institute their own form of divine service, they must now look from afar, with awe and longing, towards the tabernacle of God.—The impression of the declaration of God, "I will not go up in the midst of thee:" (1) The people dimly felt that it was an evil announcement, a punishment for their guilt. (2) Wherein lay the punishment? In God's refusal to go with them in the relation of immediate spiritual fellowship. "Thy religion," He says, "cannot yet be a religion of the Spirit, for thou art a stiff-necked people," *i. e.*, intractable and refractory towards the easy yoke of the word, of the spirit, of love. (3) And yet there was clemency in the punishment. The spiritual condition of the people of God was such that they could be led only by the angel of God's face in the form of the law and the divine tokens received through the media of visions. An immediate and unlimited manifestation of God would have scattered and annihilated the people. Even at the Christian Pentecost the religion of the Spirit involved the people in the danger of ruin. So also many Christian nations have remained for a long time shut up under the guidance of visions, and they, too, not without positive fault on their own part. So also to many Protestants a spiritual religion has become dangerous.—The sentence requiring ornaments to be laid aside seems to have been suspended when Aaron was clothed with the sacerdotal ornaments. So also the ban of the provisional tabernacle seems to have ceased with the erection of the tabernacle proper. The pious and humble deportment of the people under chastisement is an indication of their re-adoption.—The reconciliation of the three utterances, "My face shall go with thee;" "Jehovah talked with Moses face to face;" "Thou canst not see my face," ver. 20.—In the first case the face is the angel of the face, the vision form (πολυτρόπως). In the second case, the *distinctness comprehensibleness*, and *familiarity* of God's words (πολυμερῶς). In the third case the real beholding of the divine glory is meant (*vid.* the exegesis).—Joshua, the faithful guardian of the sanctuary.

2. *Moses' three new great intercessory Petitions.* Vers. 13–23.

The first petition: "Show me thy way," *etc.* Also in behalf of Jehovah's people. Answer: My face, as guide to the way, shall be the living way (John xiv. 6).—Second petition: Make it evident that Thou Thyself art going with us, when Thy face guides us before all the world by distinguishing signs. Answer: Divine assent on the ground of Moses' intercession and acceptableness.—Third petition: Let me see Thy glory. The divine answer: Conditional assent (*vid.* the exegesis). Observe the refusal in the assent, and the assent in the refusal (Gethsemane?). The old saying: Man cannot see God without dying, (1) true in the sense of divine revelation; (2) always false as conceived by the popular superstition. Only by this dying of the natural man under the sight of God does man come to the true life.—Observe how God's answers make the human petitioner bolder and bolder: how,

nevertheless, even the boldness of the human petition is continually controlled by divine wisdom—and that, for the petitioner's own good.—The believer stands on the rock—even in the protecting cleft of the rock close to God, and sees all His goodness pass by. Not in one single view, but piece by piece, does the believer behold the glory of the Lord. Even the faint impression of the manifestation of the glory of God in the sphere of our life's vision might overpower and kill us, if Jehovah did not place us in a cleft of a rock and hold His hand over us (the rock-clefts of joyous youth—of dark night—of civil security—of childlike freedom from care, *etc.*).—The great *afterward*. The sequel of experience, of the hour of death, of the end of the world. Not till the evening of the world do all the periods of the world back to its morning come truly to light. "At evening time it shall be light."

3. *The Three great Transformations of Anger to Grace.* Chap. xxxiv. 1–35.

a. *The gift of new tables of the law*, in connection with which Moses' co-operation is more positively brought out. b. Sinai glorified by Jehovah's proclamation of Jehovah's grace. c. Moses' shining face upon his return from the mountain with the new tables of the law.—The new tables of the law in their relation to the first. (1) They are as to contents entirely like the first, as if nothing had happened in the meantime. (2) They are not like the first in their relation, for they presuppose the apostasy that has taken place. Hence they are supplemented by the proclamation of grace.—*Jehovah's grand proclamation of Jehovah's grace.* Jehovah proclaimed not only His law from Sinai, but also His grace. The history of this fact is an eternal testimony against all distortions of the Old Testament Jehovah, of the law, of Sinai. Likewise the erroneous notion of many favorably inclined to the church and to Christianity, that Sinai and the law proclaimed only a curse, is corrected in this history. True, this grand proclamation of grace does not annul the law, justice, and judgment, but it puts this revelation of God's severity in the right light.—The two parts of the grand proclamation of Jehovah from Sinai. The first part, concerning Jehovah's mildness: merciful, gracious, long-suffering, *etc.* The second part, concerning His severity: He lets no one go unpunished (and so, nothing unpunished), and visits the misdeed of fathers upon children and children's children, *etc.* (*vid.* chap. xx.).—The threefold expression for the forgiveness of sin: He forgives iniquity (perverseness), transgression (apostasy, desertion), and sin (failure).—The surprise of the lawgiver, to whom at this moment Sinai has become a throne of grace; and his humble prostration and adoration. Compare Elijah's gesture, when Jehovah passed by him with a still, small voice (1 Kings xix.). After this experience Moses comes back once more to his petition, "Jehovah, go with us, in the midst of us" Jehovah's reason for not doing so, viz., that He cannot go in the midst of them because they are a stiff-necked people, Moses reverses: just because they are stiff-necked, he prays Jehovah to go with them. He almost forgets for awhile Jehovah's character as lawgiver under the impression of the proclamation of grace, as was also the case with many at the time of the Reformation, and as is still often the case, when there is a deficiency of spirituality. But Jehovah, while denying the request, offers a rich compensation. Instead of the quiet religion of the spirit, which cannot yet come, they are to be distinguished by a grand religion of miracles (which is a prerequisite of the future religion of the spirit, in no sense a contradiction of it). But the greatness of this promise is limited by the demands on which the theocratic covenant is founded, vers. 11–26 (*vid.* the exegesis).—In conclusion it is said, "Write thou these words;" for every covenant with God, especially this one, is a very definite thing.—*Moses' marvellously exalted mood on the mountain.* The forty days and nights, which are fast-days only because they are feast-days (*vid.* Comm. on Matt. iv.).—Again ten words. The law infinitely simple, but in its very simplicity infinitely profound.—The glorious picture of Moses descending from the mount. Comparison of this with the first descent. The situation is changed in two respects: the people have repented, and Jehovah has proclaimed His grace (at the first descent he may have had, to speak dogmatically, the *usus primus* of the law in mind; at this descent there was a presentiment of the *usus tertius*; the *usus secundus* he probably had in mind both times). He did not know that the skin of his face shone. The effect of his shining face, ver. 30 sqq. For the people this reflection of Moses' intercourse with Jehovah seemed almost more punitive than the gloomy expressions of the law. For the common people and for rude sensibilities in all classes this is still the case: monastic rules rather than evangelical joy (comp. 2 Cor. iii.). With such a radiant face should preachers especially descend from the pulpit. But how many afterwards appear as if they had spoken in a state of somnambulism or a factitious ecstasy. But with all the faithful the feeling always is, "How lovely are the feet," even the feet, still more the peaceful splendor on the countenance.

VI. *The Erection of the Tabernacle.*

Chaps. xxxv.–xl.

The erection of the tabernacle pre-supposes the restoration of the covenant between Jehovah and His people, and therefore the integrity of the theocratic religion. This prerequisite is in substance fulfilled at every erection of a house of God. But there are splendid temples which are in a true sense founded on the decay and disfiguration of religion; and the tendency to such establishments appears also in our own time.—The three parts of the tabernacle have a permanent significance: the court is continued in the room for catechetical instruction, in baptism and confirmation; the holy place is represented by the nave and the sermon; the Holy of holies by the mystery of the choir. The mediæval church sought to shut off the choir again, as if it were an Old Testament Holy of holies; modern Protestantism tends to reduce the choir to a mere part of the nave and to abolish church discipline and the distinction between auditors and communicants.—The sacred forms symbo-

lize the legal ordinances of the kingdom of God; the sacred colors symbolize the moods and characters which animate that kingdom (blue=fidelity, purple=royal splendor, scarlet=blood and devotion, white=purity and righteousness). On the constituent parts of the temple, *vid.* the exegesis. As the tabernacle became a temple, so ought the temple in the New Testament times to become again a simple tabernacle (Amos ix. 11, 12).—The tabernacle as the original form and mother of all true temples, churches, chapels, and houses of prayer. All golden things denote that which is pure, permanent, eternal; all silver things, that which is valuable and glittering to human view; all brazen things, that which is strong and durable.

1. *The Sabbath as the prime requisite of all festivals, all religious fellowship, all houses of God.* Without the Sabbath, no church. Ch. xxxv. 1–3.

2. *Voluntariness*, especially the voluntary offerings and co-operation of all, is the basis on which the house and service of God are founded. Vers. 4–29.

3. *Consecrated art in the service of religion*, vers. 30–35. It is not itself religion. Nor does it domineer over religion. But it is also not divorced from religion, least of all hostile to it. Immoral painting, music, poetry: the most odious mockery of true art. True art with its works, a great gift of God.

The noble industry of the laborers on the house of God, xxxvi. 1–7. "The people bring too much," a censure, and yet a praise.

4. *The preparation of the dwelling*, vers. 8–38. According to the divine idea, the ark was the first thing, the dwelling the last. In the human execution of it, the dwelling takes precedence.

5. *The ark*, xxxvii. 1–9. The staves of the ark: the ark is transportable, it is not absolutely fixed to any place. The cherubim, which protect the law, represent the fundamental forms of God's sovereign rule (are certainly not representative forms of terrestrial creatures). The cherubim hold sway over not only the law, but especially also the mercy-seat (the Gospel).

6. *The table*, vers. 10–16. A table for heavenly food (certainly not for human works).

7. *The candlestick*, vers. 17–24. The spiritual flower of earth adorned with the spiritual stars of heaven.

8. *The altar of incense*, vers. 25–28. In prayer the heart is dissolved, as it were, through sighs, renunciations, vows, home-sickness, and tears, into a cloud of smoke ascending to God.

9. *The anointing oil*, ver. 29. Symbol of the Spirit, mild, soft and healing; burning, consuming, refining. Designed for the anointing of all the objects in the sanctuary, since everything is to be consecrated to the Spirit.

10. *The altar of burnt-offering*, xxxviii. 1–7. The place where the fire of the divine authority consumes human offerings is a holy place. But it is a wild notion that it signifies the fire of hell, or perchance the fires of the Inquisition. Rather might we invert the thing, and see even in the fire of hell a work of divine compassion; yet we are not to obliterate the distinction: fire of the loving, and fire of the judicial, visitation.

11. *The laver, and the mirrors of the women on its base*, xxxviii. 8. The priests, like the women, should present themselves in a worthy manner before God; these purified from the dust of worldliness, those adorned with a consecration which can appear before the eyes of God.

12. *The court*, vers. 9–20. The court is larger than the sanctuary; it embraces the whole. But fanaticism recognizes only *fanum* and *profanum*, no intermediate transitional space; yet it deems itself able violently to extend its *fanum* over all space, and conceives that it transforms the court itself into a *fanum* by its market for sacrifices.

13. *The estimation of the expenses of the sanctuary*, vers. 21–31. Church-property, church-taxes, church-accounts, the work of church-architects, should be kept away from the control of hierarchical caprice and hypocritical misuse, and examined and consecrated as if before the eyes of God.

14. *The priestly garments*, xxxix. 1–31.

15. *The completion of the work, and the presentation of it*, vers. 32–41. The joy over a well-finished house of God. The inspiring event of a church founded without defects, and at last completely erected. Not always are churches constructed without defects (falling arches, towers out of line, disproportions). With all changes of forms the idea of the sanctuary should always continue to be the regulating principle. Yet the abundance or splendor of the symbolic element may imperil the spirituality of worship itself.

16. *The erection of the tabernacle, and its miraculous dedication*, ch. xl. Three particulars are clearly distinguished: *a.* The erection itself, in connection with which the date is significant: on the first day of the first month (of the second year). The ark again takes precedence in the order, and the sacerdotal ornamentation comes last. *b.* The human dedication begins very significantly with the burning of incense; then follows the burnt-offering with the sin-offering. *c.* But the completion of the dedication proceeds from Jehovah; in symbolic forms He comes down over and into the dwelling. And this same sign, the pillar of cloud and fire, represents the life and movement of the tabernacle, its theocratic dignity and sacredness, vers. 36–38. On the other hand, temples abandoned by God and the spirit of worship are the most desolate of houses. Thus Christ designated the temple, while it was being re-built, as a temple going to ruin. Flourishing temples of the heart make flourishing temples; and these really flourish when in turn they make flourishing temples of the heart.

ADDITIONAL HOMILETICAL HINTS FROM STARKE.

From the Preface to Exodus.

The use of this book and of its contents is described by Dr. Luther, in his Preface to the Old Testament, as follows: There are three kinds of pupils of the law: (1) Those who hear the law and despise it, and lead a profligate life without fear. To these the law does not come, and they are denoted by the calf-worshippers in the wilderness, on whose account Moses broke the tables in two, and did not bring the law to them (ch. xxxii. 6, 19). (2) Those who under-

take to fulfil it with their own strength, without grace. These are denoted by those who could not look on Moses' face when he brought the tables the second time (xxxiv. 30). To these the law comes, but they cannot bear it; therefore they put a veil over it, and lead a hypocritical life with outward works of the law, which life, nevertheless, is all made sin by the law when the veil is taken away; for the law shows that our power is nothing without Christ's grace. (3) Those who see Moses clearly without a veil. These are those who understand the meaning of the law, how it demands impossible things. There sin walks in its strength; there death is mighty; there Goliath's spear is like a weaver's beam, and his spear's head weighs six hundred shekels of iron, so that all the children of Israel flee before him, except that David alone, Christ our Lord, redeems us from all..... Here faith and love must have the mastery over all laws, and hold them all in their power.

The main goal of this book is, in general, Christ, who is the man about whom it all has to do. He is in this book portrayed before our eyes by many types, as *e. g.* by the redemption out of Egypt, by the Passover-lamb, by the manna, by the rock which gave the water, by the tabernacle and its many utensils. For all these images were to serve more distinctly to image forth the future character and office of the promised Redeemer. It is Christ for whose sake the Israelites enjoyed so many divine benefits, were preserved during oppression, led out of Egyptian bondage, fed with manna in the wilderness, and furnished with water from the rock, saved from ruin, notwithstanding their idolatry, and received back into the covenant; the sanctuary of God was erected among them, and their frequent murmuring and disobedience borne by God with great patience and long-suffering.

(From H. E. Rambach.) In particular, the object of this book is: (1) to exhibit the truth of the divine promise of the increase of Abraham's seed, in its fulfilment; (2) to promote God's honor, which revealed itself in the case of Pharaoh by frightful angry judgments, in the case of the Israelites, by manifold miracles in their exodus from Egypt, in their preservation in the wilderness, and at the giving of the law: (3) to strengthen the faith that God knows how to save His church from complete suppression and to deliver it from temptation; (4) to give an outline of the future experiences of the church in this world. For why should God have had the bondage and oppression of the Israelites in Egypt, their redemption from it, and their being led in the wilderness, so particularly described, and the tabernacle with its instruments and vessels even twice described, except in order the more distinctly to portray Christ's work of redemption, and the redemption and guidance of His church in general, and of a soul in particular, out of the spiritual Egypt? For the church of the New Testament after Christ's death first had rest, and was edified, and multiplied greatly (Acts ix. 31), like the Israelites after the death of Joseph. Thereby it came into a state of oppression, and had to endure ten persecutions; when it had been refined thereby, and cried for deliverance, it was delivered in the time of Constantine the Great, saw its enemies overthrown, and itself exalted, was refreshed with manna, the bread and water of life. But in its prosperous days it did not long remain pure in its doctrine, lapsed finally even into idolatry and ordinances of men, till God by the Reformation destroyed such idolatry, and the pure doctrine and the true divine service was erected as the proper sanctuary of God.... So it is with a soul which lives at first in outward rest and peace: but if God begins mightily to call it out of the dominion of sin and of Satan, then Satan begins to rage and to oppress more violently.

On i. 11 (from the *Hallische Biblische Geschichte*). Egypt had heretofore been a good refuge; now it became to them a prison; and they at last perceived what their forefathers had brought on them in selling Joseph into Egypt as a slave: they themselves are there made slaves. Those who before had been honored as lords are now despised as slaves; those whom one Pharaoh raised up the other sought to oppress. They were divided into certain gangs: over ten Israelites, as it seems, was put an Israelitish officer, and over ten such officers an Egyptian task-master. The Israelitish officer had to control his gang, keep them at work, daily secure the required amount of work and tale of bricks, and deliver it over with the reckoning to the Egyptian task-master, or be responsible for it (chap. v. 14). At first they must have had to pay heavy taxes in money, and after they were impoverished, they had to do servile labor.—Pithom* was the name of a monstrous serpent which came forth out of the marshy morass of the Nile, and wrought great destruction of men and beasts. This city (Raemses) is said to be the same as was afterwards called, and known in ancient geography, as Pelusium. According to some, the new Egyptian king was named Raemses, and gave his name to the city. Whether this city was newly built, or enlarged, or only fortified, cannot certainly be said. The taxes and the servile labor were employed in so preparing the two cities that in case of need there might be kept in them the treasures of the kingdom, the armory, and a strong garrison. And because both cities lay in the land of Goshen where the Israelites dwelt, these two strongholds were built against the Israelites themselves, in order that they might be the better kept under and retained in the land. It was praiseworthy indeed in the people, that, whereas they were under so great and almost intolerable oppression, and at the same time were almost superior to the Egyptians in number, and hence might have risen up in arms and freed themselves, or at least have gone away armed, they did no such thing, but under the government of God, who had destined for them an extraordinary redemption, calmly endured all their trouble.

* [Spelled *Pithon* in Luther's Bible, and apparently confounded with the classical *Python*.—Tr.]

THE END.

LEVITICUS:

OR,

THE THIRD BOOK OF MOSES.

BY

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IN WHICH IS INCORPORATED

A TRANSLATION OF THE GREATER PART OF THE GERMAN
COMMENTARY ON LEVITICUS,

BY

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LEVITICUS.

THE THIRD BOOK OF MOSES.

(וַיִּקְרָא; *Λευιτικον; Leviticus.*)

"The Book of the Sacerdotal Theocracy, or of the Priesthood of Israel, to set forth its typical Holiness."
"The religious observances by which God's people might be made holy, and kept holy."—Lange.

INTRODUCTION.

§ 1. NAME, CONNECTION, OBJECT, AND AUTHORSHIP.

The writings of Moses have reached us in a five-fold division, the several parts of which have come to be commonly known by the names given to them in the Septuagint and Vulgate. In the Hebrew the whole Pentateuch is divided, as one book, into sections (*Parashiyoth*) for reading in the synagogues on each Sabbath of the year, and the several books are called by the first word of the first section contained in them. Thus the present book is וַיִּקְרָא = *and he called;* it is also called by the Rabbins in the Talmud תּוֹרַת הַכֹּהֲנִים = *Law of the Priests*, and סֵפֶר תּוֹרַת קָרְבָּנוֹת = *Book of the Law of offerings.* In the Septuagint and Vulgate this central book of the Pentateuch is called Λευιτικὸν (βίβλιον) and *Leviticus* (*liber*) because it has to do with the duties of the priests, the sons of Levi. The Levites, as distinguished from the priests, are mentioned but once, and that incidentally, in the whole book (xxv. 32, 33).

As appears from the Hebrew name, the connection of this book with the one immediately preceding is very close. The tabernacle had now been set up, and its sacred furniture arranged; the book of Exodus closes with the mention of the cloud that covered it, and the Glory of the Lord with which it was filled. Hitherto the Lord had spoken from the cloud on Sinai; now His presence was manifested in the tabernacle from which henceforth He made known His will. It is just at this point that Leviticus is divided from Exodus. The same Lord still speaks to the same people through the same mediator; but He had before spoken from the heights of Sinai, while now He speaks from the sacred tabernacle pitched among His people. At the close Leviticus is also closely connected with, and yet distinctly separated from, the book of Numbers. It embraces substantially the remaining legislation given in the neighborhood of Sinai, while Numbers opens with the military census and other matters preparatory to the march of the Israelites in the second year of the Exodus. Yet on the eve of that march a number of additional commands are given in Numbers intimately associating the two books together.

The whole period between the setting up of the tabernacle (Ex. xl. 17) and the final departure from Mt. Sinai (Num. x. 11) was but one month and twenty days. Much of this was occupied by the events recorded in the earlier chapters of Numbers, especially the offerings of the princes on twelve days (Num. vii.) which must have almost immediately followed the consecration of the priests and the tabernacle (Num. vii. 1 with Lev. viii. 10, 11), and the celebration of the second Passover (ix. 1-5) occupying seven days, and begun on the fourteenth day of the first month. All the events of Leviticus must therefore be included within less than the space of one month.

The object of the Book is apparent from its contents and the circumstances under which it was given, especially when considered in connection with the references to it in the New Testament. Jehovah, having now established the manifestation of His presence among His people, directs them how to approach Him. Primarily, this has reference, of course, to the then existing people, under their then existing circumstances; but as ages rolled away, and the people were educated to higher spiritual capacity, the spiritual meaning of these directions was more and more set forth by the prophets; until at last, when the true Sacrifice for sin had come, the typical and preparatory character of these arrangements was fully declared. LANGE (Hom. in Lev. General) says "Leviticus appears to be the most peculiarly Old Testament in its character of all the Old Testament books, since Christ has entirely removed all outward sacrifices. It may certainly be rightly said that the law of sacrifice, or the ceremonial law has been abrogated by Christianity. But if the law in general, in its outward historical and literal form has been abrogated, on the other hand, in its spiritual sense, it has been fulfilled (Gal. ii.; Rom. iii.; Matt. v.); and so it must also be said in regard to the law of sacrifices. The sacrificial law in its idea has only been fully realized in Christianity;—in its principle fulfilled, realized, in Christ, to be realized from this as a basis, continually in the life of Christians." In the Epistle to the Hebrews the character of the sacrificial system in general, and particularly of that part of it contained in Leviticus, is clearly set forth as at once imperfect and transitory in itself, and yet typical of, and preparatory for, "the good things to come." A flood of light is indeed thrown back from the anti-type upon the type, and for this reason the Old Testament is always to be studied in connection with the New; yet on the other hand, the converse is also true, and Leviticus has still a most important purpose for the Christian Church in that it sets forth, albeit in type and shadow, the will of an unchangeable God in regard to all who would draw nigh to Him. Much of the New Testament, and especially of the Epistle to the Hebrews, can only be fully understood through a knowledge of Leviticus. To this general object of the book may be added the special purposes, already necessarily involved, of preserving the Israelites alike from idolatry by the multiform peculiarity of their ritual, and of saving them from indolence in their worship by the exacting character of the ceremonial. The Christian Fathers, as EUSEBIUS, SS. AUGUSTINE, LEO, CYRIL, as well as ORIGEN and many others, speak of the book as setting forth in types and shadows the sacrifice of Christ; while many of them also, as TERTULLIAN, SS. CLEMENT, JEROME, CHRYSOSTOM, and others, speak of the inferior purpose just mentioned.

Of the authorship of this book there is little need to speak, because there is really no room for doubt. This is not the place to combat the opinions of those critics who, like KALISCH, hold the whole Pentateuch to have been a very late compilation from fragments of various dates, and the Mosaic system to have been one of gradual human development. The portions assigned by KNOBEL to another author than the "Elohist" are x. 16-20; xvii.-xx.; xxiii., part of ver. 2 and ver. 3, vers. 18, 19, 22, 29-44; xxiv. 10-23; xxv. 18-22; and xxvi.; but the reasons given "are too transparently unsatisfactory to need serious discussion." Generally, it may be said that even those critics who question most earnestly the Mosaic authorship of some other portions of the Pentateuch are agreed that Leviticus must have proceeded substantially from Moses. There is really no scope in this book for the Jehovistic and Elohistic controversy; for although KNOBEL delights to point out the distinct portions by each writer, yet the name אֱלֹהִים never occurs in Lev. absolutely, but only with a possessive pronoun marking the Deity as peculiarly Israel's God. (It is however once used, xix. 4, for false gods). The book contains every possible mark of contemporaneous authorship, and there are constant indications of its having been written during the life in the wilderness. The words used for the sanctuary are either מִשְׁכָּן (4 times) or אֹהֶל מוֹעֵד (35 times) and never any term implying a more permanent structure. For the dwellings of the people, בַּיִת in the sense of a house, is never used except in reference to the future habitation of the promised land, which is the more striking because it occurs thirty-seven times in this sense, and in all of them with *express* reference to the future, except xxvii. 14, 15, where this reference is implied; זְבוּל, מָעוֹן, and נָוֶה do not occur at all; אֹהֶל *tent*, occurs once, while the

indefinite word מוֹשָׁב is found eight times; סֻכָּה, which is neither *house* nor *tent*, but *booth*, occurs four times in the commands connected with the observance of the feast of tabernacles, and with especial reference to Israel's having dwelt in booths at their first coming out from Egypt (xxiii. 43). The use of all these terms is thus exactly suited to the wilderness period, but not to any other. The use of הוא for the feminine, so frequently changed in the Samaritan to היא, and so pointed by the Masorets; the use of עֵדָה for the people, so common in Ex., Lev., Num., and Josh., and so infrequent elsewhere; the usual designation of them as the *children of Israel*, a phrase so largely exchanged for the simple *Israel* in later writers; and many other marks point to the earliest period of Hebrew literature as the time of the composition of this book. The book itself repeatedly claims to record the laws which were given to Moses *in Mount Sinai*, or *in the wilderness of Sinai* (vii. 38; xxv. 1; xxvi. 46; xxvii. 34), and in one instance (xvi. 1), the time is sharply defined as after the death of Aaron's two sons, and sometimes (xxi. 24; xxiii. 44) the immediate publication of the laws is mentioned. There are frequent references to the time "When ye be come into the land of Canaan" as yet in the future (xiv. 34; xix. 23; xxiii. 10); and laws are given for use in the wilderness, as *e. g.*, the slaughter of all animals intended for food at the door of the tabernacle as sacrifices (xvii. 1-6), which would have been impossible to observe when the life in the camp was exchanged for that in the scattered cities of Canaan, and which was actually abrogated on the eve of the entrance into the promised land (Deut. xii. 15, 20-22). In this abrogation no mention is made of the previous law, but its existence is implied, and the change is based on the distance of their future homes. There is frequent reference in the laws to the "camp" (iv. 12, 21; vi. 11; xiii. 46; xiv. 3, 8; xvi. 26, 27, 28), so that in after times it became necessary to adopt as a rule of interpretation that this should always be understood in the law of the city in which the sanctuary stood. Throughout the book Aaron appears as the only high-priest (although this term is never used) and provision is repeatedly made for his son, who should be anointed, and should minister in his stead; and Aaron's sons appear as the only priests. The Levites have not yet been appointed, nor are they ever mentioned except in one passage in reference to their cities in the future promised land (xxv. 32, 33). Not to dwell further upon particulars, it may be said in a word that we have here, and here only, the full sacrificial and priestly system which is recognized as existing in the two following books of the Pentateuch, and all subsequent Hebrew literature. For an excellent summary of the evidence, see WARRINGTON'S "When was the Pentateuch written?" (London: *Christian Evidence Com. of Soc. P. C. K.*).

The only passage presenting any real difficulty in regard to the date of the book is xviii. 28, "That the land spue not you out also, when ye defile it, as it spued out the nations that were before you." For the true sense of these words, see the commentary; but even taking it as it stands in the A. V., and supposing the whole exhortation, vers. 24-30, to have been added by divine direction when Moses made his final revision of the work on the plains of Moab, we can easily understand the language. Already, the conquest of the trans-Jordanic region was accomplished, and that of the rest of the land was to be immediately entered upon with the clearest promise of success. God warns the people through Moses, when all shall be done, not to follow in the ways of the Canaanites, lest they also themselves suffer as their predecessors had suffered. It is simply a case of the Lord's speaking from the stand-point of an accomplished work, while the work was in progress, and assuredly soon to be completed. It is to be noted that in the book itself the claim to Mosaic authorship is distinctly made in the last verse of chap. xxvi., and again of the appendix, chap. xxvii. (comp. Num. xxxvi. 13).

§ 2. UNITY AND CONTENTS OF LEVITICUS.

The Book of Leviticus is marked on the surface with these elements of unity: it is all centred in the newly-erected tabernacle; and only a few weeks passed away between its beginning and its close. There is necessarily much variety in so considerable a collection of laws, and something of historical narrative in connection with the immediate application of those laws; but the main purpose is everywhere apparent and controlling—the arrangements

whereby a sinful people may approach, and remain in permanent communion with a holy God. This will better appear in the following table of contents. The arrangement of the book is as systematic as the nature of its contents allowed. In regard to one or two alleged instances of repetition (xi. 39, 40 compared with xxii. 8, and xix. 9 with xxiii. 22) it is sufficient to say that they were intentional (see the commentary); and in regard to several chapters supposed to be placed out of their natural connection, (as *e. g.*, chaps. xii. and xv.,) it simply does not appear that the thread of connection in the mind of Moses was the same as in that of the critic. In fact, in the instances alleged, the great Legislator seems to have taken especial pains to break that connection which is now spoken of as the natural one, and has thus, for important reasons, separated the purification after child-birth from all other purifications which might otherwise have seemed to be of the same character. Such points will be noticed in detail in the commentary. Nevertheless, it is to be remembered that Leviticus was given at Sinai in view of an immediate and direct march to Canaan, which should have culminated in the possession of the promised land. When this had been prevented in consequence of the sin of the people, a long time—above thirty-eight years—passed away before the encampment on the plains of Moab. During this period the law was largely in abeyance, as is shown by the fact that its most imperative requirement, circumcision, was entirely omitted to the close (Josh. v. 5-8). After this long interval, it is not unreasonable to suppose that the writings of Moses would have been revised before his death, and such clauses and exhortations added as the changed circumstances might require. These passages, however, if really written at that time, so far from being in any degree incongruous with the original work, do but fill out and emphasize its teachings.

The contents of Leviticus are arranged in the following table in such a way as to show something of the connection of its parts.

BOOK I.—Of approach to God. (Chaps. I.—XVI.).

FIRST PART. (i.—vii.) Laws of Sacrifice.

§ 1. General rules for the Sacrifices. (i.—vi. 7).

A. Burnt offerings. i.

B. Oblations (Meat offerings). ii.

C. Peace offerings. iii.

D. Sin offerings. iv.—v. 13.

E Trespass offerings. v. 14—vi. 7.

§ 2. Special instructions chiefly for the Priests. vi. 8—vii. 38.

A. For Burnt offerings. vi. 8–13.

B. " Oblations (Meat offerings). vi. 14–23.

C. " Sin offerings. vi. 24–30.

D. " Trespass offerings. vii. 1–6.

E " the Priests' portion of the above. vii. 7–10.

F. " Peace offerings in their variety. vii. 11–21.

G. " the Fat and the Blood. vii. 22–27.

H. " the priests' portion of peace offerings. vii. 28–36.

Conclusion of this Section. vii. 37, 38.

SECOND PART. Historical. (viii.—x.).

§ 1. The Consecration of the Priests. viii.

§ 2. Entrance of Aaron and his sons on their office. ix.

§ 3. The sin and punishment of Nadab and Abihu. x.

THIRD PART. The Laws of Purity. (xi.—xv.).

§ 1. Laws of clean and unclean food. xi.

§ 2. Laws of purification after child-birth. xii.

§ 3. Laws concerning Leprosy. (xiii., xiv.).

A. Examination and its result. xiii. 1–46.

B. Leprosy in clothing and leather. xiii. 47–59.

C. Cleansing and restoration of a Leper. xiv. 1–32.

D. Leprosy in a house. xiv. 33–53.

E. Conclusion. xiv. 54–57.

§ 4. Sexual impurities and cleansings. xv.

FOURTH PART. The Day of Atonement. xvi.

BOOK II.—Of continuance in communion with God. (Chaps. XVII.—XXVI.).

FIRST PART. Holiness on the part of the people. (xvii.—xx.).

§ 1. Holiness in regard to Food. xvii.

§ 2. Holiness of the Marriage relation. xviii.

§ 3. Holiness of Conduct towards God and man. xix.

§ 4. Punishment for Unholiness. xx.

SECOND PART. Holiness on the part of the Priests, and holiness of the Offerings. xxi., xxii.

THIRD PART. Sanctification of Feasts. (xxiii.—xxv.).

§ 1. Of the Sabbaths and Annual Feasts. xxiii.

§ 2. Of the Holy lamps and Shew-bread. xxiv. 1–9.

§ 3. Historical. The punishment of a Blasphemer. xxiv. 10–23.

§ 4. Of the Sabbatical and Jubilee years. xxv.

FOURTH PART. Conclusion. Promises and Threats. xxvi.

Appendix. Of vows. xxxvii.

§ 3. THE RELATION OF THE LEVITICAL CODE TO HEATHEN USAGES.

Widely divergent views have been held by different writers upon this subject. SPENCER (*De legibus Hebræorum*) was disposed to find an Egyptian origin for almost every Mosaic institution. BAEHR (*Symbolik des Mosaischen Cultus*) has sought to disprove all connection between them. The *à priori* probability seems well expressed by MARSHAM (*in Can. chron. Ægypt.*, p. 154, ed. Leips.) as quoted by ROSENMUELLER (*Pref. in Lev.*, p. 5, note). "We know from Scripture that the Hebrews were for a long time inhabitants of Egypt; and we may suspect, not without reason, that they did not wholly cast off Egyptian usages, but rather that some traces of Egyptian habit remained. Many laws of Moses are from ancient customs. Whatever hindered the *cultus* of the true Deity, he strictly forbade. Moses abrogated most of the Egyptian rites, some he changed, some he held as indifferent, some he permitted, and even commanded." Yet this legislation by its many additions and omissions, and the general remoulding of all that remained became, as ROSENMUELLER also remarks, peculiarly and distinctively Hebrew, adapted to their needs, and sharply separating them from all other people.

It can scarcely be necessary to speak of what the Mosaic law taught in common with the customs of all people at this period of the world's history. The aim of the law was to elevate the Israelites to a higher and better standard, but gently, and as they were able to bear it. Certain essential laws were given, and these were insisted upon absolutely and with every varied form of command which could add to the emphasis. The unity of God, and His omnipotence, were taught with a distinctness which was fast fading out from the world's recollection, and which we scarcely find elsewhere at this period, except in the book of Job, which may itself have been modified in Mosaic hands. So, too, the necessity of outward sacramental observances for the whole people, whereby communion with God through His Church should be maintained, were strongly insisted upon, as in circumcision and the Passover, and other sacrifices. But when we come to consider the conduct of the ordinary life, we find the universally received customs of the times not abrogated, but only restrained and checked according to the capacity of the people. All these checks and restraints were in the direction of, and looking towards, the higher standard of the morality of the Gospel, as may be seen in the law of revenge, where unlimited vengeance was restricted to a return simply equal to the injury received; in the laws of marriage, which imposed many restrictions on the freedom of divorce and of polygamy; in the laws of slavery, which so greatly mitigated the hardships of that condition. But in these, as in many other matters, their Heavenly Father dealt tenderly with His people, and "for the hardness of their hearts" suffered many things which were yet contrary to His will.

The same general principles apply to the retention among them of very much of Egyptian custom and law. It is more important to speak of these because the Israelites lived so long and in such close contact with the Egyptians from the very time of their beginning to multiply into a nation until the eve of the promulgation of the Sinaitic legislation. Particular points in which this legislation was adapted to the already acquired habits and ideas of the people, will be noticed in the commentary as occasion requires. It is only necessary here to point out on the one hand how apparent *lacunæ* in the Mosaic teaching may thus be explained, and on the other, how largely the Egyptian *cultus* itself had already been modified, in all probability, by the influence of the fathers of the Jewish people. By consideration of the former it is seen, *e. g.*, why so little should have been said in the Mosaic writings of immortality and the future life. This doctrine was deeply engraven in the Egyptian mind. and interwoven as a fundamental principle with their whole theology and worship. It passed on to the Israelites as one of those elementary truths so universally received that it needed not to be dwelt upon. The latter is necessarily involved in more obscurity; but when we consider the terms on which Abraham was received by the monarch of Egypt; the position occupied at a later date by Jacob; the rank of Joseph, and his intermarriage with the high-priestly family; and remember at the same time that the priesthood of Egypt was still in possession of a higher and purer secret theology than was communicated to the people—we see how Israel could have accepted from the land of the Pharaohs an extent of customs, (to be purified, modified, and *toned* by their own Sinaitic legislation) which it might have been dangerous to receive from any other people. Yet plainly, whatever of detail may have been adopted from Egyptian sources, it was so connected and correlated in the Mosaic legislation that the whole spirit of the two systems became totally unlike.

§ 4. LITERATURE.

The ancient versions are of great value in the interpretation of the technical language of the law. The Samaritan text and version (which however sometimes betray a want of familiarity in detail with the ritual as practised at Jerusalem) often give valuable readings; so also the Septuagint, the Chaldee Targums, and of later date, the Syriac and the Vulgate.

The New Testament, especially the Epistle to the Hebrews supplies to a large extent an inspired commentary upon Leviticus. The various treatises of Philo, and the antiquities of Josephus, give also fully the ancient explanations of many single passages and views of larger sections.

Since their time the literature of Leviticus is voluminous, consisting of commentaries,

of special treatises upon the subjects with which it is occupied, and of archæological investigations illustrating it. Of special treatises sufficient mention will be made in connection with the subjects to which they relate, and it is unnecessary here to particularize works of archæology. Of commentaries the following are those which have been chiefly used in the preparation of the present work: ORIGEN: *Selecta in Lev.* and *Hom. in Lev.* THEODORET, *Quæst. in Lev.* AUGUSTINE, *Quæst. in Lev.* BIBLIA MAX. VERSIONUM, containing the annotations of NICOLAS DE LYRA, TIRINUS, MENOCHIUS, and ESTIUS, Paris, 1660. CALVIN, *in Pentateuchum.* CRITICI SACRI, London, 1660. POLI, *Synopsis,* London, 1689. MICHAELIS, *Bibl. Hebr.*, Halle, 1720. CALMET, Wircesburgii, 1789. PATRICK, London, 1842, and freq. ROSENMUELLER, Leipsic, 1824. Of more recent date, KNOBEL (of especial value), Leipsic, 1858. BOOTHROYD, *Bibl. Hebr.*, Pontefract (no date). BARRETT'S *Synopsis of Criticisms.* London, 1847. KALISCH, *Leviticus,* London, 1872. OTTO VON GERLACH on the *Pentateuch,* translated by DOWNING, London, 1860. WORDSWORTH, London, 1865. KEIL and DELITZSCH on the *Pentateuch;* (KEIL), translated by MARTIN, Edinburgh, 1866. MURPHY on *Leviticus,* Am. Ed., Andover, 1872. CLARK, in the *Speaker's Commentary,* New York, 1872. GIRDLESTONE, *Synonyms of the Old Testament,* London, 1871. To which must be added, as containing much of commentary on large portions of this book, BAEHR, *Symbolik des Mosaischen Cultus,* Heidelberg, 1837–'39, *2te Auflage,* Erster Band, Heidelberg, 1874. OUTRAM on *Sacrifices,* translated by ALLEN, London, 1817. HENGSTENBERG, *Die Opfer des heil. Schrift,* Berlin, 1839. KURTZ on *Sacrifice,* Mitau, 1864. HERMANN SCHULTZ, *Alttestamentliche Theologie,* Frankfurt a M., 1869, 2 vols. ŒHLER, *Theologie des Alten Testaments,* 2 vols., Tübingen, 1873–74 (a translation is in the press of T. & T. Clark). Of LANGE'S own commentary (1874) as much as possible, and it is believed everything of importance, has been introduced into this work, which was already well advanced before its publication. Such portions are always distinctly marked. In several of the chapters his commentary is given in full; in others, nearly so.

PRELIMINARY NOTE ON THE LEVITICAL SACRIFICES.

Leviticus properly opens with the law of sacrifice, because this was the centre and basis of the Divine service in the newly-erected tabernacle. But since sacrifices have to do with the relations of man to God, they can only satisfactorily be considered in connection with the established facts of those relations. Of these facts three are fundamental: the original condition of man in a state of holiness and of communion with God; the fall, by which he became sinful, and thus alienated from God; and the promise, given at the very moment of man's passing from the one state to the other. The promise was that in the future the woman's Seed should bruise the serpent's head—that in the long struggle between man and the power of evil, one born of woman should obtain the final victory. This promise was ever cherished by the devout in all the following ages as the anchor of their hope, and its realization, as seen at the birth of Cain and of Noah, was continually looked for. The expectation of a Deliverer, Redeemer, Messiah, became the common heritage of humanity, although as time rolled away, it tended to become faint and obscure. Therefore there came the call in Abraham of a peculiar people, in whom this hope should not only be kept alive, but, as far as possible, saved from distortion and misconception. It was distinctly the blessing of Abraham's call, the birthright renewed to his son and grandson, and the reason for the choice and the care of a peculiar people.

From the circumstances under which this promise was given, and the way in which it is constantly treated in Revelation, it is plain that the restoration of man to full communion with God could only be brought about by the restoration of man's holiness; it was only in obedience to the Divine will that man could obtain at-one-ment with his Maker. This might seem to be sufficiently plain as a truth of natural religion, but it was also abundantly taught in history and in Scripture. Not only was it shown by the great judgments upon transgression in the deluge, in Babel, in the overthrow of Sodom, *etc.*, but constantly the relative and partial attainment of holiness, as in the case of Enoch, Noah, and others, was made the ground of a relatively larger bestowal of the Divine favor. Abraham's acceptance was expressly grounded upon his faith—necessarily including those works without which faith is dead—and so with the other heroes recounted in the eleventh chapter of Hebrews. Later, Moses in his parting exhortations in Deuteronomy, constantly and strongly urges the necessity of a loving obedience springing from the heart, and this is more and more fully unfolded by the prophets from Samuel down, as the people were able to bear it.

Meantime from the first, in the case of Cain and Abel, and probably still earlier, and then among all nations as they arose, sacrifices were resorted to as a means of approach to God. From their universality, it is plain that they were looked upon as in some way helping to bring about that restoration of communion with God which should have been reached by a perfect holiness; but since man was conscious he did not possess this holiness, sacrifices were resorted to. As they never could have been offered by a sinless being, they necessarily involve confession of sin. Whether sacrifice in its origin was a Divine institution, or whether it sprang from a human consciousness of its propriety, is here immaterial. LANGE takes the latter view. It speedily received the Divine sanction and command. Theoretically the sacrifice could have had no intrinsic value for the forgiveness of sin. The author of the Epistle to the Hebrews (ix. 13; x. 4) has abundantly shown that while sacrifices might have in themselves a certain absolute value for purposes of ceremonial purification, there was yet no

congruity or correlation between the blood of bulls and goats and the removal of human sin. Hence, theoretically also, sacrifices, while they received the Divine approbation, must have been a temporary institution, in some way useful to man for the time being, but looking forward to the true atonement by the victory of the woman's Seed over evil. Thus sacrifices are in their very nature typical; having little force in themselves, and yet appointed for the accomplishment of a result which can only be truly attained in the fulfilment of the primeval promise. How far this true nature of sacrifices may have been more or less dimly perceived by man from the outset, it is not necessary here to inquire. It is obvious that from this point of view the intrinsic value of the sacrifices was entirely a secondary matter; their whole efficacy resulted from the Divine appointment or approbation of them.

The tendency of man apart from Revelation to corruption in his ideas of God and of the means of approaching Him is nowhere more marked than in regard to sacrifice. The gods of the heathen were, for the most part, deifications of nature or her powers; they represented natural forces, and instead of originating are themselves governed by natural laws. This is true, whether their creed were polytheistic, as that of the Greeks and Romans, or pantheistic, as that of Buddhism. In Hebrew law, on the other hand, God appears "as the Creator and omnipotent Ruler of the universe, a personal Lord of an impersonal world, totally distinct from it in essence, and absolutely swaying it according to His will; but also the merciful Father of mankind." "Therefore the sacrifices of the Hebrews have a *moral* or *ethical*, those of other nations a purely *cosmical* or *physical* character; the former tend to work upon mind and soul, the latter upon fears and interests; the one strives to elevate the offerer to the sanctity of God, the other to lower the gods to the narrowness and selfishness of man." KALISCH. Moreover, among the heathen, God was regarded as alienated, and to be propitiated in such ways as man could devise; sacrifices were considered as having a certain satisfying power in themselves, as in some sort a *quid pro quo*, and as an *opus operatum*, independent of the moral life of the offerer. Hence as the occasion rose in importance, the value of the sacrifice was increased even to the extent of sometimes using human victims. Among the Israelites, sacrifices were known to be of God's own appointment as a means of approach to Him. They had a shadow, indeed, of the heathen character, as offering actual compensations for certain offences against the theocratic state, but this was very secondary. Their main object was to bridge over the gulf between sinful man and a holy God. Although the *law* of sacrifices necessarily stands by itself, yet the same Legislator everywhere insists upon the necessity of a loving obedience to God. Hence, however costly sacrifices might be allowed, and even encouraged as Free-will, and Peace, and Thank-offerings, and more numerous victims were required at the festivals and on other occasions for burnt-offerings, the Sin-offering must (except in certain specially defined cases) be of the commonest and cheapest of the domestic animals, and even this always, as nearly as might be, of a uniform value. There was no gradation in the value of the offering in proportion to the heinousness of the offence; the atonement for all sins, whatever the degree of their gravity, was the same. Even the morning and evening sacrifice for the whole people which, although not strictly a sin-offering, yet had a somewhat propitiatory character, was still the single lamb. By this the typical nature of sacrifice as a temporary and, in itself, ineffectual means, was strongly expressed.

That the ancients had the idea of sin as a moral offence against God, has indeed been called in question; but seems too certain, at least among the Egyptians, the Hindoos, and the Israelites, to require proof. It is abundantly expressed in the book of Job. It may be well, however, to point out some of the heads of the evidence that sacrifice was regarded as a propitiation for such sin, *i. e.*, as a means for obtaining the Divine pardon for its guilt. Prominent in this evidence is the fact just mentioned, that there was no proportion between the offence and the value of the sacrifice; since the idea of *compensation* was thus excluded, it remains that what was sought for was *forgiveness*. CALVIN (in Lev. i.) justly remarks that the idea of reconciliation with God was connected under the old dispensation with sacrifice after a sacramental fashion, as with baptism now. Historically, this idea of sacrifice as a means of obtaining forgiveness is clearly brought out in the sacrifices of Job, both for his children in the time of his prosperity (Job i. 5), and for his friends after his affliction (xlii.

8). THOLUCK, following SCHOLL, has shown (Diss. II., App. Ep. Hebr.) that the idea of such propitiation was prevalent throughout all antiquity; that clean animals were changed in their *status* on the express ground of their being "a sin-offering," "an atonement," so that the parts of them not consumed upon the altar might be eaten only by the priests, and their remains must be burned, or else the whole burned, without the camp (Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; xvi. 27, 28, *etc.*); that the idea is distinctly brought out in Lev. xvii. 11, and in parallel passages. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls;" that in the case of a murder by unknown hands (Deut. xxi. 9) the guilt of the crime must rest upon the whole neighborhood until the people had symbolically transferred that guilt to a victim, and this had been offered in sacrifice; and finally, that the ritual of the day of atonement necessarily involves this idea. (See on chap. xvi.) "The notion of internal atonement . . . . formed a distinctive feature of the theology of the Pentateuch." KALISCH, I. p. 161.

On passing from these more general considerations to the particular system of the Levitical sacrifices, it needs to be constantly borne in mind that these, far from being a new institution, were in fact a special arrangement and systematizing of one of the most ancient institutions known to man. The change from the one to the other was strictly parallel to the course of divine operations in nature. The earlier is ever the more general and comprehensive; the later the more specialized both in structure and functions. At the same time the law was not merely an evolution, a normal development of Divine teaching previously received, but it was distinctly "added because of transgressions until the promised seed should come." We must therefore be prepared to find in it especial safeguards for the chosen people against those misconceptions which became common among the heathen, and also a constant relation to its final cause and its *terminus* when "the Seed should come."

It will help materially to a clear idea of the Mosaic sacrificial system if we examine the various words used for sacrifice before and under the law, having regard also to the subsequent usage of the same words and to their various translations in the ancient versions.

The earliest word that occurs is also the most general in its original sense, though under the law it acquires a strictly technical signification: מִנְחָה, given by the lexicographers as from a root not used, מָנַח=מָנָה=*to distribute, to deliver*, and hence *to make a present of, to give.* In the LXX. it is translated before the law only by the words *δῶρον* (Gen. iv. 4; xxxii. 13, 18, 20, 21, *etc.*) and *θυσία* (Gen. iv. 3, 5 only); in the law, where it occurs very frequently, only by *θυσία* or by the combination *δῶρον θυσία*, and this is the case also in Ezekiel (although twice, Lev. ii. 13; Num. xviii. 9, the form is *θυσίασμα*), except in the single instance of *σεμίδαλις*, Lev. ix. 4. After the books of the law both these translations are frequently employed, and also *προσφορά* once (Ps. xxxix. 9), *ξένιον* three times, and frequently the Hebrew word is simply expressed in Greek letters *μαναά*. The Vulg. translates by *munus, munusculum, oblatio, oblatio sacrificii*, and *sacrificium;* but in the law *oblatio* and *sacrificium* are the terms commonly employed. In the A. V. *meat-offering*, or simply *offering*, is the only translation in Ex., Lev., Num. and Ezek.; but *present, gift, sacrifice* and *oblation* are used elsewhere as well as these, usually according to the sense implied by the context. The word is used outside of the law in the general sense of a propitiatory gift or tribute to any one, and hence of such a gift to God, or sacrifice in its most general sense. It is used of the offerings of both Cain and Abel, the one unbloody, the other bloody. In the prophets it is used as a word for sacrifice in general. It is used frequently in the historical books of gifts or tribute from man to man as from Jacob to Esau, to Joseph in Egypt, of the Moabites and Syrians to David, and distinctly of tribute, 2 Kings xvii. 3, 4, *etc.* In the law (Ex., Lev., Num., to which must be added Ezek.) it has a strictly defined technical signification, and is applied only to the oblation (A. V. meat-offering) except in Num. v., where it is used (six times) of the unbloody jealousy-offering of barley. It is always therefore in the law a bloodless offering, and being nearly always an accompaniment of a bloody offering, may be regarded in its original sense of a gift to God, offered along with a sacrifice more strictly so called. In the few instances in which it stands alone it never appears as offered for the purpose of atonement. In the case of the sin-offering of flour allowed in extreme poverty (Lev.

v. 11–13) this is expressly distinguished from the מִנְחָה in that the remainder should belong to the priest, כַּמִּנְחָה.

The word which comes next in the order of the record is עֹלָה, derived from עָלָה, *to ascend, to glow, to burn.* It means uniformly throughout the Old Testament: *the whole burnt-sacrifice,* so specifically indeed that twice (Deut. xxxiii. 10; Ps. li. 19 [21]) כָּלִיל= *whole* is substituted for it. In a few cases it is variously translated by the LXX. (once each ἀδικία, ἀνάβασις, ἀναφορά, six times θυσία, thirteen times κάρπωμα, three times κάρπωσις), but in the vast majority of cases by some term signifying the holocaust, ὁλοκάρπωμα (three times), ὁλοκάρπωσις (eleven times), ὁλοκαύτωμα (most frequently), ὁλοκαύτωσις (seventy-three times). In the Vulg. the only renderings are *holocaustum* (seldom *holocautoma*) and *hostia,* except a very few times *oblatio;* in the A. V., always either *burnt-offering* or *burnt-sacrifice,* which are used interchangeably, and seem to have been intended to convey the same meaning. It is first used in Gen. viii. 20 for the sacrifices offered by Noah, and throughont Gen. xxii. It is also used three times in Exodus (x. 25; xviii. 12; xxiv. 5) in relation to sacrifices previous to those of the Levitical system. In the law itself it occurs very frequently, and also in the subsequent books. It constitutes the daily morning and evening sacrifice for the congregation. It was always an animal sacrifice and was wholly consumed, except the skin, upon the altar. In signification it was the most general of all the sacrifices, and in fact was the only unspecialized bloody sacrifice of the law. It must be regarded therefore as including within itself, more or less distinctly, the idea of all other sacrifices; it was a means of approach to God in every way in which that approach could be expressed. It was not distinctly a sin-offering; yet the fact that it should be accepted for the offerer "to make atonement for him" (לְכַפֵּר, Lev. i. 4) is prominent in its ritual, and the same idea is distinctly brought out in the (probably earlier) sacrifices of Job (Job i. 5; xlii. 8). There is a rabbinical maxim: "the burnt-offering expiates the transgressions of Israel," and this idea is fully expressed in the Targums. "The burnt-offering, as it is the most ancient, so also is it the most general and important in the Mosaic *cultus,* ἀρίστη δ'ἐστιν ἡ ὁλόκαυτος (Philo de vict., p. 838)." THOLUCK (Diss. II. in Hebr.). Yet THOLUCK afterwards separates this sacrifice quite too absolutely from the sin-offering. The latter indeed, as specializing one feature of the burnt-offering, had a different ritual, and was without the oblation; as offered only for the expiation of sin, it carried with it to those who bore its unconsumed flesh a defilement which could not attach to the burnt-offering, since this included other ideas also within itself. But all this by no means forbids that in its general, comprehensive character, the burnt-offering should include the idea of expiation for sin which is distinctly attached to it in the law. It was often offered also as a praise or thank-offering (2 Sam. vi. 17, *etc.*). As already said, it was the one comprehensive sacrifice daily offered upon the altar of the tabernacle (Ex. xxix. 38–42); it was doubled on the Sabbath (Num. xxviii. 9, 10), and multiplied, with added victims of higher value, on the first of each month (*ib.* 11); and so also at the great yearly festivals (*ib.* 16 – xxix. 39). So far as the burnt-offering had a specific signification of its own, its meaning is generally assumed by theologians to have been that of entire consecration to God. Such a meaning is certainly sufficiently appropriate; but is never distinctly attributed to it in the Scriptures either of the Old or New Testament. It is however constantly described in the more general sense of a means of approach to God.

זֶבַח is used not so much for any particular kind of sacrifice as for the victim for any sacrifice. It is frequently coupled with some other word determining the kind of sacrifice intended, especially זֶבַח שְׁלָמִים. When not so identified, it may mean any kind of sacrifice (although most frequently used of the peace-offerings), and does not therefore require particular consideration. It occurs first in Gen. xxxi. 54 and xlvi. 1, and is generally rendered in the LXX. and Vulg. θυσία and *hostia.* The verb is the technical word for slaughtering animals in sacrifice, nor is it ever used in any other sense in the Pentateuch except in Deut. xii. 15, 21, where permission is given to those at a distance from the sanctuary to slay sacrificial animals simply for food. In the later books there are very few other exceptions to this usage: 1 Sam. xxviii. 24; 2 Chron. xviii. 2; Ezek. xxxiv. 3. From this word is derived

the Hebrew name for the altar, מִזְבֵּחַ, not, as sometimes asserted, because sacrifices were originally slain upon the altar; but because this was the place of destination for them.

No other words for sacrifice occur until the time of the Exodus. There the various specialized forms of the Mosaic sacrifices are described; but before speaking of these the word עָשָׂה must be mentioned, which is frequently rendered (chiefly in Lev. and Num.) *offer* or *sacrifice*. It is not, however, properly a sacrificial term; but merely a word of very broad signification—like ποιέω or *do*—which is adapted in sense to its connection. It first occurs in the meaning *sacrifice* in Ex. xxix. 36. Therefore passing by this, the earliest especial sacrificial term of the law is פֶּסַח, πάσχα, *pascha*, passover. It occurs first in Ex. xii. 11, and frequently afterwards, although only once in Lev. (xxiii. 5). The noun always means the lamb slain by the head of each house in Israel on the 14th Nisan, and eaten by him and his family the following evening, or at least the seven days' feast of which this was the beginning, and the characteristic feature. The history of its institution is fully given in Ex. xii. From the abundant references to it in the New Testament it was plainly designed as an especial type of Christ. It was distinctly a sacrifice, being reckoned a קָרְבָּן in Num. ix. 7, 13, and slain in the place of sacrifice (Deut. xvi. 5, 6), and its blood, after the first institution, was sprinkled by the priests (2 Chron. xxx. 16; xxxv. 11), as affirmed by all Jewish authorities; indeed, it is in connection with the Passover that the mention of the treatment of the blood of sacrifice first occurs. It is classed by OUTRAM among the Eucharistic sacrifices, and is assimilated to them by the fact that its flesh was eaten by the offerer and his household; but is distinguished from them in having nothing of it given to the priest. It was really a sacrifice appointed before the institution of the priesthood in which each head of the family offered, and thus it perpetuated the remembrance that, by their calling, the whole nation were a holy people, chosen "to draw near to God." Its historic relations are always most prominent, and it was in fact the great sacrament of the covenant by which God had delivered Israel and constituted them His chosen people. Its celebration constituted the chief of the three great annual festivals, and was the only one of them having a fundamentally sacrificial character. It thus became a fit type of the new covenant and of the deliverance through Christ from the bondage of sin.

The שֶׁלֶם (from שָׁלַם) or peace-offering, is first mentioned Ex. xx. 24, in reference to the future offerings of the law, but in a way that seems to imply a previous familiarity with this kind of sacrifice. It is rendered in the LXX. sometimes by εἰρηνικός, but more generally by σωτήριον, and in the Vulg. by *pacificus* and *salutare;* in the A. V. uniformly *peace-offering.* Under the law it was separated into three varieties: the thank, the vow, and the free-will offering. See under vii. 12. In Lev. vii. 12, 13, 15; xxii. 29, the thank-offering has the distinct name, תּוֹדָה, which does not elsewhere occur in the law, though frequent afterwards. This variety included all the prescribed thank-offerings. The idea of propitiation was less prominent in this than in any other sacrifice, although the sprinkling of the blood—which was always propitiatory—formed a part of its ritual; but it was especially the sacrifice of communion with God, in which the blood was sprinkled and the fat burned upon the altar, certain portions given to the priests, and the rest consumed by the offerer with his family and friends in a holy sacrificial meal. In the wilderness no sacrificial animal might be used for food except it had first been offered as a sacrifice. It naturally became one of the most common of all the sacrifices, and the victims for it were sometimes provided in enormous numbers, as at Solomon's dedication of the temple (1 Kings viii. 63). Peace-offerings were, for the most part, voluntary, but were also prescribed on several occasions, as at the fulfillment of the Nazarite vow (Num. vi. 17), and are constantly expected at the great festivals. "The peace-offering was always preceded by the piacular victim, whenever any person offered both these kinds of sacrifices on the same day. Ex. xxix. 14, 22; Num. vi. 14, 16, 17." OUTRAM. Although the שֶׁלֶם is not mentioned under its distinctive name before Ex. xx. 24, yet it cannot be doubted that sacrifices of the same character are included in the more general term, זֶבַח, at a much earlier period (see Gen. xxxi. 54; Ex. x. 25; xviii. 12), as they were certainly common at all times among the heathen. In the New Testament they are alluded to in Phil. iv. 18 and Heb. xiii. 15, 16.

חַטָּאת (from the Pihel of חָטָא) in the sense of *sin* occurs in Gen. iv. 7 and frequently; but in the sense of *sin-offering* is not found before the establishment of the Levitical system. The first instance of this sense is in Ex. xxix. 14, after which it is very frequent both in the law and in the later books. Besides a variety of occasional translations, the usual rendering in the LXX. is ἁμαρτία, and in the Vulg. *peccatum*. In the A. V. it is variously translated *punishment, punishment of sin, purification for sin, purifying, sinner, sin and sin-offering;* but the last two are by far the most common. It is the distinctive, technical word in the law for the piacular offering for sin. For its ritual see iv.—v. 13. The sin-offerings of which the blood was carried within the sanctuary, and whose bodies were burned without the camp, are particularly referred to in the New Testament as typical of Christ; but more general references to Him as our Sin-offering are frequent. Sin-offerings were prescribed (*a*) at each new moon, Num. xxviii. 15; (*b*) at each of the three great festivals, Num. xxviii. 22, 30; xxix. 16, 19, 22, 25, 28, 31, 34, 38; (*c*) at the feast of trumpets on the first day of the seventh month, and on the tenth day of the same, *ib.* 5, 11; (*d*) the sin-offering, κατ' ἐξοχήν on the great day of atonement, ch. xvi.; (*e*) private sin-offerings, for a woman after child-birth, xii. 6, 8; for the leper at his cleansing, xiv. 19, 22, 31; for a person cleansed of an issue, xv. 15, 30; for the Nazarite accidentally defiled, Num. vi. 11, and at the time of the fulfillment of his vow, *ib.* 14, 16; and on other special occasions, Num. vii. 16, 22, 28, 34, 40, *etc.;* besides the ordinary sin-offerings of Lev. iv. The ordinary victim was a she-goat or a ewe, replaced for the high-priest or for the whole congregation by a bullock, and for a prince by a he-goat for reasons given in the commentary on Lev. iv. In case of poverty, for the ordinary offering might be substituted turtle-doves or young pigeons, or even an offering of flour. But besides regular victims, there were various others prescribed for those exceptional occasions which from their nature required some such discrimination. Thus at Aaron's entrance upon his sacred functions his sin-offering was a calf (Lev. ix. 1–8); at the end of the Nazarite's vow (Num. vi. 14), and at the recovery of a leper able to bring this offering (Lev. xiv. 10, 19), a ewe-lamb was the prescribed victim. Though not strictly sin-offerings, yet to the same general category belong the red heifer whose ashes were used for purifications (Num. xix. 2–22), and the heifer to be slain in case of an unknown murder (Deut. xxi. 1–9). Yet these were all peculiar and exceptional cases, and the rule remains that the ordinary sin-offering was always the same.

קָרְבָּן is first used Lev. i. 2, occurs very frequently in Leviticus and Numbers, and is never used elsewhere except twice in Ezekiel. (With the pointing, קֻרְבָּן, it is also found twice in Neh.) There are but one or two variations from the translation, δῶρον, in the LXX., and *donum* in the Vulg. In the A. V. it is generally translated *offering*, but sometimes *oblation*, and once (Lev. xxvii. 11) *sacrifice*. Its meaning is perfectly clear—that which is offered (brought nigh) to God, whether as a sacrifice or as a dedicatory gift; if, however, the thing offered be a sacrificial animal, then of course it necessarily means a sacrifice. In either case, it is something given to God.

אָשָׁם, like the nearly related חַטָּאת, has the double sense of *trespass* or *guilt* and *trespass-offering*. It occurs once in Genesis (xxvi. 10) in the former sense, but is not found in the latter earlier than Lev. v. 6. It is frequent in Leviticus, and less so in subsequent books in both senses. In the LXX. and Vulg. it has a considerable variety of renderings; but the most frequent are LXX. πλημμέλεια, and Vulg. *delictum*. For the distinction between this and the sin-offering, see iv. 1 and v. 14.

There remains, as belonging to the list of the sacrifices, the incense, for which two words are used, neither of which occur before the giving of the law. לְבֹנָה first occurs Ex. xxx. 34, and is uniformly translated in the LXX. λίβανος (once, however, λιβανωτός), and in the Vulg. *thus;* it is always *frankincense* in the A. V. except in Isa. and Jer. where it is always *incense*. It is "a costly, sweet-smelling, pale-yellow resin, the milky exudation of a shrub" (Fuerst). קְטֹרֶת, which first occurs Ex. xxv. 6, on the other hand, is an incense compounded of frankincense and various sweet spices (Ex. xxx. 34). It is usually translated in the LXX. and Vulg. θυμίαμα, *thymiama*, but sometimes σύνθεσις, *compositio*. In the A. V. it is rendered either *incense*, or *sweet incense*, or a few times *perfume*. This incense was to be

burnt only within the sanctuary, twice daily on the golden altar (Ex. xxx. 7, 8), and also by the high-priest in the holy of holies on the day of atonement (Lev. xvi. 12, 13). The frankincense was offered by the people as a part of their oblations, and was mostly burnt in the court. The burning of all incense was a strictly priestly act, and is constantly spoken of in the Scriptures as symbolical of prayer (*e. g.* Rev. v. 8; viii. 3, 4). Pre-eminently does it typify the intercession of the true High Priest in heaven itself.

The word אִשֶּׁה=*offerings made by fire*, is not so much the name of a sacrifice as a description of all sacrifices burned upon the altar. It is applied to various kinds of sacrifices, Lev. i. 9; ii. 3; iii. 5, *etc.* נֶסֶךְ=*drink-offering* is first used Gen. xxxv. 14, and is not properly a sacrifice itself, but an accompaniment of other sacrifices. תְּנוּפָה=wave-offering, and תְּרוּמָה=heave-offering, refer to particular modes of presentation of certain offerings.

The animals used for victims were either "of the flock or of the herd," or in case of poverty, doves or pigeons. These were all clean animals, and were consequently among those commonly used for food; the quadrupeds were from domestic animals, and the birds those most easy of capture. (Domestic fowls are said not to have been known before the time of Solomon.) The ease and certainty of procuring these various victims seems a more likely reason for their selection than either their tameness—which certainly does not apply to the bull—or their value as property, since the cost of procuring wild animals would usually have been far greater. The idea that these animals were especially appointed for sacrificial victims because they were held sacred among heathen nations, and particularly among the Egyptians, although often advanced, is unsatisfactory for two reasons: first, because on this ground there is no reason why the number of sacrificial animals should not have been greatly enlarged; secondly, because these very animals, for the most part, were used in sacrifice by the nations that also worshipped them. Whatever typical significance they may have had, this can hardly be considered as the reason for their selection, since in the typical language of the prophets various other animals (*e. g.* the lion and the eagle) are so largely used. In fact the *lamb* seems to be the only one of the sacrificial animals typically employed in prophecy, the dove being only an alternative victim for the poor.

The public animal-sacrifices of the Israelites may be broadly separated into three great classes, according to the prominent purpose of each. I. The Burnt-offerings, or offerings of approach to God. The main idea of these, in so far as they had any especially distinctive idea, is generally considered to have been consecration to God's service as the necessary condition of approaching Him, and yet also including in a subordinate way the idea of expiation, without which sinful men might not draw near to God at all. This idea is represented outwardly and once for all in the Christian Church by baptism, and in its continual repetition by the various acts of worship and efforts to conform the life to Christ's example. With the burnt-offering belonged the unbloody, eucharistic oblation, together with its incense symbolizing prayer. II. The sin-offering, in its various forms, expressly provided for the purpose of atonement. Having no inherent efficacy, this yet clearly pointed forward to the only effectual atonement made by Christ Himself upon the cross. This sacrifice, as is most clearly shown in Hebrews, being efficacious for the forgiveness of all sin, can never be repeated; yet according to Christ's own command, we are to show forth His death until He come again in the Lord's supper, and thus historically the great sacrament of the Christian Church points back to that which the Levitical system prefigured. The central point of both dispensations is the same, but in the one case prophetic, in the other historic. III. The Peace-offerings were the ordinary means of communion with God through an external rite, and of expressing outwardly thanksgiving for His mercies, or supplication for His favors. They are to be considered not so much as typical definitely of any one thing in the new dispensation, but rather as meeting under the old a need which is now otherwise supplied; yet still in common with all sacrifices, they serve to set forth in shadow Him "who is our peace," and on whom feeding by faith we now have peace with God.

Besides these great classes of sacrifices, there were a multitude of others, mostly for individuals, some of which are distinctly included under one or the other of these classes, while others share the character of more than one of them, and others, like the Passover, have a

character peculiar to themselves. These will be treated in their appropriate places. There is one of them which must be mentioned on account of its great importance—the red heifer—but its treatment belongs in the following book, Num. xix. 1–10. In general it may be said, that as God's works will not conform very precisely to any human classification, since each creature is an individual entity to the Infinite, but always there will be characteristics in one group allying the genera in which it is found to some other widely separated group so also in the works of the Divine word, we can only classify broadly and having regard to the most salient features, while, in view of less important characteristics, we might often be compelled to change the best classification that can be formed.

The vegetable sacrifices, or oblations, were correspondingly varied. These were usually accompaniments of the animal-offerings, but sometimes were independent. This was the case not only with the alternative sin-offering (Lev. v. 11), and the jealousy-offering (Num. v. 15), but also with the shew-bread, the Passover sheaf of barley and the Pentecostal wheaten loaves. Incense also was at times an independent offering. Drink-offerings appear exclusively as accompaniments of the animal sacrifices, and were of wine; but their ritual is nowhere prescribed.

The mineral kingdom was represented in the sacrifices only by the salt with which all other offerings were to be salted.

The ritual of the various sacrifices will be treated as they occur in the text. Suffice it here to say that three essential points are to be observed in all: First, that the victim should be solemnly offered to God. This, as OUTRAM clearly shows (I. xv. 4), was accomplished by presenting the living victim or the oblation before the altar, and was the act of the offerer. Second, that the offerer should lay his hand upon the head of the victim thereby personally identifying himself with what he did. The exceptions to this are in the case of birds, for obvious reasons, and in the case of the Paschal lamb, instituted before the Levitical system, and when this act was unnecessary as the offerer acted himself in some sort as priest. Third, the intervention of a priest, as the mediator between God and man, who must sprinkle the blood and burn the parts required upon the altar; and in the case of the ordinary sin-offering as well as of many of the oblations, he must himself, as the representative of God, consume the remainder.

It appears from constant Rabbinical tradition, as well as from the probability of the case, that prayer or confession on the part of the offerer always accompanied the sacrifice. Indeed, this is often spoken of in particular cases in Scripture itself, and language is there used in regard to the sacrifices which implies the universality of the custom. When the patriarchs built altars, they "called upon the name of the LORD" (Gen. xii. 8, *etc.*). Confession is required in connection with the sin and trespass-offerings (Lev. v. 5; Num. v. 7), and especially with the great propitiation on the day of atonement (Lev. xvi. 21). A form of prayer is prescribed for the oblation of the first fruits (Deut. xxvi. 3–10), and of the tithes (*ib.* 13–15). Sacrificing and calling upon God are often used as equivalent terms (1 Sam. xiii. 12; Prov. xv. 8, *etc.*), and the temple is indifferently called "the house of sacrifice" (2 Chron. vii. 12, *etc.*), and "the house of prayer" (Isa. lvi. 7, *etc.*), and frequently prayer and confession are mentioned in connection with sacrifice on particular occasions, or in a general way as showing that the one accompanied the other as a matter of course (1 Sam. vii. 9; Job xlii. 8; Ezra vi. 10; 1 Chron. xxi. 26; xxix. 10–21; 2 Chron. xxx. 22; Ps. lxvi. 13–20; cxvi. 13, 17, *etc.*). For further details of the ritual, and especially for the Rabbinical traditions on the subject, the reader is referred to OUTRAM, KALISCH, and other special treatises on sacrifice.

Of the purpose and design of the whole sacrificial cultus, but little need be added to what has already been said. That in a theocratic state the expiatory offerings had, as an incidental object, the compensation for minor offences against that state, and the doing away with ceremonial hindrances to worship is undeniable; but that they had also a farther and higher object is plain both from the study of the Mosaic legislation itself and from their treatment throughout the New Testament, especially in the Epistle to the Hebrews. Besides their typical value, they had a powerful educational use. "As we survey the expiatory offerings of the Hebrews, which for purity stand unrivalled in the ancient world, we are

bound to admit that they were pre-eminently calculated to keep alive among the nation those feelings on which all religious life depends, and from which it flows as its natural source, the feelings of human sinfulness and the conviction of the divine holiness, by the standard of which that sinfulness is to be measured; they fostered, therefore, at once humility and an ideal yearning; and they effectually counteracted that sense of self-righteousness natural indeed to the pride of man, but utterly destructive of all noble virtues. They were well suited to secure in the directest and completest manner that singleness of life and heart which is the true end of all sacrifices. * * * Though bearing the character of vicariousness, the sin-offerings were far from encouraging an external worship by lifeless ceremonies; in themselves the spontaneous offspring of religious repentance, and thus naturally helping to nourish the same beneficent feeling, they were the strongest guarantee for a life of honesty and active virtue." KALISCH I., p. 187 sq.

It is, however, to be remembered that while sacrifices were abundantly provided for him who sinned inadvertently, on the other hand no sacrifice was allowed for him who sinned "presumptuously" (Num. xv. 30, 31; Deut. xvii. 12), that is, with deliberate and high-handed purpose; for the offender thus declared that he did not desire to be at one with God; there was in him no internal disposition to correspond with the outward act of sacrifice. Certainly nothing could show more clearly that the efficacy of sacrifice is connected with the disposition of the heart. It was natural that many of the fathers, in the strong re-action of early Christianity from Judaism, should have thought the Jewish sacrifices were "instituted because the people, having been long accustomed to such modes of worship in Egypt, could scarcely have been confined to the worship of the one true God without the indulgence and introduction into their religion of those rites to which they had been long habituated and were exceedingly attached" (Justin Martyr, Irenæus, Tertullian, Theodoret, Cyril of Alexandria, as referred to by OUTRAM). Nevertheless, they saw in them distinctly a typical reference to Christ, and ORIGEN is elsewhere quoted as showing that this belonged to all the sacrifices because they all ceased with His sacrifice.

LANGE (*Dogmatik in Lev.*), after showing the connection between this and the preceding book, continues: "Leviticus then is right in treating first of the sacrifice. Nothing is clearer than that the sacrifice is not herein a new, positive, Divine command, but is a ground-form, true of natural religion, which as such depends originally on a spiritual impulse. It is said of Cain and Abel, that they offered sacrifice, but not that sacrifice was commanded them. Noah in the same way sacrificed from free inclination." [Is not something more implied in the command to take into the ark of the clean animals by sevens?] "It seems significant that only after the performance of the sacrifice is the divine satisfaction mentioned. Thus the theocratic sacrifice is the consecration of the natural sacrifice existing before. * * * This then is the meaning of the symbolic sacrifice; it is the expression of the fact that the offerer, in his sin and sinfulness, feels his need of an inward resignation and confesses it with the offering of the symbolic sacrifice and requests that the grace of God may supply his need, *i. e.* may lead him by the sacrificial teaching to the completion of the sacrificial offering in faith. So there lies in the idea of sacrifice, as in the law, the spring of a positive movement; and as Christ is certainly the final cause of the law as the objective requirement of sacrifice, so is He of the sacrifice as the subjective law of life. The law and the sacrifice come together inseparably in the fulfillment which the life of Jesus Christ has brought. * * * * On the various theories which concern sacrifice, compare the dictionaries, particularly WINER; also the archæological works; especially also the article by OEHLER in HERZOG'S *Realencyclopädie*, entitled *Opfercultus im Alten Testament.* For more detailed treatment of the subject, see also my *Positive Dogmatik.* * * * First of all, the legal sacrifices are indeed, in the sacrificial system of worship, themselves real satisfactions, that is, the discharge of duties and the reparation for transgressions against the social law. But the social law would be entirely arbitrary if it had no higher sense; this sense is the prayer for grace to complete it, for perfection. It does not come finally to a satisfactory end if it does not attain to the granting of the prayer, to the peace of God, to expiation. In the first particular, the sacrifice is a real performance in the court, which can be misconceived to be self-righteousness;

in the second, it is a symbolic treatment of prayer as incense in the temple; in the highest particular, it is an act of the typical hope of faith, of the atonement in the holy of holies, which the priest accomplished with hazard and inward resignation of his life under the fatal effect of the sight of the majesty of God.

"These three particulars are displayed in the three different forms of sacrifice, *eucharistica, impetratoria, piacularia;* but so that whatever form predominates, the others are supposed with it. The trunk-root or fundamental form, however, is furnished by the burnt-offering, for which reason all sacrifices are burnt-offerings in a narrower or wider sense; all are God's fire, God's bread, on the altar; hence, in the first case the *Fire*, as the symbol of the Divine power, may consume the whole sacrifice (כָּלִיל); in the second case the *Blood* may signify the prevailing thought in sacrifice, as the symbol of the resignation of the soul, the life; the third case is the *Holy food*, the sacrificial meal, as a symbol of the consecration of life's enjoyment in the midst of life itself. These three particulars are found fully connected in the Passover, which forms the general theocratic hallowing of the natural principle of sacrifice, and pre-supposes the symbolical new birth, *i. e.* the circumcision or physical cleansing. So too in reference to the curse-sacrifice: *cherem*." * * *

The sacrifices "are themselves divided into *pure* and *applied* forms of worship. The pure cultus-sacrifices are divided into *universal, fixed* and *casual.* The first are the Sabbath and the Feast-day sacrifices, normal sacrifices of all Israel; the last are those occasioned by and commanded in various circumstances. Both kinds, however, are often interchanged, absolutely as antitheses of the sacrifice of destruction, the *Cherem.*

"1. The hallowed fundamental form of the sacrifice—the Passover.

"2. The central point of all sacrifices, the imperishable symbolical idea, the burnt-offering.

"3. On the left hand of the burnt-sacrifice we find the sin and trespass-offerings, in which also the transition-forms come into consideration (see the Exegesis); on the right hand is the prosperity or salvation-offering—in the forms of the praise-offering, the votive (the prayer) offering, and that of the simple well-being—and besides generally, the hallowed slaying and the consecration of the blood.

"4. The summit of all sacrifices, the great propitiatory sacrifice, in which the antithesis of the salvation-offering with the curse-offering is rendered especially prominent in the he-goat of the Azazel." [But on this see the Exegetical, ch. xvi.]

"As forms of the applied sacrifice, appear the covenant-sacrifice, the sacrifices at the consecration of the priests, the various sacrifices of purification, the central sacrifice of purification, or the ashes of the red heifer, and in antithetical position the jealousy-sacrifice and the sacrifice at the festival of a completed vow." * * *

LANGE then describes *the sacrificial material* and *the sacrificial act*, which are sufficiently treated in the commentary. In conclusion, he adds: "The line of the three altars, the altar of burnt-offering, the altar of incense, and the mercy-seat, is completed by still a fourth hallowed place of sacrifice without the camp, that is, the ash-heap of the red heifer, for the meaning of which Heb. xiii. 18 is a passage especially to be considered. Out beyond this place lay the wilderness, also the place of death for the *cherem*, the curse-sacrifice.

"With the gradations of the altar, the gradations of the sprinking of the blood are parallel even to the sprinkling" [before] "the mercy-seat in the holy of holies. They stand in contrast to the gradations of the burning whose minimum appears in the meat-offering" [which was, however, in some cases wholly consumed (Lev. vi. 22)], "and whose maximum is in the burnt-offering. In the blood is expressed the entire resignation of man to death; in the fire, the complete consuming power of God over man's strength of life.

"In the whole matter of sacrifice the idea of communion, of the feast of fellowship, between God and man becomes prominent in many ways, and is especially represented by the table of shew-bread, and by the portions of the priests. In reference to this communion, however, Jehovah has exclusively reserved to Himself the blood and the fat, and has exclusively forbidden leaven in the offering (though not in what was presented before God for the use of the priests) and honey. But the people are represented, too, in the whole priestly communion, and receive the whole effect of their service: the blessing of Jehovah, which also

rises in distinct gradations, from the absolution in the court, the light in the temple, to the vision of God in the holy of holies; and thence comes back to the people under corresponding conditions: confession, prayer, consecration by means of death (*Todeswiehe*). Thus also the further relations of the sacrifice are explained. The sacrifice of the heart unfolds itself in the sacrifice of the lips, in prayer, and in the sacrifices of the respective death-consecrations, or of the renunciation and dedication in vows by which the Nazarite was connected with the priests."

In his *Homiletik in Lev.*, LANGE further says: "The Israelitish sacrifice is taken into the care of Jehovah, is the sanctified offering, the symbol of the internal sacrifice, the type of the future completed sacrifice, the instruction which prepared for the sacrifice of Christ and the sacrifices of Christianity. The difference between the outward and the inward sacrifice, between the symbol and the thought it expresses, is rendered definitely prominent even in the Old Testament.

"**Literature.**—See KEIL, *Handbuch der biblischen Archäologie. Die gottesdienstlichen Verhältnisse der Israeliten*, p. 47 ss. *Das mosaische Opfer*, p. 195 ss. BAEHR (see above). BRAMESFELD, *Der alttestamentliche Gottesdienst in seiner sinndbildlichen und vorbildlichen Bedeutung.* Gutersloh, 1864. HENGSTENBERG, *Die Opfer der heil. Schrift.* Berlin, 1859. KEIL, *Die Opfer des Alten Bundes* (GUERICKE'S *Zeitschrift*, 1836, 37). KLIEFOTH, *Die ursprüngliche Gottesdienstordnung der deutschen Kirche.* 1. Bel. Schwerin, 1858. KURTZ, *Der alttestamentliche Opfercultus.* Mittau, 1864. NEUMANN, *Die Opfer des Alten Bundes.* OEHLER, *Der Opfercultus*, in HERZOG'S *Realencyclopädie.* SARTORIUS, *Ueber den alt-und neutestamentlichen Kultus.* Stuttgart, 1852. THOLUCK, *Das Alte Testament in Neuen Testament.* Hamburg, 1849. LISKO, *Das Ceremonialgesetz des Alten Testaments, seine Erfüllung im Neuen Testament.* Berlin, 1842. WANGEMANN, *Die Opfer der heiligen Schrift nach der Lehre des Alten Testaments.* 2 Bde. Berlin, 1866. (Worthy of especial note is the catalogue of literature, Gen. Introd. A. § 5, B., and the statement in reference to the development of the ecclesiastical idea of sacrifice, *ib.* § 6)." Add: PHILO *de Victimis.* OUTRAM, *De sacrificiis.* London, 1677 (translated by ALLEN, London, 1817). SPENCER, *De legibus Hebræorum*, Tubingen, 1732. MAIMONIDES, *De sacrificiis*, London, 1683. CUDWORTH, *De Cœna Domini*, Leyden, 1773 (Vol. II., translation of *Intel. System*, Andover, 1837). A. A. SYKES, *Essay on the Nature, Design and Origin of Sacrifices*, 1748. J. D. MICHAELIS, *Commentaries on the Laws of Moses* (translated by A. SMITH, London, 1814). ROSENMUELLER, *Excursus II. in Lev.*, Leipsic, 1824. FABER, *On the Origin of Sacrifice*, London, 1827. J. DAVISON, *Inquiry into the Origin and Intent of Primitive Sacrifice* (*Remains*). THOLUCK, Diss. II. in App. to *Ep. to the Heb.* (Trans. by RYLAND, Edinb., 1842). F. D. MAURICE, *The Doctrine of Sacrifice deduced from Scripture*, Cambridge, 1854. KALISCH, *Lev.*, Pt. I., London, 1867. CLARK, Introd. to Lev. (*Speaker's Com.*), London and New York, 1872. Also further authorities cited by CONANT in SMITH'S *Bib. Dict.* Art. *Lev.*, Am. Ed.

LEVITICUS.

THE THIRD BOOK OF MOSES.

BOOK I.

OF APPROACH TO GOD.

CHAPS. I.—XVI.

"**FIRST DIVISION.—The sanctifying acts (or consecrations for God) to bring about typical holiness by means of various sacrifices, universally ordained for universal sin. The removal of the sinful condition incurred by inadvertence (pardonable sins בִּשְׁגָגָה chaps. I.—XVI. [a. positive enactments, I.—X.; b. negative, XI.—XVI.])."—LANGE.**

PART I. THE LAWS OF SACRIFICE.

CHAPS. I.—VII.

FIRST SECTION.

CHAPS. I.—VI. 7.

[*Lange makes the division "Personal Sacrifices" Chapters I.—V.*]

A.—BURNT-OFFERINGS.

CHAP. I. 1–17.

1 AND the LORD called[1] unto Moses, and spake unto him out of the tabernacle[2] of
2 the [*omit* the[3]] congregation, saying, Speak unto the children of Israel, and say
unto them, If any man of you bring an offering unto the LORD,[4] ye shall bring your

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. וַיִּקְרָא in our text has the final א of smaller size than the other letters. The reason (leaving out of view Cabalistic interpretations) seems to be that suggested by Rosenmüller—that there was an ancient variation of the MSS., some having our present reading; while others, omitting the א, read וַיִּקָּר, Fut. Apoc. Niphal of קָרָה—and the Lord *met* (or *appeared to*) Moses. Comp. Num. xxiii. 4, 16.

[2] Ver. 1. אֹהֶל means strictly the covering of haircloth over the מִשְׁכָּן of boards with linen curtains. Both occur together, Ex. xl. 29. Both are translated in the A. V. alike by *tent* and by *tabernacle*, and both in the LXX. most frequently by σκηνή. In the original both are used to designate the structure in which the ark was placed. There is therefore no sufficient reason for changing the familiar name of *Tabernacle*.

[3] Ver. 1. מוֹעֵד is without the article, as always. The word is used very frequently (Lev. xxiii. 2, 4, 37, 44, *etc.*) of the religious festivals of the Law, of which the tabernacle was the centre, and perhaps both in the Heb. and the Chald. the "times of the festivals" is the most prominent idea of the word. Hence, as the place of assembly, the centre around which the congregation was at such times to gather, the Tabernacle came to be called אֹהֶל מוֹעֵד, as Jerusalem is called (Isa. xxxiii. 20) קִרְיַת מ. The proposal to translate *Tent of meeting* (Speaker's Com., Kalisch, Murphy, and many others) as referring to God's meeting with Moses, seems unsupported by the usage of the word, and is sustained by none of the ancient versions. (The LXX. and Vulgate take the word in the sense of *covenant* or *law*). The article, however, should be omitted. Nevertheless, Lange says "The Tabernacle is designated as the Tabernacle of the meeting. That the Israelites should assemble themselves in that place, is only the secondary result of the primary meeting with Jehovah."

[4] Ver. 2. The Masoretic punctuation places the Athnach on לַיהוָה, and this is sustained by the Sam., Chald., LXX.,

offering[5] of the cattle, *even* of the herd, and of the flock [of the cattle unto the LORD, ye shall bring your offering of the herd or of the flock].

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blem-
ish: he shall offer it of his own voluntary will at the door of the tabernacle of the
[*omit* the[3]] congregation before the LORD[6] [offer it at the door of the tabernacle of
4 congregation for his acceptance before the LORD]. And he shall put his hand
upon the head of the burnt offering; and it shall be accepted for him to make
5 atonement for him. And he shall kill the bullock before the LORD: and the
priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about
upon[7] the altar that *is by* [*before*] the door of the tabernacle of the [*omit* the[3]]
6 congregation. And he[8] shall flay the burnt offering, and cut it into his pieces.
7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in
8 order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head,
and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:
9 but his inwards and his legs shall he[9] wash in water: and the priest shall burn all
on the altar, *to be* a burnt sacrifice,[10] an offering made by fire, of a sweet savour
unto the LORD.

10 And if his offering *be* of the flocks,[11] *namely*, of the sheep, or of the goats, for a
11 burnt sacrifice; he shall bring it a male without blemish.[12] [13]And he shall kill it
on the side of the altar northward before the LORD: and the priests, Aaron's sons,
12 shall sprinkle his blood round about upon[7] the altar. And he[14] shall cut it into his
pieces, with his head and his fat: and the priest shall lay them in order on the
13 wood that *is* on the fire which *is* upon the altar: but he shall wash the inwards and
the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar:
it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall
15 bring his offering of turtledoves, or of young pigeons. And the priest shall bring
it unto the altar, and wring [pinch] off his head, and burn *it* on the altar; and the
16 blood thereof shall be wrung out at [pressed out against] the side of the altar: and
he shall pluck away his crop with his feathers [the filth thereof[15]], and cast it beside
17 the altar on the east part, by the place of the ashes: and he shall cleave it with the
wings thereof, *but*[16] shall not divide *it* asunder: and the priest shall burn it upon the
altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, and offering made
by fire, of a sweet savour unto the LORD.

Vulg., and followed by the A. V. Houbigant suggests that it should rather be placed on the next word, הַבְּהֵמָה as in the Syr. The latter sense is followed in the commentary.

[5] Ver. 2. "Offerings" in the plural is read in the Sam., LXX., Vulg., and Syr.

[6] Ver. 3. לִרְצֹנוֹ לִפְנֵי יְהוָה. The translation of the A. V. is defended by Grotius, but most interpreters follow the unanimous voice of the ancient versions in giving the sense as corrected above. Comp. Ex. xxviii. 38; Lev. xxii. 20, 21, *etc.* The A. V. varies in the translation even in the same passage, as Lev. xxii. 19, 20, 21, 29.

[7] Ver. 5. The sense is, upon all the sides of the altar, not on its upper surface.

[8] Ver. 6. The Sam. and LXX. by reading the verbs of this verse in the plural, apparently make the flaying and cutting up of the victim the act of the priests.

[9] Ver. 9. The Sam. and the LXX. here also, by the use of the plural, make the washing the act of the priests.

[10] Ver. 9. The Sam. followed by the LXX. and Syr., read עֹלָה הִיא — this is the burnt-offering, *i. e.*, the law of the burnt-offerings.

[11] Ver. 10. The Sam. followed by the LXX. reads וְאִם־מִן־הַצֹּאן עלה קָרְבָּנוֹ לַיהוָה, the Sam. omitting the subsequent עֹלָה, which makes the sense clearer.

[12] Ver. 10. The Sam. adds—at the door of the tabernacle of the congregation shall he offer it.

[13] Ver. 11. The LXX. prefixes from ver. 4, *καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ*—which is of course to be understood.

[14] Ver. 12. The Sam. (now followed both by the LXX. and the Vulg.) here again as in vers. 6 and 9 reads the plural.

[15] Ver. 16. בְּנֹצָתָהּ (Sam. תו—) is variously translated. In the LXX. and Vulg., as in the A. V., it is rendered feathers; in the Sam. Vers., however, the Chald. of Onkelos, of Jonathan, and of Jerusalem, and in the Syr., the idea is *the food in the crop*, or the filth connected therewith, as is expressed in the margin of the A. V. By Gesenius and Fuerst it is translated as filth or excrement in the crop; they consider it a contracted form of Part. Niph. of יָצָא. This is probably the true sense. Lange explains it "the excrement from the crop yet to be found in the body."

[16] Ver. 17. The Sam., 15 MSS., and all the versions supply the conjunction, which must of course be understood.

EXEGETICAL AND CRITICAL.

The Divine presence having now been manifested in the newly erected tabernacle (Ex. xl. 34), God according to His promise (Ex. xxv. 22), there reveals Himself to Moses, and makes known through him His will to the people. As this was the place where they were to draw nigh to Him, the first commands uttered from the tabernacle relate to the means of this approach, and occupy the first sixteen chapters of Leviticus. Of these, seven are concerned with the general laws of sacrifice, of which it would appear some knowledge must have been previously communicated to Moses to make the directions of Ex. xxix. intelligible to him, and also to guide him in the sacrifices offered by himself, Ex. xl. 28, 29; but now for the first time he is directed to proclaim these laws to the people. The law is first declared in regard to the people's part in the offerings (i.—vi. 7), although this involves incidentally something also of the duties of the priests; this is followed by special instructions chiefly for the priests (vi. 8—vii. 38), although the line cannot be so sharply drawn that this part shall not also contain something for the people. Each kind of offering is treated by itself, the first chapter being occupied with the whole burnt-offering, which must always be an animal, but might be either a quadruped (2-13), or a fowl (14-17). The former again, might be either "of the herd," *i. e.*, a bullock (3-9), or "of the flock," *i. e.*, a sheep or a goat (10-13). The directions for burnt-sacrifices are arranged under these three heads.

Ver. 1. **The Lord.**—Jehovah is the distinctive Divine title throughout Leviticus; the names אֲדֹנָי (occurring so frequently elsewhere), שַׁדַּי, and the very common אֵל do not occur, nor even the ordinary אֱלֹהִים, except the last joined with a possessive pronoun or some other construction, to mark Him as in a peculiar sense the God of Israel.

Out of the tabernacle of congregation.—There can be no reasonable doubt that this is the newly-erected tabernacle; the attempt to prove that these laws were given from some other tent upon the slopes of Mt. Sinai by reference to Lev. vii. 38, has no foundation, as the parallelism of that ver. shows that *mount* is there only another expression for the place called the *wilderness* of Sinai.

"Ver. 2 ss. *The common regulations concerning all the sacrifices.* The whole motive of animal sacrifice is appropriately exhibited in the verb קָרַב *to draw near;* in the Hiphil *to cause to draw near.* The sense of the word is fully shown in Jer. xxx. 21. Sinful man, as such, dares not draw near to Jehovah. But Jehovah forms one chosen out of His people (the Messiah) for the purpose of approach, until he draws nearest of all to Him, touches Him, yields up himself to Him, and becomes ONE with Him. With reverent dread man, conscious of sin, pushes forward the guiltless animal as an offering of drawing near (Korban), as a symbol of his desire to draw near himself to Jehovah. As yet the sacrifice was not commanded in its particulars; but the general idea of sacrifice as now necessary was commanded, and in every case it must be of the cattle, either large or small, and thus of the clean domestic animals. The subsequent addition of pigeons and turtle-doves are as substitutes." Lange.

If any man of you bring.—The sacrifices of the first three chapters were those of individuals, and were purely voluntary in so far as respects their being offered at all; when, however, the individual had determined to offer any of them, the instructions as to the selection of the victim, and the manner of offering, were minute and peremptory. The duty of the priests in regard to these offerings was simply ministerial.

Offering.—קָרְבָּן, always translated by the LXX. δῶρον, and most frequently by the Vulg. *oblatio.* Except in two instances in Ezek. (xx. 28; xl. 43), and in two of the same consonants differently pointed in Neh. (x. 34 (35); xiii. 31), its use is confined to Lev. and Num. It is the technical word for an offering to the Lord, including sacrifices both bloody, as here, and unbloody as in ch. ii., and also dedicatory offerings for the sanctuary, as in Num. vii.

Ye shall bring.—The Rabbins infer from this use of the plural that two or more persons might unite in the same offering. This was undoubtedly the fact; but does not seem to be the reason for the use of the plural here, which is rather required simply by the generality of the law. Comp. ii. 11, 12, *etc.*

Of the cattle unto the Lord.—The Masoretic punctuation must here be modified in order to represent the systematic arrangement intended. See Textual Note 4. The בְּהֵמָה = quadruped, is in contradistinction to the fowls of ver. 14; and the direction is that if an offering of this kind be brought, it shall be taken from the herd or the flock, not from wild animals. The word sometimes includes all quadrupeds, wild and tame (Gen. vi. 7; Ex. ix. 25, *etc.*), but is more commonly used, according to the restriction here, of the domestic animals. It includes both the herd and the flock. The range of animals allowed for sacrifice was much narrower than that of those clean for food, and far narrower than among the heathen. See Knobel, p. 352. The Egyptians, among other victims, offered swine, and the Hindoos and Germans, horses.

Vers. 3-9. The law of the burnt-offering of a bullock, עֹלָה = whole burnt-offering. Lange: "The names: עֹלָה the going up (in a specific sense, for all sacrifices were brought up on the altar), כָּלִיל the whole, the entirely finished, consumed, burned, *holocaustum.* Thus the burnt-offering, or the fire-offering in the most especial sense, which was entirely consumed in the fire, forms the central point of the whole sacrificial system." "The New Testament antitype of the burnt-offering is expressed by Paul in Rom. xii. 1." See the preliminary note on sacrifices, p. 12.

Ver. 3. **A male.**—The burnt-offering, unlike the sin and peace-offering, must always be a male. The case of the cows offered in 1 Sam.

vi. 14, was altogether exceptional, and the red heifer (Num. xix. 1-10) was not burned upon the altar at all.—**Without blemish,** LXX., *ἄμωμος*. The bullock, like all other victims, (xxii. 19-24) except in the case of free will offerings, must be free from bodily faults either of defect or redundancy; and it was provided that no victim obtained by the price of a dog, or of whoredom, might be offered to God (Deut. xxiii. 18). It was the Jewish custom to appoint a priest as a special inspector of victims, to whose scrutiny every animal must be subjected before being offered.—**At the door.**—At the wide entrance of the court in which the great altar stood. Lange, however, considers that the door "not of the court, but of the Holy Place, is the boundary between the holy things and the region of that to be hallowed, and therefore the appropriate point for the meeting which in the name of Jehovah was obtained by the priests for the people through the sacrifice." This presentation of the victim before the Lord was the technical *offering*, so essential a part of the sacrifice that it is often put for the sacrifice itself. The details of the sacrifice were so ordered that when occasion required, great multitudes of victims might be offered quickly and without confusion. After the erection of the temple, rings were fixed in the pavement, to which the victims were secured; with a sharp knife the throat was then cut at one stroke quite through the arteries and the jugular veins, so that the blood might flow rapidly into a vessel held underneath; this vessel was then (when there were many sacrifices) passed from hand to hand by a row of priests and Levites extending to the altar; meantime the flaying and cutting up of the victim was going on; on the north side of the altar there were eight stone pillars connected by three rows of beams, each bearing a row of hooks; upon these the victims were hung, the largest upon the highest hooks, the smaller upon the others. Outram I., xvi., and the authorities there cited. By such means an almost incredible number of victims are said to have been sacrificed with perfect order in a short time.—**For his acceptance before the Lord.**—It was the object of the burnt-offering, as of all sacrifices, to secure to the offerer the good pleasure of God. How far the burnt-offering partook of a strictly expiatory character has already been discussed in the preliminary essay; but that this, with all other voluntary offerings, sprang from a sense of need on the part of the worshipper, and a desire by some means to draw nearer to God, there can be no doubt. This expression, however, as Knobel notes, is never used in connection with the sin-offering, whose peculiar office was to obtain the pardon, rather than the gracious favor of God. Lange: "The sacrifices follow one another in a natural sequence. The burnt-offering denotes the giving up of life to God; the meat-offering, the giving up of life's enjoyment. Both were offered for a covering for the universal sinfulness of man. Only the expiatory sacrifices relate to particular sins."

Ver. 4. **And he shall put his hand upon the head.**—This solemn and essential part of the ceremonial is always specified when the law is given in detail, not only in connection with the burnt-offerings, but also with the peace-offerings (iii. 2, 8, 13), and the sin-offerings (iv. 4, 15, 24, 29, 33); where in the brevity of the description it is omitted (ver. 11, ch. v. 6, 15, 18,) it is yet to be understood. As to the significance of the act, a great variety of opinions has been held; by many, both of the ancients and moderns, it has been understood to symbolize the transfer of his sins from the offerer to the victim, or the substitution of the victim to die in his stead (Theodoret, *Quæst.* 61 in Ex., and many others). This view has countenance from the laying on of *both* the hands of the high-priest on the head of the scape-goat on the day of atonement (xvi. 21) for the express purpose of "putting all their sins upon the head of the goat," that he might "bear upon him all their iniquities unto a land not inhabited;" but the ritual is here very different, and this goat was not burned upon the altar. On the other hand in the case of the blasphemer who was to be stoned (xxiv. 14), all the witnesses were to lay their hands upon his head, clearly not for the purpose of transferring their sins to him. By others the act has been regarded as a surrender and dedication of the offerer's property to God; by still others as a dedication of himself through the victim representing him; Lange: "The laying (pressing) on of the hand has the effect of substituting in a typical sense the animal to be offered for the offerer (for him לוֹ). It denotes the transferring of the individual life to the offering in a symbolical sense, not merely the giving up of this possession (as a gift) to Jehovah." Various other views also have been advocated. None of them, however, can claim exclusively the sanction of Scripture, which prescribes the act, but does not define its significance. Neither do any of them rest upon evidence independent of preconceived views, and of the doctrinal interpretation of other Scriptures. This much will be generally admitted: That the act connected the offerer personally with the victim, and denoted that his sacrifice was offered solemnly and for the purpose of securing to himself that "covering" or atonement of which mention is immediately afterwards made. The connection of the two clauses shows that the laying on of the hand was directly connected with this atonement. It was certainly an expression of faith in the use of the means God had appointed for drawing near to Him, and the act may be beyond the reach of a closer analysis.

Accepted—the word is of the same root and sense as in ver. 3.

To make atonement for him.—לְכַפֵּר עָלָיו. This verb is not used in the Kal. In the Piel the primary sense is *to cover*, and hence to *atone for*. It is used sometimes simply with the accus. of the thing (Ps. lxv. 4; lxxviii. 38; Dan. ix. 24), but usually with עַל of the thing (Ps. lxxix. 9; Jer. xviii. 23, *etc.*), or of the person (ch. xix. 22), or with both (ch. v. 18); less frequently with לְ, and more rarely with עַל of the person and מִן of the thing (iv. 26, *etc.*); seldom with בְּ of the thing (ch. xvii. 11). The phrase is used chiefly in reference to the sin and trespass-

offerings (chs. iv., v., vi.) and but rarely in connection with the burnt-offerings. It is here used in connection with the laying on of the hand of the offerer, not as in the case of the sin-offering (iv. 20, 26, 35) and the trespass-offering (v. 6, 10, 13, 18; vi. 7, *etc.*), with the act of the priest, although in all cases the mediatorial function of the priest was, as here, necessarily involved.

Ver. 5. **He shall kill.**—The killing, skinning, washing and preparation of the victim, were the duty of the offerer, or, according to Outram, of some clean person appointed by him. Lange: "This is also an expression of the free-will of the sacrificer. He must indeed slay his own offering himself, just as the devout can offer his will to God only in free self-determination. Only false priests took the sacrifice by craft or force into the court, and slew it themselves, or had it slain at their command." The functions of the priest were concerned with the presentation and sprinkling of the blood, and the burning of the victim upon the altar. In the case, however, of national offerings, the offerer's part also was undertaken by the priests assisted by the Levites (2 Chr. xxix. 24, 34), apparently not in consequence of their office, but as representatives of the whole people. So also in the case of the Passovers of Hezekiah (2 Chr. xxx. 17) and of Josiah (*ib.* xxxv. 10, 11) the Levites performed these duties on behalf of the people, because many of them were disqualified by uncleanness. Hence, as appears in the ancient versions, there has arisen a difference of opinion as to the part performed by the offerer.

Kill.—שָׁחַט is a general word exactly rendered, and is frequently used for killing in sacrifice. It does not therefore need to be changed. The technical word used only for sacrifice is זָבַח, while הֵמִית = *to put to death* is never used in this connection.

The bullock.—בֶּן בָּקָר = lit., *son of an ox*, applied to a calf (ix. 2) and to a mature young bull (פַּר iv. 3, 14).

Before the Lord—*i. e.*, in immediate view of the place where His presence was especially manifested. Knobel (*in loco*) notes how the slaughtering of the victim where it might be considered *ἐν ὀφθαλμοῖς τοῦ θεοῦ* was provided for among the heathen.

And the priests.—With the blood began the exclusively priestly functions. In the case of very numerous sacrifices the Levites might catch the blood and pass it to the priests (2 Chr. xxx. 16), but the "sprinkling" was always done by the priests alone.

Sprinkle.—The word זָרַק is a different one from the נָזָה (more common in the Hiphil form הִזָּה) generally used of sprinkling with the finger or with hyssop, and refers to the throwing of the blood by a jerk against the sides of the altar from the מִזְרָק or bowl in which the blood of the victim was caught. Rosenmüller shows that the word cannot be translated, as some would have it, by *pour*. The LXX. usually, but not always, renders the former by *προσχεῖν*, the latter by *ῥαίνειν*. There seems, however, no sufficient reason for changing the translation of the A. V. The priest was to sprinkle the blood against all the sides of the altar; and this was done, according to Jewish tradition, by throwing it from the bowl successively against the opposite corners of the altar, so that it sprinkled against each of the adjoining sides. The same law held for the peace-offerings (iii. 2, 8, 13; ix. 18), and trespass-offerings (vii. 2); but not for the sin-offering (iv. 5-7). Lange: "The blood is the symbol of the spiritual life which is given up to Jehovah (at the door of the tabernacle of the congregation) but which may not be consumed with the body of mortality by the fire of God's appointment. As it is said that it is 'to be brought up,' it follows that the slaying belongs between the altar and the door of the court, where the station of the sacrificer is. That it must be poured out on the altar before the burnt-offering can be kindled, tells us plainly that no offering up of life or body is profitable unless the soul has first been given to Jehovah. But this has been given up to the God of the altar, not surrendered to the altar-fire to destroy or change."

Before the door of the tabernacle.—The altar was in full view of the gate-way or door, as it is expressed Ex. xl. 6 לִפְנֵי פֶּתַח.

Ver. 6. **He shall flay.**—The offerer skinned the animal, and the skin was the perquisite of the officiating priest (vii. 8). Kalisch, however, says that "the flaying was probably performed by a Levite under the direction of the officiating priest." Lange says, "With the slaying the life departs, with the skin goes the old appearance of life, under the conventionally commanded division disappears also the old figure of life, in the burning disappears the substance of the body itself. Only the blood, the soul, does not disappear, but passes through the purifying process of sacrifice, and goes hence into the invisible, to God. The pouring out of the blood at the foot of the altar round about, can in no case mean 'the convenient disposal of the blood.' The blood goes through the sanctified earth to God."

Cut it into his pieces—*i. e.*, properly divide it according to custom.

Vers. 7-9. **The priests.**—We here again come upon those essential parts of the sacrifice which could be performed by the priests alone. The direction to put fire upon the altar is understood by Knobel and others to refer only to the first sacrifice upon the newly-erected altar, as it was required afterwards (vi. 13) that the fire should be kept always burning upon the altar; or it may be understood of so arranging the fire—when not in use, raked together—as to consume the sacrifice. The head is especially mentioned in order that the whole animal may be expressly included, since it would not be considered one of the "pieces" into which the animal was divided. The *fat* פֶּדֶר used only in connection with burnt-offerings (vers. 8, 12; viii. 20) probably means the fat separated from the entrails and taken out to wash. Bochart, *adeps a carne sejunctus*. All was to be laid *in order* upon the wood; everything about the sacrifice must have that method and regard to propriety becoming in an act of worship. According to Jew-

ish writers, the parts were so laid upon one another as to have the same relative positions as in the living animal. Outram I. 16, § 13.

His inwards and his legs, which were to be washed, are generally understood of the lower viscera and the legs, especially the hind legs, below the knee; it is doubtful whether the washing was required for the heart, the lungs and the liver—LXX. ἐγκοίλια καὶ οἱ πόδες; Vulg., *intestina et pedes.* Lange: "Head and Fat. The knowledge of earth and its prosperity must first pass into the fiery death; then also the purified organs of growth, nourishment, and motion."

Shall burn.—הִקְטִיר = to cause to ascend in smoke, as incense. The word is used only of the burning of incense, of the sacred lamps, and of sacrifices, and is a very different one from שָׂרַף the word for common burning, which is applied to the victims, or parts of victims burned without the camp (iv. 12, 21, *etc.*). It connects the bloody sacrifice with the incense, and shows that the object of the burning was not to destroy the victim, but rather, as declared just below, to cause its essence to ascend as a sweet savor unto God.

An offering made by fire.—אִשֶּׁה a word applied exclusively to sacrifices (although sometimes to the parts of them eaten by the priests. Deut. xviii. 1; Josh. xiii. 14), in xxiv. 7 applied to the incense laid upon the shew-bread. The appearance of tautology, hardly to be avoided in the translation, does not exist in the original. The word is usually associated, as here, with the phrase "**a sweet savour unto the Lord**" (LXX. ὀσμὴ εὐωδίας). This phrase is applied to all sacrifices, but belongs peculiarly to the burnt-offering; as the phrase *to make atonement* belongs peculiarly, but not exclusively, to the sin-offering. Its intent is plainly to describe the divine pleasure in the sacrifice offered. Theodoret (*Quæst.* 62 in Ex.): "By human things he teaches Divine. As we delight in sweet odors, so he calls the sacrifice made according to the law a sweet savor. But that this is not to be taken in the naked letter is shown both by the Divine nature which is incorporeal, and by the ill smell of the burnt bones. For what can smell worse than these?" Lange: "The conception is not exhausted in the conception of a sweet, pleasant smell. As in a pictorial sense, anger is represented by the snorting of the nostrils, so the resignation of self to God and His rule is called a savor well-pleasing to the nose."

Vers. 10–13. The burnt-offering from the flock. The law here being essentially the same as for the bullock is more briefly given, except in regard to the place of slaying. The offering might be either from the sheep or goats, but the former were probably more esteemed.

Ver. 11. **On the side of the altar northward.**—So also the table of shew-bread with the continual meat-offering stood on the north side of the holy place (Ex. xxvi. 35). The east side of the altar was the place for the heap of ashes on the side towards the door by which they must be carried out; the west side would have been inconvenient, being towards the holy place with the laver between; the south side had probably (as Josephus says was the case in the second temple, Bell. Jud. V. 5, 6, ἀπὸ μεσημβρίας ἐπ' αὐτὸν ἄνοδος) the ascent to the altar which must be kept clear; so that the north side alone remained. Lange: "Death is something belonging to the mysterious night, and belongs as a night-side of life, to the night-side of the earth; just as also the priestly eating of the shew-bread must be considered as a night meal." In the same place were also to be slain the sin-offerings (iv. 24, 29, 33) and the trespass-offerings (vii. 2). There being ample room in the court for the sacrifice of the smaller victims, which also required less time in their preparation, they were killed near the altar instead of at the door. Nothing is said of the peace-offerings which, according to Mishna, might be killed in any part of the court. When not too numerous, however, they would have been more conveniently slain in the same place.

Ver. 12. **His head,** *etc.*—is to be connected *per zeugma* with *he shall cut, i. e.,* **he shall cut it into his pieces and** (sever) **his head and his fat.**

Vers. 14–17. The burnt-offering of fowls. From chap. v. 7-11; xii. 8, it is probable that this offering was for those who were unable to bring the more costly offerings. It might be either of turtledoves, or of *young* pigeons: but only one bird was required. The turtledoves (*turtur auritus*) appear in vast numbers in Palestine early in April, and are easily captured; later in the season they entirely disappear. The common pigeon has been bred in the country from time immemorial, and also is found wild, at all seasons, in great abundance; but when full-grown is difficult of capture. It has, however, in the course of the year, several broods of two each, which may be easily taken on the nest. Hence, in the case of the pigeon, the mention of the age. Knobel observes that the allowing of doves or pigeons in sacrifice was quite exceptional among the ancient Orientals, and distinguished the Hebrew law from others. We have then in this a fresh instance of the especial care for the poor in the Divine law.

Ver. 15. **And the priest shall.**—In this case the offerer's part must be performed by the priest to prevent the loss of the small quantity of blood contained in the bird. No mention is made of the laying on of hands which was perhaps omitted on account of the diminutive size of the victim.

Pinch off his head.—מָלַק occurs only here and in v. 8, and its precise meaning has been much questioned. In v. 8 it is expressly limited by the provision that the head was not to be entirely separated from the body in the case of the bird to be eaten by the priest; in regard to the other bird (v. 7, 10), it was to be treated as the bird for a burnt-offering. As there is no such limitation here, as it is implied that the treatment was different from that of the bird in v. 8, and as the head was to be immediately burned on the altar, while something further was to be done to the body, the precept must be understood to require an entire separation of the head. So Outram, following the Mishna and other Jewish authorities. Lange, however, considers from the analogy of v. 8, that the head was not to

be disjoined from the body. He translates מָלַק, "*cleave in two*, so that death is produced and the blood can flow out as from a vessel. The closely related מָלַח means apparently *to tear off;* the closely related פָּלַח means *to cleave, cut into*." The LXX. has ἀποκνίζειν in both places. The exact sense seems best expressed by the margin of the A. V.—*pinch off the head with the nail.*

Pressed out against.—The small quantity of blood made it practically impossible to deal with it as in the case of the larger sacrifices. The sense of נִמְצָה וגו׳ is that the blood of the bird should be thoroughly squeezed out against the side of the altar.

Ver. 16. **His crop with its filth.** The obscure word בְּנֹצָתָהּ has occasioned much difference of opinion; see Textual Notes. The rendering here given is ably supported at length by Rosenmüller. This was to be flung on the heap of ashes and refuse east of the altar.

Ver. 17. **He shall cleave.**—The priest was to split the bird open, (by its wings, or by means of its outspread wings, Lange), but so as not to separate the parts; in the same way a fowl is now prepared for broiling. Lange: "The direction was given to take the place, as far as possible, of the cutting in pieces of the burnt-offering, *i. e.*, the destruction of the figure of the body."

A sweet savour.—The repetition of the same words as in ver. 9 and ver. 13, shows that this humbler sacrifice of the poor was acceptable equally with the more costly sacrifice of the rich.

DOCTRINAL AND ETHICAL.

I. The offerings mentioned in this chapter were purely voluntary; yet when offered, the law in regard to them was strict and sharply defined. In this the Israelites were taught a general principle of the Divine will. Whoever seeks to draw near to God must do so in the way of God's own appointment. That worship only is acceptable to Him which is in accordance with His will. Not that which may seem most effective, not that which may be thought best adapted to man's needs; but simply that which God approves may be offered to Him.

II. These offerings must be "perfect," *i. e.*, without blemish, and the most scrupulous cleanliness was required in offering them. These requirements were of course necessary in view of the typical relation of the sacrifices to Christ; but they also taught the general principle that in his offerings to God man may not try to put off upon Him what is of inferior value—the light coin, or the scraps of unoccupied time. God is to be served with the best that man can command. And in this service regard must be had to the infinite purity and holiness of Him with whom we have to do.

III. The sacrifice might not be completed by the offerer. Man, being sinful, was unworthy to offer propitiation to God for himself. The priest must intervene for the sprinkling of the blood and the burning of the victim. In view of the peculiar virtue everywhere attributed to blood as "the life" (Gen. ix. 4, *etc.*), and the especial office of that "life" in connection with the disturbed relations between God and man (ch. xvii. 10-12, *etc.*), and of the appointment of the priest to this duty, it is plain that he here acts in a mediatorial capacity. As Calvin (*in loco*) notes, "ministers of reconciliation must be sought, made competent to their high function by Divine anointing. This points to Christ not only as the Victim offered for sin, but also (as is shown at length in the Ep. to the Heb.) as Himself the Priest." In general it establishes the principle that they only may exercise authority on God's behalf whom He has commissioned for the purpose.

IV. In the provision for a less costly burnt-offering, we see that while in His providence God distributes unequally the means of offering to Himself, He yet provides that an equally acceptable offering shall be within the reach of all. The poor widow's two mites were greater in His eyes than the costly gifts of the rich. The same thing is true when the propitiatory character of the offering is considered. Before God all souls are alike precious, and all equally have the opportunity of drawing near to Him.

V. In the New Testament certain words and phrases are applied to Christ which are the Septuagint translations of the technical words here and elsewhere used of the sacrifices. Thus He is called (Eph. v. 2) *προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας*, and in Heb. ii. 17 He is said to be *πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*, and in 1 Jno. ii. 2, and iv. 10, He is described as our *ἱλασμὸς περὶ τῶν ἁμαρτιῶν*. It seems impossible to suppose that the Apostles could have used these expressions and others like them without intending to point to Christ as the Antitype of the sacrifices, and as actually accomplishing that which they had prefigured. From the work of Christ, therefore, in effecting reconciliation between God and man, light is thrown back upon the function of the sacrifices; and that function once established, we may learn again from the sacrifices something of the nature of the propitiatory work of Christ.

VI. Wordsworth notes that a new *Parashah*, or section of the law, as read in Synagogues, begins at i. 1, and extends to vi. 7. "The parallel *Haphtarah*," or Section of the Prophets, "is Isa. xliii. 21—xliv. 23, where God reproves Israel for their neglect of His worship, and promises them forgiveness of sins, and comforts the church with the pledges of divine mercy. Thus the ancient Jewish church, when listening to the law concerning offerings for sin, declared its faith in a better Covenant, and in larger outpourings of divine favor and spiritual grace in Christ."

HOMILETICAL AND PRACTICAL.

The course of God's dealings with man always, since man's fall, is to bring about a closer communion with Himself, as man is able to bear it. The legislation from Mt. Sinai was a great advance; but here there is a fresh advance. The Divine voice calls no longer from the Mount, but

from the tabernacle in the midst of the congregation. Thus another step is taken towards God's speaking "unto us by His Son."

Provision is made in these three chapters for voluntary sacrifices. The definitely prescribed duties of man are always a minimum; God requires of man the absolute devotion of himself and all that he is and has; this is recognized in the law by the provision for voluntary sacrifices and free-will-offerings of every kind.

All sacrifices were types of Christ inasmuch as after His sacrifice all others ceased. Origen. No one sacrifice could express the manifoldness of that which He wrought; therefore the several aspects of His work are adumbrated by various types. In this chapter we have the whole burnt-offering, the most general and comprehensive, as the most ancient, of the sacrifices; it is therefore the one which in the most general way sets forth the sacrifice of Christ. In so far as it became specialized by the introduction of other kinds of sacrifice, it is thought to be a symbol of entire consecration. It therefore typifies the entire consecration of Christ to God, and through Him, that of His followers, according to the allusion in Rom. xii. 1, which probably has this sacrifice more particularly in view.

Whatever is offered to God must be perfect in its kind. The offering may be varied in value according to the ability of the offerer, for all souls are alike precious to God, and He provides that all may be able to draw near to Him. Still, from the largest to the smallest offering, none may be allowed with blemish or defect.

On each sacrifice the offerer must lay his hands: so must man identify himself with what he offers to God. Such offering is a serious and a personal matter, and one may not delegate such duty to another; but must give to it personal thought and care. Sinful man cannot directly approach the Majesty on high, before whom he stands as a sinner; he must come through a Mediator, typified of old by the priest, and He "makes atonement for him."

As the law had but "a shadow of good things to come," (Heb. x. 1), so do they who now consecrate themselves to God offer that real sacrifice which the Israelites, offering various animals under the law, did but prefigure. Theodoret.

B.—OBLATIONS (MEAT-OFFERINGS).

Chapter II. 1–16.

1 And when any [a soul[1]] will offer a meat-offering [an offering of an oblation[2]]
unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and
2 put frankincense thereon:[3] and he shall bring it to Aaron's sons the priests: and
he shall take thereout his handful of the flour thereof, and of the oil thereof, with[4]
all the frankincense thereof; and the priest shall burn the memorial of it upon the
3 altar, *to be* an offering made by fire, of a sweet savour unto the Lord: and the
remnant of the meat-offering [oblation[2]] *shall be* Aaron's and his sons': *it is* a thing
most holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat-offering [an offering of an oblation[2]]
baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or
5 unleavened wafers anointed with oil. And if thy oblation *be* a meat-offering [offering
be an oblation[2]] *baken* in a pan, it shall be *of* fine flour unleavened, mingled
6 with oil. Thou shalt[5] part it in pieces, and pour oil thereon: it[6] *is* a meat-offering

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. נֶפֶשׁ.—As this word is generally rendered *a soul* in the A. V., especially in the similar places, iv. 2; v. 1, 2, 4, 15, 17; vi. 2, *etc.*, it seems better to preserve as far as may be uniformity of translation.

[2] Ver. 1. The words here translated in the A. V. *meat-offering* are the same as those rendered in ver. 4 *an oblation of a meat-offering*. In this technical language of the law it is certainly desirable to preserve a strict consistency of translation, even if it must sometimes cause an appearance of tautology. The word קָרְבָּן will therefore be rendered throughout *offering*; *gift* might be in itself considered a better translation; but as it is already rendered *offering* twenty-nine times in Lev., and almost universally (with only two exceptions) in Num., less change is required to make that translation uniform. On the other hand מִנְחָה is already always in Lev. *meat-offering* in the A. V., and generally so in Num.; but the sense of *meat* has so generally changed since that version was made, that the term had better be replaced. In this book therefore it will be always rendered *oblation*, as it is in the Vulg. very frequently *oblatio*.

[3] Ver. 1. The Sam. and LXX. add *oblatio est*, *i. e.*, this is the law of the oblation.

[4] Ver. 2. With: for a similar construction of עַל, see Ex. xii. 8.

[5] Ver. 6. פָּתוֹת; on this use of the Infin. abs. comp. Ex. xiii. 3; xx. 8.

[6] Ver. 6. The ancient form הוא is here changed in ten MSS. and in the Sam. to the later הִיא.

7 [an oblation[2]]. And if thy oblation *be* a meat-offering [offering *be* an oblation[2]]
baken in the frying-pan [*boiled* in the pot[7]], it shall be made *of* fine flour with oil.
8 And thou shalt bring the meat-offering [oblation[2]] that is made of these things
unto the LORD: and when it is presented unto the priest, he shall bring[8] it unto
9 the altar. And the priest shall take from the meat-offering [oblation[2]] a memorial
thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet
10 savour unto the LORD. And that which is left of the meat-offering [oblation[2]] *shall*
be Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made
11 by fire. No meat-offering [oblation[2]], which ye shall bring unto the LORD, shall
be made with leaven: for ye shall burn no leaven, nor any honey, in any offering
12 of the LORD made by fire. As for the oblation [As an[9] offering[2]] of the first-fruits,
ye shall offer them unto the LORD: but they shall not be burnt on the altar for a
13 sweet savour. And every oblation of thy meat-offering [offering of thy oblation[2]]
shalt thou season with salt; neither shalt thou suffer the salt of the covenant of
thy God to be lacking from thy meat-offering [oblation[2]]: with all thine offerings
14 thou shalt offer salt. And if thou offer a meat-offering [an oblation[2]] of thy [the]
first-fruits unto the LORD, thou shalt offer for the meat-offering [an oblation[2]] of
thy first-fruits, green ears of corn [grain[10]] dried [roasted[11]] by the fire, *even* corn
15 [grain[10]] beaten out of full ears. And thou shalt put oil upon it, and lay frankin-
16 cense thereon: it[12] *is* a meat-offering [an oblation[2]]. And the priest shall burn
the memorial of it, *part* of the beaten corn [grain[10]] thereof, and *part* of the oil
thereof, with all the frankincense thereof: *it is* an offering made by fire unto the
LORD.

[7] Ver. 7. מַרְחֶשֶׁת, derived (Gesenius, Fuerst) from רָחַשׁ, to boil up, and interpreted by Maimonides, Knobel, Keil and others of a pot or kettle for boiling;—"a deep vessel suitable for boiling flour and other substances thoroughly." Kalisch.

[8] Ver. 8. "נגשׁ in Hiph. is here used as the enhanced, second power of קרב in Hiph. as in Jer. xxx. 21." Lange.

[9] Ver. 12. The A. V. is singularly unfortunate; this clause plainly refers to the leaven and honey of ver. 11.

[10] Ver. 14. *Corn* is in this country so generally understood of maize that it seems better to substitute the more general word.

[11] Ver. 14. *Dried* does not sufficiently give the sense of קָלִי—*roasted.*

[12] Ver. 15. Eighteen MSS. and the Sam here again, as in ver. 6, read הִיא.

EXEGETICAL AND CRITICAL.

The oblation, or meat-offering, naturally follows next after the burnt-offering, because it was usually an accompaniment of that offering. That it was invariably so has been often maintained (Outram, Bähr, Kurtz, *etc.*), and indeed it was always offered, and also a drink-offering, with most of the other sacrifices (Num. xv. 2–18); but from this chapter with vi. 14, and with Num. v. 15, it appears that the oblation might be offered separately, although the reasons given for this by Kalisch need not be admitted. It is also associated with the burnt-offering in the generality of its signification as opposed to the more special offerings which follow. Lange: "It signifies not so much *resignation* as *giving*, or *a return*, in the sense of childlike thankfulness, resignation of the support of life, of the enjoyment of life. Its motive is not through a divine demand as the performance of a duty or a debt, but through an instinctive desire of communion with Jehovah. Hence it is here indeed the soul, נֶפֶשׁ, that brings the sacrifice, not the אָדָם as in the burnt-offering; and in spite of the grammatical equivalence of both expressions, we must not obliterate this distinction." The word מִנְחָה itself originally means a present with which one seeks to obtain the favor of a superior (Gen. xxxii. 21, 22; xliii. 11, 15, etc.); then κατ' ἐξοχήν, what is presented to God, a sacrifice. At first it was used alike of the bloody and the unbloody sacrifice (Gen. iv. 3, 4); but under the law it is restricted absolutely to bloodless offerings. The full expression, as in vers. 1 and 4, is קָרְבַּן מִנְחָה, LXX. δῶρον θυσία, although often either δῶρον or θυσία alone. Besides the kinds of oblation mentioned here, there were others, as the shew-bread and the jealousy-offering. With those enumerated in this chapter salt was always to be used (ver. 13) and oil (vers. 1, 4–7, 15); and with those of flour and grain, incense also (vers. 1, 15).

Only a handful of these oblations was to be burnt upon the altar, the rest being eaten by the priests in "a holy place." The oblation of unprepared flour or of flour simply mingled with oil (vii. 10) was the common property of the priests (ver. 3); while that which was cooked belonged to the officiating priest (vii. 9, 10).

"While the bloody sacrifice is to be purified of its unclean portions, the unbloody sacrifice is to be enriched by the addition of oil, incense and salt; *i. e.* the enjoyment of life becomes enriched and preserved clean through spirit and through prayer, and especially through the salt of the covenant—through the hard spiritual discipline which keeps pure the divine fellowship. In its nature the "meat-offering" [oblation] is closely related to the salvation (or peace) offer-

ing; yet the latter has reference to the enjoyment or desire of uncommon prosperity, while the former relates to the enjoyment of usual and quiet existence. The meat-offering culminates in the shew-bread (Ex. xxv. 30; Lev. xxiv. 5)." Lange. "In all these cases the sacred character of the offering was conveyed not only by the admixture of oil, the type of holiness and sanctification, the addition of frankincense, the emblem of devotion, and the use of salt, the agent of preservation, and therefore called 'the salt of the covenant;' but more decidedly still by the rigid prohibition of honey and leaven, representing fermentation and corruption, by the portion devoted to God and burnt in His honor as a 'memorial' to bring the worshipper to His gracious remembrance, and lastly by the injunction to leave to the priests the remainder as most holy." Kalisch.

Three kinds of oblation are here mentioned, the second of which had three varieties: I. Fine flour with frankincense (vers. 1–3); II. Cakes or pastry: (*a*) of unleavened cakes mixed with oil and baked in an oven (ver. 4), or (*b*) of thin cakes, also unleavened, baked and then broken up and oil poured over them (vers. 5, 6), or (*c*) of fine flour boiled in oil (ver. 7); the directions common to all these varieties occupy vers. 8–10, while those concerning all oblations are in vers. 11–13; III. Parched kernels of the first-fruits of grain with frankincense.

I. The first kind of oblation. Vers. 1–3.

Ver. 1. **A soul**=a person, any one of either sex.

Fine flour—סֹלֶת, a word of uncertain derivation, but clearly meaning fine flour, whether as separated from the bran, or as sifted from the coarser particles. The Syr. here renders *puram*, and in Gen. xviii. 6 it is put in apposition with סְאִים קֶמַח. It is probable that this flour was generally of wheat (see Ex. xxix. 2), and the LXX. always translate it σεμίδαλις. The Vulg. has *similia*. סֹלֶת does not occur in connection with the jealousy-oblation of barley, Num. v. 15.

Put frankincense thereto.—The incense was not mixed with the flour and oil, but so added that it might be wholly removed with the "handful" which was taken to be burned with the incense upon the altar. Frankincense was "a costly, sweet-smelling, pale yellow resin, the milky exudation of a shrub, used for sacred fumigations" (Fuerst), and also for purposes of royal luxury (Cant. iii. 6). It is considered to have been a product of Southwestern Arabia. Its use in the oblations presented with the animal sacrifices must have been important. Maimonides (*More Neboch.*, lib. III., c. 46): *Elegitque ad eam thus, propter bonitatem odoris fumi ipsius in illis locis, ubi fœtor est ex carnibus combustis.*

Ver. 2. **And he shall take.**—The A. V. like the Heb. leaves the antecedent of the pronoun somewhat uncertain; but the Targ. Onkelos and the Vulg. are undoubtedly right in referring it to the priest, see vi. 15, and comp. also v. 12. The transfer of the handful from the offerer to the priest who was to burn it would have been inconvenient.

Handful.—Plainly what the hand could hold, and not, as the Rabbins have it, with the thumb and little finger closed, leaving three fingers open.

Memorial.—אַזְכָּרָה, applied only to that part of the oblation which was burnt upon the altar (vers. 9, 16; vi. 15), to the corresponding part of the sin-offering of flour (v. 12), of the jealousy-offering (Num. v. 26), and also to the frankincense placed upon the shew-bread (xxiv. 7), which last was also burnt upon the altar. The LXX. render by μνημόσυνον, and the figurative application of that word to the prayers and alms of Cornelius (Acts x. 4) throws light upon the significance of the oblation.

An offering made by fire, of a sweet savour unto the Lord.—The same expression as is applied to the burnt-offering, i. 9, 13, 17.

Ver. 3. **And the remnant,** *etc.*—So far as the offerer was concerned, the oblation was as wholly given to the Lord as the burnt-offering; nothing of it was restored to him. There was a difference in the method by which it was given: the burnt-offering was wholly burned except the skin, which was given to the priest; the oblation had only an handful burned, together with all the incense, and the bulk of it was consumed by the priests.

A thing most holy.—קֹדֶשׁ קָדָשִׁים, lit. *holy of holies*. This term is applied to all sacrificial gifts which were wholly devoted to God, yet of which a part was given to Him by being given to His priests. It is not applied to the burnt-offerings, nor to the priestly oblations (vi. 19-23), nor to any other sacrifices which were wholly consumed upon the altar. All sacrifices were *holy*, and the phrase *most holy* is not to mark those to which it is applied as holier than the others; but is used only in regard to those which, having been wholly devoted, might possibly be perverted to other uses. Thus it is used of the oblations (vers. 3, 10; vi. 17; x. 12) of such of the sin and trespass-offerings as were not burned without the camp (vi. 25, 29; vii. 1, 6; x. 17; xiv. 13; Num. xviii. 9), and of the shew-bread (xxiv. 9). Its use is similar when applied to other things than sacrifices; thus, Ex. xl. 10, it is used of the altar in contradistinction to the tabernacle which is called *holy* (ver. 9), because the altar was thus to be guarded from the touch of the people, while there was no danger in regard to the tabernacle proper, since they were forbidden to enter it at all (comp. Ex. xxix. 37); so the term is applied to the sacred incense (Ex. xxx. 36), and to all objects devoted by vow, whether man or beast or field (xxvii. 28). The parts of all "most holy" sacrifices which were not placed upon the altar must be eaten by the priests themselves in "a holy place" (vi. 26; vii. 6; x. 17, etc.); and this "holy place"—not the sanctuary itself—is more particularly described (vi. 26) as "in the court of the tabernacle of the congregation," and "beside the altar" (x. 12). Whereas the priests' portion of other sacrifices might be eaten with their families in any "clean place" (x. 14).

II. The second kind of oblation. Vers. 4-13. This included several varieties of cakes or pastry all prepared from fine flour and with oil, but without frankincense.

(*a*) The first variety, ver. 4.

Ver. 4. **Baken in the oven.**—תַּנּוּר is an oven of any kind, but must here mean a portable oven, or rather a large earthen pot or jar, such as is still in use in the East for baking cakes, such as is mentioned in xi. 35 as capable of being broken; this was heated by a fire inside.

Cakes.—חַלּוֹת from חָלַל=to be perforated. A thick kind of cake pierced with holes after the fashion of our bakers' biscuit. These were mixed up with oil before baking.

Wafers—from רָקַק=*to beat or spread out thin*. This denotes a kind of cake well described by *wafer*. It is often cooked by the Arabs on the outside of the same vessel in which the חַלּוֹת are baked at the same time. The oil was applied to these after they were baked.

(*b*) The second variety, vers. 5, 6.

Ver. 5. **In a pan.**—עַל־הַמַּחֲבַת. Authorities differ as to whether this is to be understood as in the text of the A. V. of a frying-pan, or as in the margin of a flat plate. The LXX. render *τήγανον* which seems to be equally perpetuated in the iron frying-pans of the Cabyles of Africa, and the earthen plates of the Bedouins of the East, both being called *tajen*. The distinction of this variety of oblation from the former will be more marked if we may understand it of *fried* cakes, according to the translation of the A. V. in 1 Chron. xxiii. 29. This was both to be made up with oil, and to have oil poured on it after it was cooked and broken into pieces.

(*c*) The third variety, ver. 7.

Ver. 7. **Boiled in a pot.**—This is another variety made up with oil and boiled, perhaps also boiled in oil. Lange notes that with each successive advance in the form of the oblation "the addition of the oil seems to rise, as if the varying grade of spiritual life was distinguished by the consecration of life's enjoyment. (See Keil, Knobel, 363.) But throughout the oil of the Spirit is the peculiar or appropriate vital essence of the offering, especially in the burnt-offering and the thank-offering, and above all in the sacrifice of the priests."

Directions common to both these varieties of oblation. Vers. 8-10. These scarcely differ from the directions in vers. 2, 3, except in the omission of incense which was not used with the cooked oblation. The הֵרִים מִן in ver. 9 has the same sense with the קָמַץ מִן of ver. 2 (comp. iii. 3 with iv. 8, 31, 35; and iv. 10 with iv. 31, 35), and means simply to lift off the part to be burned. It does not denote, as the Rabbins and others assert, any special waving ceremony.

Vers. 11-13. General directions concerning all oblations.

Ye shall burn no leaven, nor any honey.—These were strictly prohibited as offerings to be laid upon the altar, but not for those offered to God by being given to His priests; thus they are allowed in ver. 12. Leavened bread is also required in the peace-offering to be used as a heave-offering (vii. 13, 14), and in the Pentecostal loaves to be waved before the Lord (xxiii. 17, 20), and honey is expressly enumerated among the first-fruits offered under Hezekiah (2 Chron. xxxi. 5). The reason for the exclusion of these from the altar was undoubtedly their fermenting property (for honey was anciently used in the preparation of vinegar, Plin. Nat. Hist. xi. 15; xxi. 48); fermentation has ever been recognized "as an apt symbol of the working of corruption in the human heart" (Clark) both in Scripture (Luke xii. 1; 1 Cor. v. 8; Gal. v. 9), and among the ancients generally (Aul. Gell. Noct. Att. x. 15), and hence was unsuitable for the altar of Jehovah, although as abundantly shown by Bochart (*Hieroz.* Ed. Rosen. III., p. 394 sq.) continually offered to the heathen deities. Honey was also by the ancient interpreters generally connected with the *deliciæ carnis* so destructive of the spiritual life. "The leaven signifies an incongruous fellowship with the world, easily becoming contagious, which must be excluded from the priestly fellowship with Jehovah. The honey, on the other hand, signified in contrast with the leaven, the dainty enjoyment of children, or especially infants (Isa. vii. 15), and was no food for the communion of priestly *men* with Jehovah." Lange.

Ver. 12. **As an offering.**—The sense is plainly that while leaven, *i. e.* anything made with leaven, and honey might not be burned upon the altar, they were yet allowable as offerings of first-fruits to be consumed by the priests.

Ver. 13. This verse gives directions applicable to all oblations, and in fact to all sacrifices. **The salt of the covenant of thy God.**—A covenant of salt is a perpetual covenant, Num. xviii. 19; 2 Chron. xiii. 5; and this expression is said to be still in use among the Arabs at this day. Salt in its unalterable and preserving property is the opposite of leaven and of honey. Its symbolical meaning is therefore plain; the purifying and preserving principle must never be wanting from any offering made in covenant-relation with God.

With all thine offerings.—From the connection of this clause it might, with Knobel, be taken as applicable only to oblations; but as salt was used with all offerings (Ezek. xliii. 24; Mark ix. 49), not only among the Hebrews, but other nations also (Plin. Nat. Hist. xxxi. 41 *in sacris . . . nulla conficiuntur sine mola salsa*), and as on account of this universally recognized usage no other direction is anywhere given about it in the law, it seems better to take the words as a parenthetical clause meant to apply to all offerings of every kind.

III. The third kind of oblation. Vers. 14-16. This kind of oblation is separated from the others probably because it was not like them offered in connection with the bloody sacrifices, but by itself, like the same kind of offering mentioned in Num. xviii. 12, 13. That offering, however, was obligatory, while this was voluntary. Lange, however, considers that "this direction looks back to ver. 12, completing it. It is true that the leavened loaves of the first-fruits might

not be brought to the sacrificial fire; but it is not on that account to be said that in general the first-fruits were not to be offered. Accordingly the form is now prescribed." These precepts are of course to be understood of private and voluntary oblations of first-fruits; both the time (on the morrow after the Passover-Sabbath, xxiii. 11) and the material (barley—for this only was ripe at that time) of the public and required oblation grain were prescribed.

Ver. 14. **Green ears of grain.**—Ears freshly gathered of the maturing grain scarcely yet quite ripe. Stalks of wheat with the ears, gathered before they are entirely ripe, roasted by the fire, and the kernels of grain then beaten out, is still a favorite food in the East.

Vers. 15, 16. **Oil and frankincense** were to be added, and the oblation treated as that in vers. 2, 3.

DOCTRINAL AND ETHICAL.

I. As the burnt-offerings were of such domestic animals as were used for food, and yet not from every kind of them; so the oblations were of certain kinds of farinaceous food in common use—not indeed of all kinds, but of a sufficient variety to place the material of the offering always within easy reach. Both kinds of offerings, which were entirely voluntary, were thus made easily accessible to the people, and they were taught that the things of the daily life were to be sanctified by offerings to God. As the *perfect* animal was required for the burnt-offering, so the *fine* flour was demanded for the oblation; that which is given to God is to be of the best man has.

II. That which is once absolutely given to God may not afterwards be turned aside to any other use. However voluntary the gift, when it has once been stamped "most holy," it belongs to Him alone. The principle is recognized in the N. T. in the case of Ananias and Sapphira. Yet what is given to God must often, as in the oblation, be largely consumed by those who minister on His behalf, and by secondary instrumentalities generally. This is recognized by St. Paul in 1 Cor. ix. 13, 14, and must necessarily be true of the great mass of the gifts in the Christian Church given to God for the upholding and advancement of His kingdom on earth.

III. In the exclusion from the oblation of all ferment and the requirement of the salt of purity and preservation is plainly taught that approach to God must be free from contamination of "the leaven of hypocrisy," and must have in it both purity and steadfastness.

IV. In the oblation, recognizing as a whole that man gives back to God of that which God has given to him, the use of the oil seems to have a more special significance. As an article of food it meant also what was meant by the fine flour; but inasmuch as oil is constantly in Scripture the emblem of Divine grace given through the Spirit, it was perhaps intended by its use in the oblation to signify also the acknowledgment that spiritual gifts are from God and belong to Him.

V. Much of the ritual of the oblation is applied in the N. T. to Christian duties and affections, sometimes in what is common to this with other offerings, sometimes in what belonged to this alone. Several such passages have already been pointed out; others may be added: Matt. xvi. 6, Beware of the leaven of the Pharisees and Sadducees; Mark ix. 49, 50, Every sacrifice shall be salted with salt. . . . . Have salt in yourselves, and have peace one with another; 1 Cor. v. 7, 8; Col. iv. 6, Let your speech be alway with grace, seasoned with salt; Heb. xiii. 15, through Christ, Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

HOMILETICAL AND PRACTICAL.

The oblation to God, though unbloody and among the least of the sacrifices, must still be the best of its kind, of *fine flour*. It must have upon it the oil of an act of the Spirit, and the sweet frankincense of prayer. That it may be truly a gift to God, and acceptable, it is only necessary that a mere handful of it be actually burned upon His altar; the rest is still a gift to Him, although consumed by those who minister in His service. "It is joined with the burnt-offering like blessing with faithful discharge of duty." Lange.

Every variety of food, fit for the altar, must be sanctified by an oblation. We ever ask: "Give us this day our daily bread," and receiving it, we are called upon to acknowledge the Giver by giving to Him an offering of that which is His own. Even the leaven and the honey, which, from their fermenting properties, may not go upon the altar, may yet be offered as first-fruits. There is none of God's gifts which we may use ourselves, with which we may not show our gratitude to the Giver.

In the worship of God "we may not adopt our own inventions, though they may be sweet and delicious as honey to our own palates. . . . Honey is good in its proper place, and heaven itself is typified by 'a land flowing with milk and honey' (Ex. iii. 8; xiii. 5); but if God forbids it, we must abstain from it, or we shall not come to that heavenly Canaan." Wordsworth.

That seasoning of salt which the apostle requires for our conversation (Col. iv. 6), may not be wanting from our gifts to God. They are not to be insipid, but having "that freshness and vital briskness which characterizes the Spirit's presence and work." Alford.

Of first-fruits especially is an oblation to be brought. Not only should we give to God as He blesses us all along; but especially with each new harvest received from His bounty should a first portion be laid aside for His service.

C.—PEACE-OFFERINGS.

CHAP. III. 1-17.

1 AND if his oblation [offering[1]] *be* a sacrifice of peace-offering, if he offer *it* of the
herd; whether *it be* a male or female, he shall offer it without blemish before the
2 LORD. And he shall lay his hand upon the head of his offering, and kill it *at* the
door of the tabernacle of the [*om.* the[2]] congregation: and Aaron's sons the priests
3 shall sprinkle the blood upon the altar round about. And he shall offer of the
sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that
4 covereth the inwards, and all the fat that *is* upon the inwards, and the two kidneys,
and the fat that *is* on them, which *is* by the flanks, and the caul above the liver,
5 with [on[3]] the kidneys, it shall he take away. And Aaron's sons[4] shall burn it on
the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is*
an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace-offering unto the LORD *be* of the flock;
7 male or female, he shall offer it without blemish. If he offer a lamb [sheep[5]] for
8 his offering, then shall he offer it before the LORD. And he shall lay his hand
upon the head of his offering, and kill it before[6] the tabernacle of the [*om.* the[2]]
congregation: and Aaron's sons shall sprinkle the blood thereof round about upon
9 the altar. And he shall offer of the sacrifice of the peace-offering an offering made
by fire unto the LORD; the fat thereof, *and* the whole rump [fat tail[7]], it shall he
take off hard by the back-bone: and the fat that covereth the inwards, and all the
10 fat that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them,
which *is* by the flanks, and the caul above the liver, with [on[3]] the kidneys, it shall
11 he take away. And the priest shall burn it upon the altar: *it is* the food of the
offering made by fire[8] unto the LORD.

12, 13 And if his offering *be* a goat, then he shall offer it before the Lord. And he
shall lay his hand upon the head of it, and kill it before the tabernacle of the [*om.*
the[2]] congregation: and the sons of Aaron shall sprinkle the blood thereof upon
14 the altar round about. And he shall offer thereof his offering, *even* an offering
made by fire unto the LORD; the fat that covereth the inwards, and all the fat that
15 *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is*
by the flanks, and the caul above the liver, with [on[3]] the kidneys, it shall he take
16 away. And the priest shall burn them upon the altar: *it is* the food of the offer-
ing made by fire for a sweet savour: all the fat *is* the LORD's [as food of an offer-

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. קָרְבָּן—offering, as in ch. ii.

[2] Ver. 2. See on i. 3, Text. Note [3].

[3] Ver. 4. עַל must here be translated *on*, not *with*, since the kidneys have just been mentioned.

[4] Ver. 5. The Sam., LXX. and one MS. add *the priests*. So also the LXX. and one MS. in ver. 8, and the Sam. and LXX. in ver. 13.

[5] Ver. 7. כֶּבֶשׂ—כֶּשֶׂב, according to Bochart (*Hieros.* I. 33), a sheep of intermediate age between the טָלֶה—lamb and the אַיִל of three years old. It is, however, often applied to the sheep of one year in which case the age is mentioned, as xiv. 10; Num. vii. 15, 17, 21, etc. In Prov. xxvii. 26 it is described as yielding wool. In the A. V. the form כֶּבֶשׂ is uniformly rendered *lamb*, except in Ex. xii. 5, while the other form is translated *sheep* nine times, and *lamb* four times. There is no ground for this distinction.

[6] Ver. 8. The locality for killing the victim is made more definite by the insertion in one MS. and in the Syr.: "before the Lord at the door of." The LXX. makes the same insertion in ver. 13.

[7] Ver. 9. אַלְיָה, according to all interpreters the fat tail of the *ovis laticaudata*, a variety common in Arabia and Syria, but in modern Palestine said to be the only variety. The tail is described as of rich marrowy fat, of the width of the hind quarters, and often trailing on the ground. The word occurs only in this connection (Ex. xxix. 22; Lev. vii. 3; viii. 25; ix. 19), and is rendered by all the ancient versions, except the LXX. (ὀσφύς), *tail*. So also Jos. Ant. iii. 9, 2.

[8] Ver. 11. The sense is expressed by the addition in 2 MSS. and in the LXX. of the words from i. 9, 13, 17, רֵיחַ־נִיחוֹחַ (=a sweet-smelling savor.)

17 ing made by fire for a sweet savour, *shall* all the fat *be* the LORD's[a]]. *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

[a] Ver. 16. The A. V. seems unnecessarily complicated, as there are but two clauses in this verse. After "savour" the Sam., LXX, and some MSS. add "to the Lord."

EXEGETICAL AND CRITICAL.

The peace-offering, like the offerings of the preceding chapters, is spoken of as already in common use, and the law is given for its proper regulation. The offerings of this, as of the previous chapters, were voluntary. The peace-offering differed from the oblation in being animal, and from the burnt-offering in not being wholly consumed, but after a small portion had been burned, and a portion given to the priest, the remainder reverted to the offerer for a sacrificial meal (vii. 11-21); a further difference is in that the burnt-offerings were only male, the peace-offerings either male or female; and still further, doves were not allowed in the peace-offerings, because they were too small for the necessary division, and for the sacrificial feast.

The full form זֶבַח שְׁלָמִים used here, is nearly always employed in Leviticus; but the peace-offering is probably intended by the simple זֶבַח of xxiii. 37 (vii. 16, 17 does not, and xvii. 8 may not mean peace-offering), and it certainly is by שְׁלָמִים in ix. 22. The latter, as the determining word, is frequently used elsewhere alone, as Ex. xx. 24; xxxii. 6; Deut. xxvii. 7; Josh. viii. 31, *etc.* The word is variously derived, and has various shades of signification attached to it: (1) *Thank-offering*, Gesenius, Fürst, Luther, Rosenmüller, Winer, Bähr, *etc.*, *θυσία χαριστηρία*, Jos. Ant. iii. 9, 2; (2) Meat-offering, Zunz; (3) *Salvation-offering*, *σωτήριον*, LXX. most frequently (*i. e.* in the Pent., Josh., Judges, Chron., Ezra, Amos), PHILO; (4) *Peace-offering*, *εἰρηνικός*, LXX. (in Samuel, Kings, Prov.), Aq., Sym., Theod., Vulg., A. V. The last two senses are very similar; the first seems less appropriate, partly because the strictly *thank-offering* appears as a special variety of this more general class (vii. 11, 12); partly because the שְׁלָמִים were offered not only in thanks for benefits received, but also in times of distress and in supplication for the divine help (Judg. xx. 26; xxi. 4; 1 Sam. xiii. 9; 2 Sam. xxiv. 25). Outram says: *Sacrificia salutaria in sacris literis shelamim dicta, ut quæ semper de rebus prosperis fieri solerent, impetratis utique aut impetrandis.* Lange brings together the several meanings in the name *Heilsopfer*, salvation or saving offering "in the common sense of blessing or prosperity-offering." In English the already accepted *peace-offering* seems to express sufficiently the same sense, and is therefore retained. The law (vii. 12-16) distinguishes three kinds of peace-offerings—thanksgiving, vow and free-will offerings; the only difference in their ritual being in the length of time during which their flesh might be eaten.

The peace-offerings are not called "most holy" like the oblation, but only "holy," and the priests' portion might be eaten by their families in any "clean place" (vii. 31 with x. 14; xxiii. 20). The portion which reverted to the offerer to be eaten as a sacrificial feast might be partaken of only by those who were legally "clean" (vii. 20, 21). The peace-offerings were prescribed on a variety of occasions, and as they were the necessary offerings of sacrificial feasts, and hence of all solemn national rejoicings, they were the most common of all sacrifices. From Num. xv. it appears that, like the burnt-offering, they were always accompanied by the meat and the drink-offering.—Lange: "The peace-offering refers to prosperity as Jehovah's free gift in past, present, and future. As regards the past, it is a simple praise and thank-offering (an Eben Ezer, Amos v. 22). In reference to a happy present, it is a contentment, joy, or feast-offering. As it relates to a future to be realized, to an experience of salvation yet to come, to a deliverance or an exhibition of mercy that is prayed for with a vow, it is a votive offering. The prescriptions in regard to the various kinds are different. Here it is said, that the animal to be slain may be either male or female, only it must be without blemish. In ch. vii. 15 sq. nothing of the praise-offering might be left over until the next day, whereas the vow, or free-will offering might be eaten also on the next day, but not on the third day." Lange then points out that in the case of those vow, or free-will offerings which were to be burnt-offerings, a male was required, xxii. 19, without blemish. "Even an abnormal formation of the victim, too long or too short legs of the animal [vii. 22, 23] was enough to make it unsuitable for the vow-offering, but still not for the free-will offering. So every kind of prosperity was to be hallowed to the Lord."*

Sacrificial feasts were at least as old as the time of Jacob (Gen. xxxi. 54), and became common among all nations; but the distinctive name of peace-offering first appears when Moses came down with the law from Mt. Sinai (Ex. xxiv. 5). The thing signified, however, must have been already familiar to the people, for the word recurs in connection with the idolatrous sacrifice of Aaron when Moses had again gone up into the Mount (Ex. xxxii. 6).

Two kinds of victims were allowable: of the "herd," or of the "flock."

Vers. 1–5. The peace-offering of the herd, *i. e.* a bullock or a cow.

* In regard to the question whether the peace-offering embraces also the supplicatory offering, Lange says: "It is understood that the vows themselves were supplications, from which the accompanying offering might also be called a supplicatory offering; but a peculiar supplicatory offering to strengthen the supplication would have been prejudicial to the freedom of the divine hearing. It shows a fine distinction that the free praise and thank-offerings (*Thoda*), which were preceded by no vows, were exalted above the vow-offerings and free-will offerings, inasmuch as these latter might be accompanied by a selfish feeling."

Ver. 1. The victim both in this and in the other kind (ver. 6) might be of either sex. According to Herodotus, this was directly contrary to the Egyptian law, which forbade offering the female in sacrifice: θηλείας οὐ σφι ἔξεστι θύειν (ii. 41). As in the case of other offerings, the victim must be "without blemish." There was ordinarily no restriction of age, although in some special cases yearling lambs are mentioned (xxiii. 19; Num. vii. 17).

Ver. 2. The laying on of the offerer's hand and the sprinkling of the blood by the priest are the same as in the case of the burnt-offering; hence no signification can be attached to these acts in the one case which will not apply in the other also, except of course in so far as an act of essentially the same meaning might be somewhat modified by its connections.

Vers. 3, 4. There were four parts to be burned upon the altar: (1) **the fat that covereth the inwards,** *i. e.* the large net, *omentum*, Jos. iii. 9, 2, ἐπίπλους, caul, or adipose membrane found in mammals attached to the stomach and spreading over the bowels, and which in the ruminants abounds with fat; (2) **all the fat which is upon the inwards,** *i. e.* the fat attached to the intestines, and which could be peeled off; (3) **the two kidneys, and the fat that is on them, which is by the flanks,** or loins, *i. e.* the kidneys and all the fat connected with them; the kidneys are the only thing to be burned except the fat; (4) the smaller net, *omentum minus*, or **caul above the liver,** which stretches on one side to the region of the kidneys, hence **on the kidneys,** עַל=by them, not *with* them, they having been just before mentioned. The word יֹתֶרֶת occurs only in Ex. (twice) and Lev. (nine times) always in connection with כָּבֵד=the liver; it is described as *above* or *upon* the liver, and hence is not to be understood, as has often been done, of the liver itself, or of a part of it. These four include all the separable fat in the inside of the animal (and in addition to these was the fat tail in the case of the sheep), so that, ver. 16, they are called "all the fat," so also iv. 8, 19, 26, 31, 35; vii. 3.

Ver. 5. **Aaron's sons shall burn.**—The burning on the altar, and the sprinkling of the blood (ver. 2), being the acts by which the sacrifice was especially offered to God, were always and in all sacrifices the priestly function.

Upon the burnt sacrifice.—This rendering is quite correct, and is in accordance with the ancient versions. The sense given by Knobel "according to" or "in the manner of the burnt-offering" is inadmissible. עַל may sometimes bear this sense (Ex. xii. 51; Ps. cx. 4); but it is rare, and not likely to be the meaning here. As a matter of fact, peace-offerings ordinarily followed especial burnt-offerings, and always the daily burnt-offering, which would so seldom have been entirely consumed when the peace-offering was offered, that the fat might naturally be described as placed *upon* it.

Vers. 6-16. The peace-offerings of sheep or goats.

The ritual for the second kind of peace-offering is the same as for the first; it is repeated in case the victim should be a sheep (vers. 6-11), and in case it should be a goat (vers. 12-16). Only in the case of the sheep, on the principle of burning all the separable fat, the tail (see Textual, ver. 9) must also be laid upon the altar.

Ver. 11. (Comp. ver. 16.) **The food of the offering made by fire unto the Lord.**—This is a common expression applied to sacrifices generally ("my bread," Num. xxviii. 2; "Bread of God," ch. xxi. 6, 8, 17, 21, 22; xxii. 25); yet especially mentioned only in connection with the peace-offerings. It is used only of the portions of the victim burned upon the altar, and is expressly distinguished from the portion eaten by the priests (xxi. 22). By a natural figure, the whole victim being food, the part of it given to Jehovah by burning upon the altar is called the food of Jehovah, and shows the communion between Him and the worshipper brought about by the sacrifice. It is not necessary, however, to realize this figure by attributing to the Hebrews the thought—belonging to the later heathen—that God actually required food; such a notion was foreign to their whole theology.

Ver. 16. **All the fat**—*i. e.*, all that has been enumerated—all the separable fat of the victim.

Ver. 17. **Throughout all your dwellings.**—This applies to the life in the wilderness when all sacrificial animals slain for food were required to be offered as peace-offerings before the Lord (xvii. 3-7); whether it applies also to the subsequent life in the land of promise, when this restriction was to be removed (Deut. xii. 15; xiv. 22, 23; xv. 22, 23), has been much debated. In the passages removing that restriction, mention is made only of the blood which must be poured out, and in the Song of Moses (Deut. xxxii. 14), the "fat of lambs" is especially mentioned among the blessings to be enjoyed.

Ye shall eat neither fat nor blood.—The prohibition of the separable fat (חֵלֶב in contradistinction to the מִשְׁמָן or שֶׁמֶן the fat mixed with the flesh which might be eaten, Neh. viii. 10) for food springs immediately from the fact that it was especially consecrated to God, and therefore not to be used by man. If we seek the reason of this consecration it is not to be sought on hygienic grounds (Rosenmüller), but rather in its connection with the animal economy. As blood is described as "the life" of the animal, so is the fat a stored-up source of life, drawn upon for sustaining life whenever, in deficiency of food or other exigency, it is required. It thus stands more nearly related in function to the blood, and became naturally the appropriate portion for the altar. Its proper development was also a mark of perfection in the animal. It is further to be borne in mind that the fat was considered the choice portion, and hence the word was figuratively used of excellence (Gen. xxvii. 28; xlv. 18, *etc.*) and thus the fat, as the best, was reserved for God's portion. The prohibition is repeated with still stronger emphasis, vii. 23-25, but with the exception that the fat of animals dying of themselves may be applied to other uses (ver. 24). It has always been under-

stood by the Jews that the prohibition respects only the fat of animals that might be offered in sacrifice. Comp. vii. 23.

Nothing is here said of the disposal of the flesh of the victim, the law of this being given in detail, vii. 11-36.

DOCTRINAL AND ETHICAL.

I. As all vegetable food was sanctified by the oblation, so all animal food was by the peace offering. In the wilderness this was literally carried out by the presenting of all animals fit for sacrifice as offerings, sprinkling their blood and burning their fat upon the altar; later, when in Palestine this became impossible on account of the distances, the idea was kept up in the prohibition of the blood for food. The general principle thus expressed for all time is that God's gifts to man are to be acknowledged as from Him, and due return made to Him, or otherwise they are profaned.

II. In the expression "Food of the Lord," although figurative, we recognize the idea of communion between God and man, expressed by a part of the sacrifice burned on the altar, and called by this name, while another part was eaten by the offerer at the sacrificial feast. Similarly the Eucharist is spoken of in 1 Cor. x. 21 as the "Lord's table." In this respect the peace-offering under the old dispensation signified the same thing as the Eucharist under the new—the communion of the devout worshipper with God. It was eminently a feast of love towards God and man; the worshipper communicated with God by feasting on the sacrifice offered to Him, and by the portion eaten by the priests as His representatives, and with man by feasting with his friends on the remainder. It is happily described by Wordsworth as "an Eucharist coupled with an offertory."

III. All sacrifices were necessarily typical of Christ, and each of them had in this respect its peculiar significance; with the peace-offering He is especially connected by the prophecy of Isaiah (liii. 5) "the chastisement of our peace was upon Him," and by the frequent application of this word to Him and to His sacrifice in the New Testament, (Rom. v. 1; Eph. ii. 14-16; Col. i. 20, *etc.*).

HOMILETICAL AND PRACTICAL.

"The Peace-offering is the expression of the feeling that man might receive or ask only a pure prosperity from God, and might offer it to Him again." Lange. In this offering "God, the Master and Judge, was merged in God, the Benefactor and Rescuer." Kalisch. In the feasting of the offerer with his friends upon the flesh of the sacrifice was expressed clearly the idea of communion with God; yet even in this offering, the blood must be sprinkled upon the altar;—in the nearest approach of sinful man to God, there must still be propitiation.

In the peace-offering any sacrificial animal, of either sex, and of any age was allowable; God gives man the largest latitude of choice in the ways of expressing his gratitude. He also sanctifies as a means of communion with Him whatever He has appointed as the means of approaching Him in any way. The Christian may commune with God in work, in prayer, in sacraments, in study of His word.

In this sacrifice the fat was burnt upon the altar, and certain choice parts given to the priests to be eaten with their families; so in our thanksgivings, first let the Giver of all good be recognized, and the best of all be given back to Him; and then let a portion be given also to those who maintain His service, that the main part which remains may be enjoyed by us with a holy joy.

The sacrifice for sin (see ch. iv.) was limited to that which was prescribed, nothing more was allowed; the peace-offerings might be unlimited in number and in value: so man now may seek forgiveness only in the way God has provided,—he can add nothing to its efficacy; but to the expression of his thankfulness, and to his desire for communion with God, no bounds are set. He may go as far as he can, and his offerings will be looked upon with approbation as "a sweet savor unto the Lord."

The feast upon the sacrifice of peace-offerings might include all the members of the offerer's family. Thus was the joyous family feast, like every other human relation and condition, brought by the Levitical law into relation with duties to God, and sanctified by His blessing and by symbolical communion with Him.

A true sacrifice of praise is offered by those who glorify God in their lives. This constitutes the Christian peace-offering of communion with God in its highest form—that of thanksgiving for His inestimable benefits showed forth in a sincere obedience to His commands. Origen.

D.—SIN OFFERINGS.

Chapters IV. 1–35—V. 1–13.

1, 2 And the Lord, spake unto Moses, saying, Speak unto the children of Israel,
saying, If a soul shall sin through ignorance [inadvertence[1]] against any of the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. בִּשְׁגָגָה from שָׁגַג — שָׁגָה — שָׁגָא — *to totter to and fro, to wander, to go wrong.* It includes not only sinning unawares, through ignorance (vers. 13, 22, 27; v. 17), or carelessness, and want of consideration (v. 1, 4); but also unintentional sins (like that of manslaughter without malice, Num. xxxv. 11, 15, 22), and therefore sins arising from human infirmity in contradistinction to intentional and defiant sins—sins "with a high hand"—for which no sacrifice was allow-

commandments of the LORD *concerning things* which ought not to be done, and shall
do [omit against[2]] any of them:
3 If the priest that is anointed do sin according to the sin of the people [to the
guilt of the people[3]]; then let him bring for his sin, which he hath sinned, a young
4 bullock without blemish unto the LORD for a sin offering. And he shall bring the
bullock unto the door of the tabernacle of the [*omit* the] congregation before the
LORD; and shall lay his hand upon the bullock's head, and kill the bullock before
5 the LORD. And the priest that is anointed[4] shall take of the bullock's blood, and
6 bring it to the tabernacle of the [*omit* the] congregation: and the priest shall dip
his finger in the blood, and sprinkle of the blood seven times before the LORD, be-
7 fore the vail of the sanctuary. And the priest shall put *some* of the blood[5] upon
the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle
of the [*omit* the] congregation; and shall pour all the [*other*] blood of the bullock
at the bottom of the altar of the burnt offering, which *is at* the door of the taber-
8 nacle of the [*omit* the] congregation. And he shall take off from it all the fat of
the bullock for the sin offering; the fat that covereth the[6] inwards, and all the fat
9 that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which
is by the flanks, and the caul above the liver, with [on[6a]] the kidneys, it shall he
10 take away, as it was taken off from the bullock of the sacrifice of peace offerings;
11 and the priest shall burn them upon the altar of the burnt offering. And the skin
of the bullock, and all his flesh, with his head, and with his legs, and his inwards,
12 and his dung, even the whole bullock shall he[7] carry forth without the camp unto
a clean place, where the ashes are poured out, and burn him on the wood with fire:
where the ashes are poured out shall he be burnt.

13 And if the whole congregation[8] of Israel sin [err[9]] through ignorance [inadver-
tence[1]], and the thing be hid[10] from the eyes of the assembly,[8] and they have done
somewhat against any of the commandments of the LORD *concerning things* which
14 should not be done, and are guilty; when the sin, which they have sinned against
it, is known, then the congregation shall offer a young bullock[11] for the sin [a sin
offering[12]] and bring him before the[13] tabernacle of the [*omit* the] congregation.

able (Num. xv. 27-31). The LXX. has ἀκουσίως, the Targ. Onk. (also Ben Uz. and Jerus.) בְּשָׁלוּ — *through error*, so also the Syr. The old Italic has *imprudenter*. Aquila reads ἐν ἀγνοίᾳ, and it was perhaps by a literal translation of this that the Vulg. came to read *per ignorantiam*, which has been perpetuated in the A. V.; but in Hellenistic Greek ἀγνοία and ἀγνόημα (Heb. ix. 7) bear rather the sense given above. See Schleus. Lex. in LXX. *Through going astray* might better express the meaning, except that it does not sufficiently bring out the distinction as in the *animus* of the sinner.

2 Ver. 2. מֵאַחַת מֵהֵנָּה. The A. V. has supplied *against*, as in the former clause, where the construction is the same; but there it is required, and here worse than useless to the sense. It should be omitted as in nearly all the ancient versions. The מִן in both clauses is to be taken partitively.

3 Ver. 3. לְאַשְׁמַת Prop. inf. const. Kal., and there used as a noun — *to bring guilt upon*. So most of the ancient versions and the modern expositors generally.

4 Ver. 5. To *anointed* the LXX. and Sam. Vers. add *whose hand is consecrated*. The Sam. text has a similar addition.

5 Ver. 7. The Sam. and 8 MSS. prefix the article to דָם, while the Sam., 3 MSS., and Vulg., omit *the bullock*.

6 Ver. 8. עַל־הַקֶּרֶב. This is translated in the A. V. and in the ancient versions as if it were אֶת־הַ׳ as in iii. 14. So it must be translated, and such is actually the reading in the Sam. and many MSS.

7 Ver. 12. The Sam. and LXX. here have the plural. Of course the high-priest did not do this with his own hands, but is said to do that which he caused to be done, according to common usage of all languages.

6a Ver. 9. On. See iii. 4, Textual Note 8.

8 Ver. 13. כָּל־עֲדַת (*congregation*) קָהָל (*assembly*) the two words used here, and מוֹעֵד Num. xvi. 2 and freq. have no difference in signification which can be recognized in translation. They are used in apposition.

9 Ver. 13. שָׁגָה. In the A. V. *sin* always in Lev. is the translation of חָטָא. This being the only exception, should be changed.

10 Ver. 13. נֶעְלַם has *dagesh* in the ל here and in v. 2, 4. According to Delitzsch it is an old rule of pointing "that every consonant which followed a syllable terminating with a guttural should be pointed with *dagesh*, if the guttural was to be read with a quiescent *sheva* and not with *chateph*." Comp. וַיֶּאְסֹּר Gen. xlvi. 29; Ex. xiv. 6, הַעֲלִּים (according to some copies) Ps. x. 1.

11 Ver. 14. The Sam. and LXX. here add the "without blemish" so frequently expressed, and always to be understood.

12 Ver. 14. לְחַטָּאת. The word is used in both senses—a sin, and a sin-offering. The context requires the latter here. It has no article.

13 Ver. 14. The LXX. and Vulg. add *the door of*, which is implied.

15 And the elders of the congregation shall lay their hands upon the head of the bul-
lock before the LORD: and the bullock shall be killed [one shall kill the bullock[14]]
16 before the LORD. And the priest that is anointed shall bring of the bullock's blood
17 to the tabernacle of the [*omit* the] congregation: and the priest shall dip his finger
in some of the blood, and sprinkle *it*[15] seven times before the LORD, *even* before the
18 vail. And he shall put *some* of the blood upon the horns of the altar[16] which *is*
before the LORD, that *is* in the tabernacle of the [*omit* the] congregation, and shall
pour out all the [*other*] blood at the bottom of the altar of the burnt offering, which
19 *is at* the door of the tabernacle of the [*omit* the] congregation. And he shall take
20 all his fat from him, and burn *it* upon the altar. And he shall do with the bul-
lock as he did with the bullock for a [the[17]] sin offering, so shall he do with this:
and the priest shall make an atonement for them, and it shall be forgiven them.
21 And he shall carry forth the bullock without the camp, and burn him as he burned
the first bullock: it[18] *is* a sin offering for the congregation.

22 When a ruler [prince[19]] hath sinned, and done *somewhat* through ignorance [in-
advertence[1]] *against* any of the commandments of the Lord his God *concerning*
23 *things* which should not be done, and is guilty; or if [if perhaps[20]] his sin, wherein
he hath sinned, come to his knowledge; he shall bring his offering, a kid [a buck[21]]
24 of the goats, a male without blemish: and he shall lay his hand upon the head of
the goat, and kill[22] it in the place where they kill the burnt offering before the
25 LORD: it *is* a sin-offering. And the priest shall take of the blood of the sin offering
with his finger, and put *it* upon the horns of the altar of burnt offering, and shall
26 pour out[23] his blood at the bottom of the altar of burnt offering. And he shall
burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and
the priest shall make an atonement for him as concerning his sin, and it shall be
forgiven him.

27 And if any one of the common people [any soul of the people of the land[24]] sin
through ignorance [inadvertence[1]] while he doeth *somewhat against* any of the command-
28 ments of the LORD *concerning things* which ought not to be done, and be guilty; or if [if
perhaps[20]] his sin, which he hath sinned, come to his knowledge: then he shall
bring his offering, a kid of the goats [a she-goat[25]] a female without blemish, for his
29 sin which he hath sinned. And he shall lay his hand upon the head of the sin
30 offering, and slay the sin offering in the place of the burnt offering. And the
priest shall take of the blood thereof with his finger, and put *it* upon the horns of
the altar of burnt offering, and shall pour out all the [*other*] blood thereof at the

[14] Ver. 15. The subject of שָׁחַט is one of the elders.

[15] Ver. 17. The ellipsis supplied by *it* in the A. V. is filled out in the Sam., in one MS., and in the Syr., by "of the blood," comp. ver. 6. Several other words are filled out in the same version in the following verses from the preceding paragraph.

[16] Ver. 18. The Sam. and LXX. unnecessarily specify "altar of incense."

[17] Ver. 20. The article of the original should be retained as the reference is to the sin-offering of the high-priest.

[18] Ver. 21. The Sam. and many MSS. have here again the later feminine form הִיא.

[19] Ver. 22. נָשִׂיא. This word variously rendered in the A. V. *captain*, *chief*, *governor*, *prince*, and *ruler*, occurs in Lev. only here, but very frequently in Num., where it is translated *captain* in ch. ii. (12 times), *chief* in chs. iii., iv. (5 times), once *ruler*, xiii. 2, and *prince* throughout the rest of the book (42 times) as well as throughout Gen. and Josh. In Ex. it occurs four times uniformly translated *ruler*. In nearly all these places it refers to persons of substantially the same rank, and it would be better therefore that its translation should be uniform. It means literally, *an exalted person*, and is applied to the head of a tribe, or other large division of the people, whether of Israel or of other nations. Lange interprets it of "the tribe chieftain," referring to Num. iii. 24. As *prince* is on the whole the most common rendering of the A. V., and expresses very well the sense, it is retained here.

[20] Ver. 23. The conjunction אוֹ should be rendered *if perhaps*, Fuerst, Gesenius. The Syr. renders by *if*, the LXX. *καί*, Vulg. *et postea*.

[21] Ver. 23. שָׂעִיר — *a he-goat*, generally understood of one older than the עַתּוּד or young he-goat used in the burnt and peace-offerings (Fuerst, Knobel). It is often rendered *kid* in the A. V. It is also rendered *devil* xvii. 7; 2 Chr. xi. 15, where the reference is to the idolatrous worship of the goat, (or goat-like deity) and twice *satyr* in Isa. (xiii. 21; xxxiv. 14). It is the kind of goat used in the sin-offering generally. Bochart supposes it to mean a goat of a peculiar breed; so Keil.

[22] Ver. 24. The Sam. puts the verb in the plural; so also in ver. 33.

[23] Ver. 25. The LXX. and 4 MSS. have *all his blood*, as in the other places.

[24] Ver. 27. There seems no occasion here to deviate from the literal translation which is retained so far as "people of the land" is concerned, in xx. 2, 4; 2 Ki. xi. 18, 19; xvi. 15. It was the common name of the whole people as distinguished from the priests (in this case probably from the high-priest) and the rulers.

[25] Ver. 28. שְׂעִירָה is simply the feminine of the word discussed under ver. 23.

[26] Ver. 30. Two MSS., the Sam., and the Syr., unnecessarily add "of burnt-offering." The Sam. and the LXX. make the same addition at the end of ver. 34.

31 bottom of the altar.[26] And he shall take away all the fat thereof, as the fat is taken
away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the
altar for a sweet savour unto the LORD; and the priest shall make an atonement for
him, and it shall be forgiven him.

32 And if he bring a lamb [a sheep[27]] for a sin offering, he shall bring it a female
33 without blemish. And he shall lay his hand upon the head of the sin-offering,
34 and slay it for a sin offering in the place where they kill the burnt offering. And
the priest shall take of the blood of the sin offering with his finger, and put *it* upon
the horns of the altar of burnt offering, and shall pour out all the [*other*] blood
35 thereof at the bottom of the altar: and he shall take away all the fat thereof, as
the fat of the lamb [sheep[27]] is taken away from the sacrifice of the peace offerings;
and the priest shall burn them upon the altar, according to [upon[28]] the offerings
made by fire unto the LORD: and the priest shall make an atonement for his sin
that he hath committed, and it shall be forgiven him.

CHAP. V. 1. AND if a soul sin, and hear [in that he hear[29]] the voice of swearing
[adjuration[30]], and *is* a witness, whether he hath seen or known *of it;* if he do not
2 utter *it*, then he shall bear his iniquity. Or if[31] a soul touch any unclean thing,
whether *it be* a carcase of an unclean beast,[31a] or a carcase of unclean cattle, or the
carcase of unclean creeping things, and *if* it be hidden from him; he also shall be
3 unclean, and guilty. Or if he touch the uncleanness of man, whatsoever unclean-
ness *it be* that a man shall be defiled withal, and it be hid from him; when he know-
4 eth *of it*, then he shall be guilty. Or if a soul swear, pronouncing [speaking idly[32]]
with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce
[speak idly[32]] with an oath, and it be hid from him; when he knoweth *of it*, then
5 he shall be guilty in one of these. And it shall be, when he shall be guilty[33] in one
6 of these *things*, that he shall confess that he hath sinned in that *thing:* and he shall
bring his trespass offering [bring for his trespass[34]] unto the LORD, for his sin which
he hath sinned, a female from the flock, a lamb or a kid of the goats [a sheep[27] or
a she-goat[25]], for a sin offering; and the priest shall make an atonement for him
concerning his sin.

7 And if he be not able[35] to bring a lamb [sheep[27]], then he shall bring for his tres-
pass, which he hath committed, two turtledoves, or two young pigeons, unto the
8 LORD; one for a sin offering, and the other for a burnt offering. And he shall
bring them unto the priest, who shall offer *that* which *is* for the sin offering first,
9 and wring [pinch] off his head from his neck, but shall not divide *it* asunder: and
he shall sprinkle of the blood of the sin offering upon the side of the altar; and the
rest of the blood shall be wrung [pressed[36]] out at the bottom of the altar: it *is* a

[27] Ver. 32. כֶּבֶשׂ — a sheep, see Text. note [6] under iii. 7.

[28] Ver. 35. עַל אִשֵּׁי. The sense is here as in iii. 5 *upon*. These being special offerings, the daily burnt-offering would always have been upon the altar before them, and even if that were already wholly consumed, the expression "upon" it could still be naturally used.

[29] CHAP. V. Ver. 1. "Particula ו ante שָׁמְעָה hic usurpatur *αἰτιολογικῶς*, estque vertenda *quia, eo quod*, ut Gen. xxvi. 12; Deut. xvii. 16." Rosenmueller.

[30] Ver. 1. אָלָה. Commentators are generally agreed that this should be translated *adjuration*. The verb in the Hiph. is translated *adjure* in 1 Sam. xiv. 24. See Exeg. Com. The Heb. has no word for *adjuration* as distinct from *swearing*. It is expressed in the LXX. by ὁρκισμοῦ.

[31] Ver. 2. The full form would be כִּי אֲשֶׁר; accordingly the Sam. and some MSS. prefix כִּי here and add אֲשֶׁר in ver. 4. [31a] Ver. 2. See note [1] on xi. 2.

[32] Ver. 4. לְבַטֵּא, יְבַטֵּא, *speak idly, or ill-advisedly.* Comp. βαττολογέω, Matt. vi. 7.

[33] Ver. 5. For יֶאְשַׁם the Sam. and 20 MSS. here substitute יֶחֱטָא.

[34] Ver. 6. אָשָׁם, like חַטָּאת, is used in the sense both of trespass and trespass-offering. The ancient versions leave the question between them open. The Vulg. has simply *agat penitentiam*, LXX. *οἴσει περὶ ὧν ἐπλημμέλησε κυρίῳ*, while the Semitic versions leave the same doubt as the Hebrew. Modern commentators are divided, but the weight of opinion accords with the Exeg. Com. At the end of the verse the Sam. and the LXX. have the fuller form, "and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him."

[35] Ver. 7. וְאִם־לֹא תַגִּיעַ יָדוֹ lit. *If his hand cannot acquire.* The sense is well expressed by the A. V.

[36] Ver. 9. יִמָּצֵה the translation of the A. V. *wrung* might answer here, but as the same word must be translated *pressed* in i. 15, it seems better to preserve uniformity.

10 sin offering.[37] And he shall offer the second *for* a burnt offering, according to the
manner [ordinance]: and the priest shall make an atonement for him for his sin
which he hath sinned, and it shall be forgiven him.
11 But if he be not able to bring two turtledoves, or two young pigeons, then he that
sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin
offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon:
12 for it *is* a sin offering.[37] Then shall he bring it to the priest, and the priest shall
take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according
13 to [upon[38]] the offerings made by fire unto the Lord: it *is* a sin offering.[37] And the
priest shall make an atonement for him as touching his sin that he hath sinned in
one of these, and it shall be forgiven him: and *the remnant* shall be the priest's,
as a meat offering [an oblation[39]].

[37] Vers. 9, 11, 12. The Sam. and many MSS. have the later feminine form of the pronoun הִיא.

[38] Ver. 12. עַל — *upon*, as iii. 5; iv. 35.

[39] Ver. 13. Oblation. Comp. ii. 1, Textual Note [2], and Exeg. at beginning of ch. ii.

EXEGETICAL AND CRITICAL.

The formula by which this chapter is introduced—**And the LORD spake unto Moses**—answering to i. 1, 2; v. 14; vi. 1; vi. 8, *etc.*, marks this passage as a distinct portion of the law. The offerings of chaps. i.—iii., when brought by individuals, were all voluntary, and are recognized as already familiar; but in chaps. iv., v. sacrifices are appointed (no longer voluntary) for certain offences, and these sacrifices now for the first time receive names from the purposes for which they were commanded—Sin and Trespass offerings. These specialized sacrifices were a creation of the Mosaic law, and are therefore naturally placed after the more general sacrifices of chaps. i.—iii. Lange says also: "The former class of sacrifices refer to innate sinfulness, and in so far forth to the general participation in guilt of the offerer (on which account throughout a כִּפֶּר, a covering of the offerer, takes place); but does not have reference to peculiar personal transgressions to be atoned for by the sin and trespass offerings." In the present section we have to do only with the sin offering (iv. 1—v. 13); yet this and the trespass offering are closely related, and are distinguished only as the sin or the trespass comes into the foreground, so that the line of separation is not always strongly marked, and in particular cases might even be difficult to trace. "Sin is the transgression of the law," and may involve no further harm, and requires expiation only for its own guilt; while trespass is wrong done to another (whether God or man), and involves not only sacrifice for its sin, but also amends for its harm. With neither were oblations or drink-offerings allowed; and when, in case of extreme poverty, flour was permitted as a sin-offering, it must be without oil or frankincense (v. 11).

Lange takes a somewhat different view of the relation of these two offerings, and consequently of the proper analysis of this whole passage, iv. 1—vi. 7. The substance of his views may be gathered from the headings of his several subdivisions as follows: The Sin offering and the Trespass offering (iv.—vi. 7). (*a*) The Sin-offering and the little Sin and Trespass offering (iv.—v. 18). 1. The Sin offering (iv. 1-21). 2. The little Sin offering (iv. 22-35). (*b*) The Trespass offering. 1. The little Sin and Trespass offering, or the uncleanness of the common people (v. 1-13). 2. The great Trespass offering, or guilt offering (v. 14—vi. 7). Accordingly he says: "The following considerations may serve somewhat to disentangle the question how the sections of the sin offering and the trespass offering are to be separated from one another, and whether v. 1-13 treats of the sin offering or of the trespass offering. There is, certainly, no question that all sin is at the same time guilt, a deed which has made itself into an actual state of things which must be atoned for, or has become liable to punishment. And there is also no question that guilt in general is also sin, although as participation in guilt, it may be widely separated from the centre of sinfulness, as far as the disappearing minimum, even until it is said of the guiltless Messiah in Isa. liii. that He would give his life as a trespass offering—*Asham;* and from this arises also the possibility that two classes may be formed in which the one emphasizes sin as such, while the other emphasizes more the state of guilt. The state of guilt may be very trifling, as being accessory to a guilty principal, or very evil as an original offence; in all cases it requires a proportionate penance (not expiation) or satisfaction. From the indeterminate character of the antithesis, it also comes that there may be a transitional form between the sin and the trespass offerings—a form of sin offerings which, at the same time, becomes elevated as a trespass offering. There are forms of the predominating participation in guilt, and one such we find in the section chap. v. 1-13. On the other hand, in the strict trespass offerings which follow further on, we shall take up all cases in which the offence against the holy places and rights of Jehovah, or in regard to the property of a neighbor, amount to an offence that is a violation of right, which must be atoned for by restitution, punishment and sacrifice.

"In chap. iv. 3 the sin of the High Priest brings guilt on the people—that is, the guilt of participation in guilt. Luther translates לְאַשְׁמַת הָעָם *that he scandalizes the people*—a conception not very different from our own—*viz.:* that he brings upon them liability of penalty and punishment. So it is also with the congregation

of Israel: it becomes guilty through its sin (ver. 13). So also with the noble (ver. 22). So too, at last, with the common Israelite (ver. 27). Ought now the section chap. v. 1-13 to be (as Knobel) only an example to illustrate the foregoing transaction in the case of the sin offering of the common Israelite? Ver. 6 says: **And he shall bring his trespass offering unto the LORD for his sin.**" [This is probably the key to the whole view of Lange. If, however, אָשָׁם be here considered as standing not for *trespass offering*, but for *trespass* (see Text. note 34 on verse 6), the view before given seems preferable.] "It is true that both vers. 11 and 12 repeat the statement that his offering is a sin offering. But according to the context, the meaning of this is that this sacrifice must be treated entirely after the analogy of the sin offering. No incense nor oil are to be added to this sacrifice. The same rule is applied to the great trespass offerings that follow, chap. v. 14 sq. The first instance, chap. v. 1, has peculiarly the character of participation in guilt. The properly guilty person in this case is the blasphemer; the participation in guilt comes from a soul hearing the curse and not cleansing itself from defilement by giving information. The view of the Heidelberg Catechism, that "by silence and looking on one may become a participant in such fearful sins," appears here. So the touching a corpse is set with the unclean states of men by its natural connection, and the rash swearing, by traditional and common custom. That which is spoken of in the special greater crimes, as they are raised into a class by themselves by the introduction in ver. 14, is the gross violation of the law. Here, then, rightly appear the actions in which a man is guilty against Jehovah, *i. e.*, against His holy things or His law. The fraud of which the sinner has at last become conscious must be atoned for in most cases by a restitution which was increased by one-fifth of the whole amount. But legal restitution alone was not enough; it must be preceded (without mentioning the trespass offering elsewhere prescribed) by a costly sacrifice of a ram worth two shekels. As religious atonement was of little value alone, when social restitution was directed, so also restitution, as a supplementary payment, was of little worth without religious atonement.

"Now, on the one hand, we must not mistake the fact that the section chap. v. 14 sq. draws a distinction between those faults which at the same time have become debts or relate to customs (mostly legal transgressions of right, as violations of the rights of property), and the purely religious faults in which throughout (with the exception of the case in chap. v. 17-19) the sinner has only to deal with God, and so far the newer division must be considered right, as in Knobel and Keil (and so also in Kurtz and others). But, on the other hand, it must not be overlooked that the subject has already been about the offering of the *Asham* in the section v. 1 sq. [?], and this is in favor of the older opinion which may be found in the headings of Stier's translation. There is also no question that to reduce the whole guilt-idea to legal transgressions will obscure very much the guilt-idea in the present case, as when Knobel wishes to leave out of consideration the passage Isa. liii. 10, when he says "אָשָׁם can be no actual trespass offering." According to Knobel, the *Asham* arises from the rights of neighbors. But here evidently it arises from the rights of Jehovah, which Keil also emphasizes, and Knobel states indirectly. But we should rather say that it arises from the absolute right which is considered to be under Jehovah's protection, in heaven and earth, and which has been completely confused with the guilt-idea itself in the theology of the day, in which justice in its many forms is travestied by "Good disposition" (the substantive and the adjective are allowed to evaporate into the adverb). It would have been better to have found the key to the conception of guilt in Isa. liii. For just as the guilt of a sinner can extend over a community, so also the exculpation wrought by the Redeemer. The אָשָׁם expresses that man has become guilty, liable to punishment, towards Jehovah or towards his fellow-man; and the emphasis lies so strongly on the liability to punishment that the same word denotes at the same time satisfaction; and conversely, the Hiphil means not merely to give satisfaction, but also to bring over others the ban of guilt as a penalty. As concerns the varying distinction between the respective sections, we must especially notice that one must proceed from the distinction between the universal guilt idea and the conception of a legal fault, falling into the theocratic judicial sphere. If this difference be held to, we can certainly establish the newer division; for in the ritual of sacrifice the distinction between the sin and trespass offerings is not to be mistaken. Knobel has stated this difference accurately, p. 394 sq. It is properly made prominent that the trespass-offering—as a religious offence makes the forgiveness of God necessary—may also be a sin-offering, so that it is frequently cited as a sin-offering. "The trespass-offering, it may then be said, was always available only for the single Israelite, and was the same for all; while the sin-offering served also for the whole people, and varied according to the standing of the sinner in the Theocracy; the trespass-offering consisted always of sheep, while in the sin-offering all sacrificial animals were allowed; the trespass-offering must be worth a definite price, and was not modified, in the case of those who were unable to offer it, to a pair of doves or a meat-offering, as was the sin-offering; in the trespass-offering, as in the burnt-offering and thank-offering, the blood was sprinkled on the side of the altar of burnt offering (vii. 2); in the sin-offering, on the other hand, departing from the custom in all other sacrifices, it was brought before God (iv. 5); the flesh in the trespass-offering always belonged to the priest (vii. 6), while in the more especial sin-offerings it was burned." Then the distinction of the occasions may be expressed as follows: 1) Dishonesty against the revenues of the priests, as against the holy things of Jehovah. 2) Dishonesty in the due fidelity towards a neighbor (in a trust, in a deposit, in property found). 3) Dishonest

use of authority over a maid betrothed to another man (xix. 20). 4) DEFRAUDING in regard to the preference of the daughters of Israel over heathen women (Ezra x. 19). Besides these, the VIOLATION of the Ark of the Covenant by the Philistines (1 Sam. vi. 3); IMPERILLING the congregation by the contagious leprosy (xiv. 12); DEFILEMENT of the Nazarite, as weakening the inviolability of his vow (Num. vi. 12). "According to these examples the trespass-offering is distinguished from the sin-offering in the following manner: it arises from the right of a neighbor, and rests upon a violation of this right." But Jehovah too claims satisfaction, "since He has fixed the rights of those pertaining to Him." Or also the right simply claims satisfaction: a particular instance is the case of a guilty person who has gone astray, through oversight or heedlessness, in a way that is known to no one but himself; who afterwards has an uneasy conscience, and then feels himself burdened by his misdeed, and becomes conscious of his guilt (v. 17, 18). Otherwise indeed, he would be unable to atone, for instance, for his false oath. With the former division one could with propriety reverse the designations, and term the sin-offering the trespass-offering, and the trespass-offering for the most part the sin-offering, the offering for real and ideal transgressions of right. In this confusion of ideas the manifold differences are not too prominent as they are cited in Knobel, p. 396, Keil, p. (53) 316, Winer (Schuld und Sündopfer) and others. If we go back briefly to the ideal distinctions: sin, as sin, is indeed guilt, κατ' ἐξοχήν, the particular evil deed; guilt, as such, on the contrary, is the entire effect of sin in its cosmic sphere from the bad conscience even to death, to Sheol, to Hell. Guilt, as such, falls within the circle of evil, although the axiom "guilt is the greatest of evils" refers to sin. The sinfulness in guilt is the temptation to further sinfulness; it has, however, also a natural influence, according to which it reacts upon sin. See the article "*Schuld*" in Herzog's *Real-encyclopädie*. Guilt rests in the *legal* effect, there must be satisfaction for it; in the *ethical* effect, evil conscience, false position towards God, temptation to new sin; in the *social* effect, it lies as a burden upon the sphere of life that surrounds the sinner, whether he be high or low; in the *generic* effect, it is visited upon the children of the fathers, and becomes a universal might, a cosmic evil. Sin is solitary, guilt is common ("forgive us our trespasses"). It is obvious that sin in all cases is originally guilt; but guilt in distinction from sin is, in many cases, only participation in sin—*accessoriness*. Even in the section of the great trespass-offering, the force of participation in guilt may not be entirely wanting, for the severity of the Levitical relations, the temptations which adhered to the church goods and lands, to property, come into consideration. Under the law the *ignorant* man is touched on all sides, and is thus constituted in some measure a sinner, an accessory through greater sinners who made the law necessary. Sin is like a stone cast into a lake; guilt like the wave-circles which go out from it, the circumference of that evil centre. Sin, in its consequences, is ideally an *infinitum*, enmity against God; guilt, in itself considered, is a self-consuming *finitum*, so far as it is not changed into a curse by its constant reciprocity with sin. Sin can only be done away through the reconciliation of person to person; it requires repentance. Guilt is to be done away by means of atonement (voluntary penance, not expiation), personal or vicarious restitution; for, on the one hand, this of course is preliminary to the completed reconciliation, and, on the other hand, that breaks the way for expiation. See the history of Jacob: the vision of the heavenly ladder preceded the wrestling at the Jabbok. Keil says somewhat differently: "As in the sin-offering the idea of expiation or atonement for sin, indicated in the sprinkling of blood, comes forward, so in the trespass-offering we find the idea of satisfaction for the purpose of restoring the violated rightful order."

In what follows, the views previously presented will be followed, since the rendering of אָשָׁם by *trespass* rather than by *trespass-offering* in v. 6 renders it unnecessary to enter upon much of the nice distinctions here drawn by Lange, and enables us clearly to separate the sections of the sin and the trespass-offering.

Lange continues: "Ch. iv. 1. Sin, חַטָּאת, as *missing*, is in Leviticus more particularly missing in regard to the holy fellowship with the holy God through transgression of His command or violation of the reverence due Him. It must, as debt, be paid for by punishment. It makes the sinner unclean, so that he cannot appear in God's fellowship, and hence uncleanness is a symbolic representation of sin, and the unclean needs, when cleansed, a sin-offering for a token and sign of his cleanness. It is understood that the sin offering that was introduced into the law by Moses preceded the given law; and so it is easily to be supposed that voluntary sin-offerings from compulsion of conscience most probably must be as old as the sacrifice in general, as certainly in the Passover the force of the sin offering may be plainly recognized."—[Lange must mean that the more general sacrifices of old often included within them the idea of the sin offering, as they did of every other sacrifice; but the specialized *sin offering* itself, as already pointed out, is not mentioned before Ex. xxix. 14, nor is there any evidence that it was used or known at an earlier date.]—"On the extra-theocratic sin offering see Knobel, p. 386. But it is not correct to see with Knobel in the death of the sacrificial animal an actual *satisfactio vicaria* of the sinner, or to find in the death of the animal the expression that the offerer had already deserved death. In regard to the first point, the sacrificial animal furnishes *only in the symbolical sense* what the offerer ought to furnish personally, but cannot. And as to the second point, the death-punishment, in the peace-offering, it is self-evident, that the reference could not be to the punishment of death, and also in the sin-offering the difference between the *Cherem*" [חֵרֶם=a curse, a thing devoted to destruction] "and the propitiation through the sacrifice must be considered. That the divine Justice should have punished

an inadvertence, בִּשְׁגָגָה, with death is an over-straining of the confession (with which the sacrificer appeared before God), that by this oversight or going astray he had entered the paths of death,* as this idea indeed belongs to pardonable sin. Otherwise an arbitrary distinction would have to be drawn between sin with uplifted hand, and sin from inadvertence, under which head must be understood not only sins of ignorance and precipitation, but also natural weakness and heedlessness. The turning point of these sins lay in contrition. But the sacrificer could in reality hardly satisfy the theocratic order by his sacrifice; on the religious side his sacrifice was thus a confession of his inability to satisfy, an appeal for mercy; and hence the sacrifice became a typical prophetic movement towards the future satisfaction."

The sins for which sin offerings were to be presented were offences against the Divine law much more in its moral than in its ceremonial aspect. Great offences against civil society, such as involuntary manslaughter (Num. xxxv. 10-15; Deut. xix. 1-10), did not come within the scope of these sacrifices; and minor breaches of the ceremonial law, such as uncleanness from contact with the dead bodies of animals (Lev. xi. 24, 28) or men (Num. xix. 11, 19, 20), were otherwise provided for. The sin offering had relation much more to the individual conscience than to the theocratic state or the peculiar Hebrew polity. In Num. xv. 29 its privileges are expressly extended to the "stranger." But it was not allowed to be offered in cases where no true penitence could be supposed to exist, and it was therefore not permitted in the case of presumptuous or defiant sins (Num. xv. 30, 31).

The idea of vicarious satisfaction necessarily appears more clearly in this specialized offering for sin than in other sacrifices which were either more general in their character, or specialized for other purposes. (The word חַטָּאת occurs several times in Genesis in the sense of *sin*, but never in the sense of *sin offering*, before Ex. xxix. 14). Hence, in view of the intrinsic insufficiency of animal victims to atone for moral offences, this sacrifice was emphatically typical of the true Sacrifice for sin to come. The object of all the divine dealings with man has been his restoration to communion with God by the restoration of his holiness; and the first step to this end was necessarily the putting away of his sin. Under the old dispensation, therefore, the typical sin offering was the culmination of its whole system, presented in the most emphatic form on the great day of atonement (chap. xvi.); just as under the new dispensation the culmination of Christ's work for the redemption of His people was His atoning sacrifice of Himself upon the Cross of Calvary.

Unlike the preceding sacrifices, the victim in the sin offering varied according to the offender's rank in the theocracy. The ground of this is to be sought in the conspicuousness of the offence, not at all in its grossness. Here, as elsewhere, there was no correlation between the value of the victim and the magnitude of the sin. Every sin, great or small, of the same class of persons was expiated by the same means; a victim of higher value was only required in consequence of official responsibility and position, and the consequently greater strain which offences brought upon the theocracy. There was no such gradation in the Trespass offering, which was related more to the harm done than to the sin committed. Four grades are prescribed: for the sin—(1) of the high-priest (3–12); (2) of the whole congregation (13–21); (3) of a prince (22–26); (4) of any of the people of the land (27–35). After this follows an enumeration of special sins for which confession should be made and sin offerings offered (v. 1–6), with the allowance of inferior offerings in case of poverty (7–13).

Vers. 1, 2. The general condition of the sin offering.

Ver. 2. **Speak unto the children of Israel.**—It is always to be remembered that these laws are given to a people already in covenant relation to God, and the essential point of that covenant was the promise of the final victory over sin in the person of "the seed of the woman." The laws given until He should come are therefore necessarily based upon His coming, and look forward to Him.

Any of the commandments.—מִכֹּל in a partitive sense. At the close of this verse must be understood some such clause as *he shall bring an offering for his sin*. The actual apodosis of the verse is the whole following chapter, and not ver. 3, which relates only to the high-priest.

Vers. 3–12. The sin offering of the high-priest. Lange here says: "It must be noticed that the high-priest could become the most guilty of all, which the haughtiness of the hierarchy never thought of enough; that the whole congregation was rated as *one* personality equal in rank to him; that the prince was only considered slightly greater than the common man (the difference is he goats, she goats, or an ewe); and that for the poor, in the section v. 1-13, there were two more peculiar modifications."

Ver. 3. **The priest that is anointed.**—LXX.: ἀρχιερεύς, כַּהֲנָא רַבָּא = *high-priest*, Targums. The high-priest is so called by reason of the peculiar authority by which he alone was consecrated to his office (Ex. xxix. 7; chap. viii. 12). The anointing of all the priests was indeed expressly commanded (Ex. xxviii. 41; xl. 15), and is recognized as having taken place vii. 36; x. 7; Num. iii. 3; yet in the account of the consecration, chap. viii., no other anointing of the common priests is mentioned than that Moses sprinkled both them and Aaron with "the anointing oil" and the blood from the altar. According to the best Jewish authorities, however, the priests were anointed with the finger upon the forehead. Outram places the distinction in the fact that each successive high-priest was personally anointed, while the others were only anointed once for all in the persons of Aaron's immediate sons. Whatever may be the truth in regard to these things, the high-priest is evidently regarded in a peculiar sense as anointed, and is

* "It is also a straining of the text to render the words: "in the day that thou eatest thereof, thou shalt surely die," as meaning "thou shalt actually die the death." Religio-moral death realizes itself gradually. Indeed, the principle of death is the germ of death itself."

generally designated in Lev. (iv. 5, 16; vi. 22; xvi. 32) as the anointed priest. He is also called the הַכֹּהֵן הַגָּדוֹל=*great priest* (xxi. 10; Num. xxxv. 25, 28 *bis:* Josh. xx. 6), and in later times the *head* or *chief* priest (2 Kings xxv. 18; 2 Chr. xix. 11), or simply *the* priest, *κατ' ἐξοχὴν* (1 Kings ii. 35, *etc.*).

Do sin.—Origen (Hom. II. in Lev. § 1) observes that inadvertence is not specified in the case of the high-priest. It must, of course, be supposed in view of the general principles on which sacrifices were allowed at all; but it probably was not written in the law that the infirmity of the high-priest might not be made too prominent.

To the guilt of the people, לְאַשְׁמַת הָעָם—*i. e.*, to bring upon the people the guilt of his own transgression. It is an undue restriction of the sense of these words to limit them to the sins committed by the high-priest in his official capacity. Such sins, of course, did bring guilt upon the people (Lev. x. 17; Mal. ii. 7, 8); but over and above this, nothing can be clearer in history, both under the old covenant and in the world at large, than that God had so constituted men with a federal as well as individual relation, that the sins of the head, whether of the nation, the community, or the family, entail suffering upon its members. The high-priest as the head of the theocracy could not sin, but that the whole body of Israel should feel its effects. The distinction may indeed be made between natural and moral consequences, between earthly and future punishments; still the two things are so intimately connected, a debasing of the moral sense of the community is so much the effect of the unfaithfulness of its head that the spiritual condition of the Israelites, following the general law, was largely affected by that of their high-priest, so that his sins did indeed "bring guilt upon the people."

A young bullock without blemish.—The high-priest's sin offering was the same as that of the whole congregation (ver. 14), not merely because of the conspicuousness of his position and of the gravity of sin in one who should be the leader to all holiness; but especially (see ver. 3) because of his representative character and his federal headship mentioned above. According to Jewish tradition, if the bullock of the high-priest and the bullock of the congregation stood together ready for sin offerings, the former had the preference in every way. There was a careful gradation of the victims for the sin offering: the high priest and the whole congregation offered a male—a young bullock; the prince offered also a male, but of the goats (ver. 23); the people offered a female of either the goats (ver. 28) or the sheep (ver. 32). There was also a corresponding gradation, but with fewer steps, in the ritual in regard to the blood, and also in the disposition of the flesh. See below.

Ver. 4. The presentation, laying on of hands, and slaughtering, were the same (vers. 4, 14, 15, 23, 24), as in the case of other sacrifices (i. 3–5).

Vers. 5–7. **And the priest that is anointed shall take.**—At the point of the treatment of the blood the difference between the ritual of the sin offerings and the other sacrifices begins, and this treatment differs somewhat in the several sin offerings themselves. In this case, the high-priest, who was himself the offerer, brought some of the blood to the tabernacle of the congregation; afterwards the person officiating is designated simply *the priest.* From this it has been argued that, as the high-priest was the one whose sin was to be atoned for, the service was here taken up on his behalf by another priest; but there is precisely the same change at the same point in the following offering for the whole congregation (vers. 16, 17), and the high-priest certainly officiated throughout on the great day of atonement (chap. xvi.); moreover, the fact of his offering the sin offering for himself as well as for the people is established by Heb. v. 3.

Ver. 6. **Sprinkle of the blood.**—The word הִזָּה is different from זָרַק used for sprinkle in chaps. i. and iii. in view of the much smaller quantity of blood used here. It is difficult to express this in English translation, though the difference is observed in the LXX. and Vulg.

Seven times.—The seven-fold sprinkling of blood is frequently commanded (ver. 17: xvi. 17, 19; Num. xix. 4) always in connection with sin offering, or (xiv. 7, 27) with the purification of leprosy. In consecrations, too, there was a seven-fold sprinkling of oil (viii. 11; xiv. 16), and frequently the number seven is designated for the victims in sacrifice (xxiii. 18; Num. xxiii. 1, 4, 14, 29; xxviii. 11, 19, 27; xxix. 2, 8, 13, 36). The same number also appears in many other particulars connected with the divine service, and has always been considered as symbolical of completeness and perfection. The number is so frequent in the divine word, as well as in the ordering of nature, that it must be thought to have its foundation in some unfathomable heavenly relations. Its use in connection with the sin offering is plainly to give emphasis to the typical completeness of the propitiation.

Before the veil of the sanctuary.—There is a variety of opinion as to precisely where the blood was sprinkled. The LXX.: *κατὰ τὸ καταπέτασμα*, and the Vulg.: *contra velum*, seem to have supposed it was upon the veil itself. It is more probable that the high-priest, dipping his finger in the blood at the entrance of the sanctuary, sprinkled it before him towards the veil as he advanced to the altar of incense. The object was plainly the presenting of the blood before Jehovah, the manifestation of whose presence was on the ark just within the veil. "The objective point was not the veil, but the ark of the covenant." Lange.

Ver. 7. **Upon the horns of the altar of sweet incense**—the golden altar which stood immediately before the veil. It was only in the case of the sin-offerings for the high-priest and for the whole people (ver. 18) that the blood was brought to this altar—doubtless on account of the especial gravity of the sins to be atoned for; in case of the other sin offerings the blood was put on the horns of the altar of burnt-offering, (vers. 25, 30, 34) which stood in the court without. It was to be put in either case upon *the horns* of the altar because in these the significance of the altar culminated, and in the sin

offering, as has already appeared, and will still more fully appear, the utmost emphasis was to be given to every part of the ritual of propitiation.

Shall pour all the blood.—But very little of the blood had thus far been used; the remainder—*all the blood*—was to be poured out at the foot of the altar of burnt-offering, the place to which all blood of the sacrifices not otherwise required was to be brought; it had no sacrificial significance. During the life in the wilderness the blood of the comparatively small number of sacrifices was here absorbed by the earth; later, in the temple conduits were arranged by which it was carried off into the valley of the Kedron.

Vers. 8–10. The fat of the sin-offering was to be treated in the same way as that of the peace offering, only that it is not said that it shall be burned "upon the burnt offering" since when both were offered the sin offering came first (xvi. 11, 15, 24); neither is the burning of the fat described as "an offering made by fire, of a sweet savor unto the LORD."

Vers. 11, 12. The disposition of the rest of the victim, *i. e.*, of the whole animal except the blood and the fat, was the same in the sin offering of the high-priest and of the whole congregation (vers. 20, 21). The difference in the treatment of the flesh of these from that of other sin offerings is determined by the treatment of the blood (vi. 30). When the blood had been brought within the sanctuary, the flesh must be wholly burned; yet not burned as a sacrifice, the word שָׂרַף being never used in that sense.

Without the camp.—No flesh of a sin-offering might be burned upon the altar, because the nature of the offering was purely propitiatory, and it did not admit of being so used as to be called "the food of the offering made by fire unto the Lord" (see on iii. 11). It is described as "most holy" (vi. 25), and unlike the flesh of any other sacrifice, affected everything with which it came in contact (vi. 26-28); whatever it touched must either be destroyed or specially purified. This was the law for all sin-offerings, and a further law comes into play in regard to those sacrifices (that of the high-priest and that of the whole congregation) whose blood was brought within the sanctuary (vi. 30). Their flesh was strictly forbidden to be eaten; and it remained that it must be destroyed in some other way. Hence the command that it should be "burned without the camp." Yet this was not a mere convenience, resorted to because there was nothing else to be done with it. The burning without the camp had a deep symbolical teaching of sufficient prominence to be referred to in Heb. xiii. 11, 12, and applied to Christ. The ground of the law seems to be that the flesh of all sin offerings was in a peculiar sense "holy"—devoted, under the ban—because they were for the propitiation for sin; yet a gradation was to be observed between them in this as in other respects. Their blood had been offered before the Lord, but when the blood had been offered in a more peculiar and emphatic way by bringing it within the sanctuary itself; a corresponding emphasis must mark the treatment of the flesh by carrying it forth to burn without the camp. The red heifer, whose ashes were to be used for purification, (Num. xix.) was to be burned in the same way. The sinfulness of sin and the importance and sacredness of everything connected with its propitiation were thus set before the people in the strongest light.

Unto a clean place—not carelessly anywhere, lest it might happen to be to an "unclean place" (xiv. 40); but **where the ashes are poured out**, which was not merely "clean," but being used only in connection with sacred things, had itself acquired a certain sacred association. The word שָׂרַף, as already noted, indicates that the burning itself was not sacrificial. The same word is used for the burning of the red heifer, Num. xix. 5. No especial sin offering is provided for the ordinary priest. It was the spirit of the law to have as little as possible of the caste relation about the priests, and in all matters in which they were not necessarily separated by their official functions, to treat them as ordinary citizens. Their sin-offering was doubtless the same with that of "any one of the people of the land."

Vers. 13–21. The sin-offering of the whole congregation.

If the whole congregation of Israel sin.—Prominent among the ways in which a whole congregation might sin are these: The civil ruler might do that which involved the nation in sin, and brought down punishment upon it, as in Saul's slaughter of the Gibeonites, or David's numbering of the people; a single individual by an act which caused a breach of the divine commands given to the whole people, might bring sin upon them all, as in the case of Achan, Josh. vii. 1; or the people generally might commit some special sin, as in 1 Sam. xiv. 32, or fall into some habitual neglect of the divine commands, as in regard to the Sabbatical year (2 Chr. xxxvi. 21), and the neglect of tithes and offerings for which they are so frequently reproved by the later prophets.

Through inadvertence.—There were two kinds of such sin: first, inadvertence of conduct, where the sinfulness of the act would be acknowledged when attention was called to it; and secondly, inadvertence of the law, when the act would not be known to be sinful until the law had been explained. In either case there would be no consciousness or intention of sin, and the thing **would be hid from the eyes of the assembly.**

And are guilty.—Every transgression of the divine law brought guilt, whether through a faulty heedlessness of conduct, or a criminal ignorance of the law which had been given. This principle is abundantly recognized in the New Testament.

Vers. 14–21. The ritual of the sin offering for the whole congregation is the same as that for the high-priest. The victim prescribed here is a bullock; in Num. xv. 24 a kid in addition is required for sins of inadvertence of the congregation. Either the law was modified, which seems unlikely, or else the two requirements have reference to some distinction in the occasion or character of the sin, such as in one case

sins of omission, in the other of commission. There was also another and very peculiar sin-offering for the congregation prescribed on the especial occasion of the great day of atonement (xvi. 5). The high-priest's sin offering is there unchanged; but that for the people is highly altered in view of the especial purpose of the day.

Ver. 15. **The elders**—since the congregation could only perform the acts required of the offerer by means of their representatives.

Ver. 20. **And the priest shall make an atonement for them, and it shall be forgiven them.**—This naturally was not said in regard to the high-priest's own sin offering, but is repeated in connection with those that follow (vers. 26, 31, 35; v. 6, 10, 18), and elsewhere in the same connection (Num. xv. 25, 28); also in connection with the trespass offering (v. 16, 18; vi. 7; xix. 22). It is also used in connection with the purificatory offerings, the change being made from *forgiveness* to *cleansing* as the result of the atonement (xii. 7, 8; xiv. 20, 53; Num. viii. 21). The use of the simpler form "make atonement for him" in connection with the burnt-offering has already been noticed. The priest in these cases unquestionably acted, and was understood by the people to act, in a mediatorial capacity. כִּפֶּר, as noticed under i. 4, means literally, *to cover, to put out of sight, to hide.* What is promised here is of course not that God will cause to be undone the wrong that has been done; but that He will so put it out of His sight that the sinner may stand without fault in His presence. See the various expressions to this effect in the prophets, *e. g.*, Ps. lxxxv. 2; ciii. 12; xxxviii. 17; xliii. 25; xliv. 22; Jer. xxxi. 34; Ezek. xviii. 22; xxxiii. 16; Mic. vii. 18, 19, *etc.* This atonement was thus effectual in removing the guilt of all transgression (other than wilful) against the divine law. Hence the efficacy of the sin-offering could only have been derived from its typical relation to Him who was the Propitiation for the sins of the whole world. (1 Jno. ii. 2).

Vers. 22-26. The sin offering for a Prince.

The ritual in this case differs from that in the previous cases, first in the selection of the victim, which must now be a he-goat instead of a bullock; and secondly, in that the blood was not presented within the sanctuary, which involved consequently a difference in the disposition of the flesh.

Ver. 24. **In the place where they kill the burnt offering**—*i. e.*, the burnt-offering "of the flock," on the north side of the altar, i. 11.

Ver. 25. **The horns of the altar of burnt offering.**—In this and the following cases, as the sin was less extensive in its effects, so the ritual was far more simple. There was no sprinkling of blood before the veil, and the great altar in the court was substituted for the altar of incense within the sanctuary. The fat was burned as before; on the disposition of the flesh, see vi. 26-29.

Vers. 27-35. The sin offering for one of the people.

In this case the victim is changed to a female, but the ritual remains the same in all respects as in the sin offering of the prince. An option was allowed as to the victim whether it should be of the goats, which seems to have been preferred (vers. 28-31), or of the sheep (vs. 32-35).

Chap. v. 1-13. Certain specified sins and the sin-offering for them.

There is a difference of opinion among commentators as to whether this section should be connected with the sin-offerings which precede, or with the trespass offerings which follow. See Lange's discussion under iv. 1. The chief argument for the latter is from the use of the word אָשֵׁם, ver. 6 (see below), which, however, rightly understood, does not bear out the inference. On the other hand, these verses are distinctly a part of the same divine communication begun iv. 1, while another begins at v. 14; the word sin-offering is expressly used throughout (vers. 6, 7, 9, 11); and the idea of compensation for the harm done, prominent in the trespass offering (especially ver. 16), only slightly appears (ver. 6) in these offerings. They are reckoned with the sin offerings by Knobel and Keil. They may perhaps be considered as somewhat intermediate between the ordinary sin offering and the trespass offering, yet belonging in the category of the former. The sins for which they were to be offered were of a less flagrant character than those of ch. iv.

Four particular cases of inadvertent sins are first mentioned, vers. 1-4 (for vers. 2 and 3 are clearly to be distinguished); and then confession (ver. 5) and an offering (vers. 6-13) is required for each. The normal offering is prescribed in ver. 6, a substitute allowed in case of poverty, vers. 7-10, and a further substitute in case of extreme poverty, vers. 11-13. Only in regard to these substitutes is the ritual given, that for the normal sin offering having been already described in ch. iv.

Ver. 1. The case here specified is that of a witness put upon oath who withholds testimony as to that which is within his own certain knowledge—וְהוּא עֵד. It is the omission, according to our phraseology, "to tell the whole truth." It may cover also the case of neglect to testify when a public demand for information has been made with an adjuration; St. Augustine (Quest. in Lev. I.) and Theodoret extend it also to the case of hearing testimony, known to be false, given under oath. The case of giving positive false witness is quite a different one, and is treated in Deut. xix. 16-19.

Adjuration.—In the forms of Jewish trial, the witness did not himself utter the oath, or express his assent to it, but was *adjured* by the magistrate. Comp. Matt. xxvi. 63; 2 Chron. xviii. 15.

Whether he hath seen or known.—This covers both the cases of eye-witness and of knowledge derived from any other source.

Bear his iniquity.—Until purged in the way herein provided. The expression is a very common one in the law (vii. 18; xvii. 16; xix. 8; xx. 17; xxiv. 15; Num. v. 31; ix. 13; xiv. 33, 34, *etc.*), and means that he shall endure the punishment of the sin, whether in its natural consequences or in positive inflictions. It is used both with reference to capital sins and also

to those which might be expiated by sacrifice. If the sacrifice were not offered, the sinner must bear the consequences of his sin. In this case confession (ver. 5) was a necessary condition of the sin-offering; therefore **if he do not utter it**, for without this there could be no desire to be again at one with God, and hence no place for the offering of sacrifice.

Ver. 2. The second case is that of uncleanness from touching the carcase of any unclean animal, and was a sin of a ceremonial character.

It be hidden from him.—For the uncleanness of this and the following verse simple and speedy forms of purification were provided in case immediate action were taken (xi. 24, 25, 28, 39, 40; xv. 5, 8, 21; Num. xix. 22); but if it were neglected or unobserved, the defilement still actually existed, and as the offender was in danger of communicating his own uncleanness to others, and also of constant violation of the precepts of the law, it must be expiated by sacrifice. On the connection between uncleanness and sin, see preliminary note to ch. xi.

Ver. 3. **Or if he touch the uncleanness of man.**—A special case is made of this in order, as everywhere in the law, to emphasize the distinction between man and the lower animals. Thus while observed impurity from contact with the carcase of an unclean animal was removed at even after washing the clothes (xi. 24, *etc.*), and neglected might be expiated by the sin-offering, the impurity from contact with the human dead body continued seven days, and required repeated purifications (Num. xix. 11-16); and neglected, the offender defiled the tabernacle, and must "be cut off from Israel." The various kinds of uncleanness in man are detailed in chs. xi.-xv.

When he knoweth of it.—This expression is to be taken in connection with the "it be hidden from him" of ver. 2. Of course while the defilement was "hidden" there could be no consciousness of guilt, nor of moral sin; yet the transgression of the law was an existing fact, and entailed its consequences. When it was brought to the offender's knowledge, then he was guilty in the further sense that he was bound to remove the already existing guilt by confession and sacrifice.

Ver. 4. The fourth and last case specified is that of careless or forgotten oaths, not embracing the breach of the third commandment; but the neglect or forgetfulness to perform an oath (such as might be uttered in recklessness or passion).—**To do evil, or to do good.**—That is to do anything whatever. Comp. Num. xxiv. 13; Isa. xli. 23.

Ver. 5. **And it shall be, when.**—A form to introduce the apodosis to each of the previous verses.

He shall confess.—This applies to the particular sins mentioned in the foregoing verses, not to the sin-offering in general. It is also required in the case of the trespass offering, Num. v. 6, 7. According to Jewish tradition a prayer and confession accompanied the laying on of the hand in all offerings. This is a distinct acknowledgment of the particular fault, apparently before presenting the victim.

Ver. 6. **Bring for his trespass.**—The Hebrew being exactly the same as in the following verse, it seems better to give the same translation. The A. V. has also the same translation in vers. 15 and 25 (vi. 6). The phrase is thus parallel to, and in apposition with, **for his sin which he hath sinned.** The sacrifice for this is expressly called a sin offering in this verse and vers. 7, 11, 12. By this rendering the sin and the trespass offerings are kept distinct as they were certainly intended to be.

A female from the flock.—The victim and the ritual are precisely the same as in the sin offering for "one of the people of the land," and probably vers. 1-4 are intended to apply only to sins committed by them.

Vers. 7-10. The alternative offering of the poor.

As in the case of the voluntary burnt offering (i. 14-17), so in this of the required sin offering, the poor are allowed to bring pigeons or turtle-doves.

One for a sin offering, and the other for a burnt offering.—The two together evidently constitute the full sin-offering; but they are called by these names because the treatment of the two birds was different, and each after the analogy of the offering from which it is named. The bird being too small to admit of its parts being disposed of as a sin offering, two were required, one of which was undoubtedly (although this is not expressed) to be eaten by the priest, as is stated in the Mishna, after the fashion of the flesh of the sin offering (vi. 26, 29; vii. 7); the other was to be burned on the altar like the fat of that sacrifice.

Ver. 8. **Pinch off the head.**—See under i. 15. In this case the head was not to be entirely separated, but pinched off enough to allow the blood to flow and to kill the bird.

Ver. 9. **Sprinkle of the blood.**—This was not done in the case of the bird for the burnt-offering. It could easily be accomplished by swinging the bleeding bird against the side of the altar.

Pressed out at the bottom.—Where the blood of the other sin offerings was poured. In the burnt offering this blood (i. 15) was pressed out against the side of the altar.

Ver. 10. The ritual of the second bird was to be the same as when birds were offered for a burnt offering (i. 15-17). The two birds together constituted a complete sin offering. From the fact, however, that two were required, it is plain that the part of the offering not required to be consumed upon the altar was still essential to the sacrifice.

Vers. 11-13. The second alternative for the extremely poor.

This was allowed, on account of the absolute necessity of the sin offering, in order to put it within the reach of all. Lange notes that the sins specified in this section are, for the most part, sins arising from the lowness and rudeness of the inferior people: the law seeks to refine them. Still it is to be remembered that this alternative offering was not only for the sins mentioned v. 1-13, but for all sins reached by the sin offering. The fact that it was unbloody is not opposed to the general significance of the shedding of blood in connection with the remis-

sion of sin (Heb. ix. 22), since this alternative was altogether of an exceptional character and allowed only in case of necessity. It was also supplemented by the general sin offering on the great day of atonement.

The tenth part of an Ephah.—The Ephah according to Josephus was about 1 1-9 bushels; according to the Rabbins, rather less than half that amount. The tenth of an Ephah (called an Omer, Ex. xvi. 36) was therefore, according to the lower and more probable estimate, very nearly three pints and a half.

He shall put no oil upon it.—The sin-offering of flour was sharply distinguished from the oblation of the same (ii. 5) by the absence of the oil and frankincense, just as the other sin offerings were marked by the absence of the oblations. In both cases, the difference indicates that the offerer stood in a different relation toward God, not that of one in communion with Him, but of one seeking atonement for the sin which separated from Him.

Ver. 12. On the "handful" and "memorial" see on ii. 2.

Ver. 13. **In one of these.**—As in ver. 5, one of the sins specified, vers. 1-4.

As an oblation, *i. e.* as most holy. Comp. under ii. 3. The character of the sin offering in its two parts is still preserved in this its humblest form.

DOCTRINAL AND ETHICAL.

I. One of the plainest teachings of the sin offering is that everything opposed to the revealed will of God is sin, whether done with the purpose of transgressing it or not. Butler has shown that this is in perfect accordance with the divine law in nature. St. Paul considered himself the chief of sinners, because he "persecuted the Church of God;" yet as he obtained mercy because he did it ignorantly in unbelief (1 Tim. i. 13–15), so the sin-offering was provided for those who put themselves in opposition to the divine will without intending to do so. It was on this principle that Jesus could pray for those who nailed Him to the cross: "Father, forgive them for they know not what they do" (Luke xxiii. 34). The great mass of human sin is incurred not for the sake of sinning, but in heedlessness, or through wrong judgment, or under the impulse of passion. It comes under the head of sins of inadvertence; but, as of old, needs the intervention of the blood of the atonement before the sinner can be restored to communion with God.

II. In the law of the sin offering it appears clearly that under the old dispensation as well as the new the character of the sin was determined by the *animus* of the sinner. For high-handed and defiant sin no sacrifice was allowable; he who committed this put himself out of the pale of reconciliation. But he who committed sins—which might in themselves be far worse—"through inadvertence" might bring his offering and have "an atonement made for him." An excellent historical illustration may be found in comparing the stories of the lives of Saul and of David; and the distinction between the two kinds of sin is expressed in the psalm of David (xix. 12).

III. In the sin offering the offerer must have already been in a state of mind which led him to desire the forgiveness of his sin, as is shown by his very act of bringing his victim to the priest; he was also ready to confess his sin; yet still the offering was required. By this was taught in outward symbol to the people of the old dispensation what is so clearly proclaimed in the Gospel, that for the forgiveness of sin there must be some propitiation outside and beyond the sinner himself; mere penitence, though an essential prerequisite, cannot alone avail to restore the disturbed relations to God of one who has transgressed His law.

IV. The inherent inefficacy of these sacrifices to atone for sin has been already repeatedly noticed; moreover, this inefficacy was constantly brought to the mind of the worshipper by the repetition of the sin offerings, as is especially noted in regard to the sacrifices of the day of atonement in the Ep. to the Heb. (ix. 6-8); still the sin offering is insisted upon in the law with an emphasis greater than belongs to any other sacrifice. Most clearly, therefore, does it point to the "Lamb of God that taketh away the sin of the world."

V. In the extension of the privileges of the sin-offering in Num. xv. 29 to "the stranger" one of those many intimations is given, scattered everywhere throughout the Old Test., which the Israelites were so slow to understand, that the blessings of forgiveness and of approach to God were intended for all people, and that the narrowness of restriction to the children of Abraham after the flesh was only a temporary provision "because of transgressions" until the promised Seed should come. But even while the restriction continued the stranger in Israel might present his sin offering, and Israel's priests must make atonement for him.

VI. The sacramental value of the sin offering is happily expressed by Calvin in Lev. iv. 22. "In truth they hold not the first rudiments of the faith who do not recognise that the legal ceremonies were sacraments. But in all sacraments, at least those which are regular in the church, there is a spiritual promise annexed. It follows therefore that forgiveness was truly promised to the Fathers who reconciled themselves to God by the victims offered; not that the slaughter of sheep could expiate sins, but because this was a symbol, certain and impossible to deceive, in which pious souls might rest so that they could dare to appear before God in calm confidence. In fine, as sins are now sacramentally washed away by baptism, so under the law also sacrifices were expiations, although in a different fashion; since baptism sets before us Christ immediately, who was only obscurely shadowed forth under the law. Improperly indeed is that transferred to the signs which belongs to Christ alone, in whom is set forth to us the truth of all spiritual good, and who finally did away sin by His single and perpetual sacrifice. But since the question is not what the sacrifices availed in themselves, let it suffice that they testified of the grace of God of which they were figures."

VII. The ritual of the sin offering was the most solemn of all the sacrifices, and the blood

of this (except in case of the alternative doves) was always to be placed at least on the horns of the altar, while that of the greatest burnt or peace-offering was only sprinkled on its sides; thus the forgiveness of sin is shown to be the most fundamental and necessary part of the whole approach to God.

VIII. No sin offerings, although some of them were "burned without the camp," were ever wholly burned upon the altar, and the common expression in regard to other sacrifices, "the food of the Lord" is never applied to these. Frankincense and oil were not allowed with the vegetable, nor an oblation with the animal sin offering. The whole ritual was stern and severe, until by the sacrifice itself propitiation had been made. By this symbolism is set forth the attitude of the Infinite in holiness towards sin; and thus is seen what must have been the consequences to the sinner, except for the Propitiation that is in Christ Jesus.

HOMILETICAL AND PRACTICAL.

The "exceeding sinfulness of sin" is shown in every possible symbolical way by this offering. It has in it nothing of the oil of gladness, or the fragrance of frankincense; it has nothing of festive joy, or of communion between the worshipper and God. Yet dark as the shadow of sin is hereby shown to be, it appears on all occasions when man comes into the presence of God. The sin offering was presented for "the people, on all the great festivals and days of solemn convocation, on Passover, the Feast of Weeks, and the Feast of Tabernacles, on the Day of Memorial, on the first day of the seventh month, and on the Day of Atonement" (Kalisch) and on many other public occasions. Besides all these, it was offered continually by individuals as the sins of their own lives were brought to their consciousness. So must man's approach to God ever be with the plea, "Have mercy upon me, a sinner." Coming in this temper, propitiation is provided for all. There was none so poor but that a sin offering was within his reach. And so the word of the great Propitiation is, "Him that cometh to me, I will in no wise cast out." "He is able to save unto the uttermost them that come unto God by Him."

Yet for high-handed and defiant sin, for sin that sets itself in opposition to the Divine way of salvation, there is no other way of forgiveness, "there remains no more sacrifice." Comp. Heb. x. 26.

For the sin of the high-priest a higher victim was commanded, and with a higher ritual, because he "sinned to the guilt of the people." Only for the sin of the whole people collectively the same offering was required. So it must ever be with those in positions of influence and authority; when they sin, they drag others with them into guiltiness. There is ever a federal, as well as an individual relation between man and God, and though the latter may determine his final condition, yet his individual relation itself is largely affected by his federal.

Sins of omission are regarded as sins equally with those of commission.

No one is so humble that the means of propitiation is not provided for him. Under the law this could only be symbolized by alternative offerings of different degrees, showing forth the freeness under the Gospel of the offer of the waters of life to all that are athirst.

B.—TRESPASS OFFERINGS.

CHAPS. V. 14—VI. 7.

NOTE.—In the division of chapters in the Hebrew Bible this section is rightly all included in Chap. V.

14, 15 AND the LORD spake unto Moses, saying, If a soul commit a trespass [do a wrong[1]], and sin through ignorance [inadvertence[2]] in [*taking* from[3]] the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with [according to[4]] thy estimation by shekels of silver,

TEXTUAL AND GRAMMATICAL.

[1] Ver. 15. תִמְעֹל מַעַל. The word being different from the אָשָׁם so frequently recurring in this chapter in a technical sense, it is better to change the translation. Otherwise *commit a trespass* is a sufficiently good translation, as no English word embodies the idea of secrecy or stealth conveyed by the original.

[2] Ver. 15. בִּשְׁגָגָה — *through inadvertence.* See Note [1] on iv. 2.

[3] Ver. 15. מִקָּדְשֵׁי יְהֹוָה a *constructio prægnans* — taking, or diminishing from the holy things.

[4] Ver. 15. בְּעֶרְכְּךָ. The preposition often has the sense given in the A. V. *with* but *according to* (as in the next word but one) seems here the better rendering. The evident sense is that the ram was to be of a certain value, and this was to be determined by an estimation. The restitution for the harm done, with its added fifth, is prescribed in the following ver., and does not come into view here. The Sam. text preserves the exact form of the Hebrew, but all the ancient versions, while changing the form of expression, give the sense *according to*; they also neglect to translate the ךָ — thy.

16 after the shekel of the sanctuary, for a trespass offering; and he shall make amends for the harm that he hath done [sin that he hath committed[5]] in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done
by the commandments of the Lord; though he wist *it* not, yet is he guilty, and
18 shall bear his iniquity. And he shall bring a ram without blemish out of the
flock, with [according to[4]] thy estimation, for a trespass offering, unto the priest:
and the priest shall make an atonement for him concerning his ignorance [inadver-
19 tence[3]] wherein he erred and wist *it* not, and it shall be forgiven him. It *is* a tres-
pass offering: he hath certainly trespassed against the Lord.

Chap. VI. 1, 2. And the Lord spake unto Moses, saying, If a soul sin, and commit
a trespass [do a wrong[1]] against the Lord, and lie unto his neighbour, in that [and
deny to his neighbor that[6]] which was delivered him to keep, or in fellowship [or a
pledge[7]] or in [*omit* in] a thing taken away by violence, or hath deceived [op-
3 pressed[8]] his neighbour; or have found that which was lost, and lieth concerning
it [denieth it[6]] and sweareth falsely: in any of all these that a man doeth, sinning
4 therein: then it shall be, because he hath sinned, and is guilty, that he shall re-
store that which he took violently away, or the thing which he hath deceitfully
[oppressively[8]] gotten, or that which was delivered him to keep, or the lost thing
5 which he found, or all that about which he hath sworn falsely; he shall even re-
store it in the principal, and shall add the fifth part more thereto, *and* give it unto
6 him to whom it appertaineth, in the day of his trespass offering.[9] And he shall
bring his trespass offering unto the Lord, a ram without blemish out of the flock,
7 with [according to[4]] thy estimation, for a trespass offering, unto the priest: and the
priest shall make an atonement for him before the Lord: and it shall be forgiven
him for anything of all that he hath done in trespassing therein.

[5] Ver. 16. This is the only place in Lev. in which חטא is rendered by any other word than *sin* in the A. V. This should be conformed to the usage.

[6] Chap. VI. Ver. 2. כִּחֵשׁ construed with a double בְּ of the person and of the thing,—to deny a thing to a person. The word means *to lie* (xix. 11, *etc.*), but the other rendering expresses more exactly the sense here, and is the more usual.

[7] Ver. 2. אוֹ־בִתְשׂוּמֶת יָד — *a thing given in pledge, a pawn*, different from the *trust* just before. The construction is with the same verb, and is sufficiently expressed without the special translation of בְּ, so that the *in* of the A. V. may be omitted throughout.

[8] Ver. 2. עָשַׁק lit. *to press, to squeeze*, hence *to oppress*. A new verb being here introduced the construction with the series of בְּ ends. The derived noun עֹשֶׁק, ver. 4, bears the same sense — that which has been *oppressively* obtained.

[9] Ver. 5. The Heb. word meaning either *trespass* or *trespass offering*, the marg. of the A. V. is hardly accurate in writing "Heb. in the day of his trespass."

EXEGETICAL AND CRITICAL.

The general distinction of the trespass from the sin offering has already been pointed out: in the trespass offering the idea of the *harm done* was more prominent, in the sin offering that of the *sin committed*. Accordingly the trespass offering was usually accompanied by "amends for the harm"—a fifth (a double tithe) being added as penalty. In case the person against whom the wrong was done was already dead without a kinsman to receive the compensation, the amends and penalty were to be paid to the priest (Num. v. 8). The ritual differed in several respects from that of the sin offering: the blood was treated as in the burnt and peace offerings; the only victim here allowed was a ram; there was no gradation either in the victim or the ritual according to the rank of the offender; nor were any alternative offerings allowed in case of poverty. The reason for the last provision results necessarily from the nature of the offering. Elsewhere we find the same trespass offering prescribed for unchastity with a slave (xix. 20–22), and in later times offered by those who, on the return from the captivity, had taken strange wives (Ezra x. 19); the same also (not a "he-lamb," as in the A. V.) is commanded with a somewhat different ritual on occasion of declaring the cleansing of a leper (xiv. 12, 21), and also with a ram of a year old for the victim in case of unintentional defilement by a dead body during a Nazarite vow (Num. vi. 9–12).

Three cases are specified which demand a trespass offering—the first two having reference more directly to wrong done towards God (v. 15–19), and the third, including several varieties of offence, having reference to wrong done to men (vi. 2–7).

Ver. 14. **And the LORD spake.**—This formula marks a fresh communication and distinctly separates the trespass offering from the sin offering which has occupied the whole of the previous communication from iv. 1. The whole law of the trespass offering is not, however, contained in this communication, but only that part of it relating to wrongs done toward God. Wrongs done toward man are the subject of a separate communication (vi. 1-7).

Vers. 16-17. The first case of the trespass offering.

Ver. 15. **Through inadvertence,** as in iv. 2, 13, 22.

In taking from the holy things.—See Textual note 3. The holy things were the first-fruits, tithes, or gifts of any kind connected with the service of the sanctuary or the support of its priests, by the withholding of which the Lord is said to suffer loss. The restitution and penalty are mentioned xxii. 14 without mention of this offering, which is presupposed.

A ram.—The invariable trespass offering (except in the special cases xiv. 12; Num. vi. 12) which does not at all appear in the list of victims for the sin offering in iv. 1—v. 13.

According to thy estimation.—See Textual note 4.—The pronoun *thy* must be considered as used impersonally; or if it be taken personally, then it is addressed to Moses, and of course to any one to whom this duty should afterwards belong in his place.

Shekels.—The Vulg. and many commentators understand the plural to stand for *two*, as the A. V. has explained the plural in Ezek. xlvii. 13; others, as Aben-Ezra, Abarbanel, *etc.*, understand it less definitely as meaning at least two shekels. The notion of Oehler (p. 478) and Keil (*in loc.*) that the value of the ram was purposely left indefinite, that there might be room to vary it according to the gravity of the trespass, although advocated by Michaelis (Art. 244), is clearly wrong. It is opposed to the fundamental idea of all sacrifice, which excludes such correlation; and is entirely unnecessary, since the compensation and forfeit (ver. 16) were separately required. Moreover, the variation in the value of the ram would be very small in comparison with the variation in trespasses. The text was intended to fix the lowest limit of the value of a ram that could be allowed, and the estimation was for the purpose of determining whether he came up to the standard. "The plural is plainly to be understood as meaning two shekels, or at least two shekels." Knobel.

Shekel of the Sanctuary.—See Ex. xxx. 13; xxxviii. 24, *etc.*

Ver. 16. **And he shall make amends.**—He shall give the first-fruits or tithes, or whatever he had withheld or taken from sacred dues, or its value. **And shall add the fifth part thereto** as a penalty or forfeit.—Theodoret here refers to the example of Zaccheus. The justice of such additional payment is everywhere recognized in the Hebrew and all other laws. It is in this, and not in the ram, that the penalty is proportioned to the offence. This having been done, and reparation made, then, with the ram, **the priest shall make an atonement.**

On the ritual of this sacrifice see vii. 1-6.

Vers. 17-19. The second case of the trespass offering.

This second case probably differed from the first as sins of commission differ from those of omission. The formula by which the trespass is expressed is substantially the same as in iv. 22 and 27 in regard to the sin to be expiated by the sin offering. From its connection, and from its being expiated by the trespass offering, it is supposed to include all those transgressions against the theocratic law which could be compensated by money or other payment; yet in this case alone no mention is made of compensation, partly because it was evident from the foregoing that it was required when it could be given, and partly because it included also cases in which pecuniary compensation could not be given, but punishment must be inflicted in some other way. (See xix. 20.) Lange, however, urges that this omission is a serious difficulty against the view of the trespass offering which has here been given. He considers that the trespass offering relates to *participation* in guilt in contradistinction to an *original* offence, and thinks this is indicated by the description of these sins as "sins of ignorance." He says "these sins of ignorance belong specifically to the category of participation in guilt." It must be remembered, however, that *all* sins for which any offering was allowed were "sins of ignorance," or rather of inadvertence.

VI. 1-7. The third case of the trespass offering.

From the formula of ver. 1 this appears as a separate divine communication, on account of the different character of the sins enumerated. All sin is indeed against God, yet those which follow belong to that class of offences against Him which also work harm to men.

The first three verses contain an enumeration of specific wrongs; vers. 4 and 5 provide for amends for the harm done with the added penalty; and vers. 6 and 7 for atonement by means of the trespass offering. This communication bears the same relation to the foregoing which v. 1-13 bears to chap. iv.

Ver. 2. **If a man deny to his neighbor that which was delivered him.**—פִּקָּדוֹן is a deposit, a thing entrusted to be kept. The sin in this case would consist either in denying the receiving it at all, or denying that it was received in trust, or refusing to restore it.

A pledge.—This differs from the former in not being simply a trust, but a security, a pawn. It is not separately mentioned in ver. 4.

Ver. 3. **Sweareth falsely.**—When he denies that he has found a lost thing, and is put upon his oath, he swears to his lie, עַל־שָׁקֶר. This false swearing refers also to all the wrongs mentioned before, and the guilt of the false oath, added to the wrong done, brings the offence into the category of sins against the Lord.

Ver. 5. **In the day of his trespass offering.**—The amends for the wrong done was to be made to the person wronged at the same time that the offender sought the divine forgiveness. The penalty for the wrong and the ritual of the offering are the same as in chap. v.

In Ex. xxii. 1-9 a series of wrongs is enumerated much like those here mentioned with the

general law that the restitution should be double (vers. 4, 9), while in particular cases it rose to four and five-fold. The distinction between the penalty as given there and here appears to lie in the fact that there the offender was only brought to any restitution by a conviction "before the judges" (ver. 9); while here, although it is not distinctly so declared yet, every thing implies that the acknowledgment of the wrong is voluntary. There is no mention of conviction, and the whole connection is with sins of inadvertence or impulse which were afterwards acknowledged, and for which forgiveness was sought by the offender.

DOCTRINAL AND ETHICAL.

I. From the law of the trespass offering it is clear that guilt was not removed by the mere act of compensation (with penalty added) for the harm done; nor, on the other hand, could an atonement be offered for that guilt until such compensation had been made. Here are brought out the two principles which everywhere, under the old and the new dispensation alike, are concerned in the forgiveness of transgression. There must be both the desire, as far as possible, to make amends for the harm done; and there must be also the sacrifice divinely appointed for "the covering" of the sin. Neither of these can avail alone, because both are essential to that state of holiness, that conquest over the evil, by which alone man can be at one with God. The sacrifice of Christ is all-sufficient for the forgiveness of sin; but the sinner can only avail himself of its benefits when, Christ-like, he himself seeks to conquer the evil.

II. Wrong done to man is itself sin against God. It is impossible to separate the command to love God from that of loving our neighbor also. 1 Jno. iii. 20, 21.

III. In those sins against others for which atonement was provided in the trespass offering, there was the additional sin of a false oath. This was certainly a moral offence—a sin in the full sense of the word. In view of this, it is impossible to look upon the offences for which sacrifices were appointed as mere ceremonial or theocratic offences. They everywhere appear as true sins, moral transgressions, and this is most clearly shown by including the false oath among them.

HOMILETICAL AND PRACTICAL.

There is no true repentance for wrong done to man which is not accompanied by restitution—and none for having taken from the things of the Lord, or for having failed to give all that should have been given to Him, except in restoring it in overflowing measure; yet while this may make amends for the *harm done*, forgiveness of the *sin* must still be sought through propitiation.

In the trespass offering the ritual of the blood was like that of the burnt or the peace offering—inferior to that of the sin offering. This shows that while wrong must of necessity involve sin, yet it does not, in itself considered, stand on the same footing as sin; the moral element in transgression is always the more important. One cannot indeed really offend against man without also offending against God; yet the offence which has God directly for its objective point must necessarily be more serious, since it involves a deeper tort than that which is directed only against man.

The sin offering was lessened by successive stages for the poor, and the very poor, that it might be brought within the reach of all; for all must have propitiation for sin; but the trespass offering is unvaried, the same for all; because if one cannot make amends for the wrong he has done, it must be let alone,—an inferior gift cannot set things right.

Wrong, like sin, may be committed through inadvertence. Still it must be atoned for. Good intentions will not repair the wrong.

For sin done "with a high hand," presumptuously, no sacrifice was provided, because the offender deliberately set himself in opposition to God; but for offences against man, such as those here enumerated, some of which must have been done deliberately, a sacrifice is allowed, because even such intentional wrongs do not constitute the same attitude of opposition to God. They may be done, through passion or covetousness, without reflection upon their moral bearings. Therefore, on repentance, restitution, and propitiation, they may be forgiven.

Origen applies the law of trespass in abstracting from sacred things to the faithfulness required of the Christian minister in regard to gifts for holy uses committed to his trust; and then further to the hearing of God's word as a sacred gift, for the use of which men are responsible, and for the misuse of which they become guilty.

SECOND SECTION.

Special Instructions chiefly for the Priests.

CHAP. VI. 8—VII. 38.

"Standing Sacrificial Rites and Duties—especially of the Priests."—LANGE.

A.—FOR BURNT OFFERINGS.

CHAP. VI. 8–13.

8, 9 And the LORD spake unto Moses, saying, Command[1] Aaron and his sons, say-
ing, This *is* the law of the burnt offering: It[2] *is* the burnt offering, because of the
burning upon the altar [This, the burnt offering, *shall be* upon the hearth upon the
altar[3]] all night unto the morning, and the fire of the altar shall be burning in it.
10 And the priest shall put on his[4] linen garment, and his linen breeches shall he put[5]
upon his flesh, and take up the ashes which the fire hath consumed with the burnt
offering [ashes to which the fire hath consumed the burnt-offering[6]] on the altar,
11 and he shall put them beside the altar. And he shall put off his garments, and
put on other garments, and carry forth the ashes without the camp unto a clean
12 place.[7] And the fire upon the altar shall be burning in [on] it; it shall not be
put out: and the priest shall burn wood on it every morning, and lay the burnt
offering in order upon it: and he shall burn thereon the fat of the peace offerings.
13 The fire shall ever be burning upon the altar; it shall never go out.

B.—FOR OBLATIONS (MEAT OFFERINGS). VI. 14–23.

14 And this *is* the law of the meat offering [oblation[8]]; the sons of Aaron shall
15 offer[9] it before the LORD, before the altar. And he shall take of it his handful, of
the flour of the meat offering [oblation[8]], and of the oil thereof, and all the frank-
incense which *is* upon the meat offering [oblation[8]], and shall burn *it* upon the
16 altar *for* a sweet savour, *even* the memorial of it, unto the LORD. And the remain-
der thereof shall Aaron and his sons eat: with [*om.* with] unleavened bread [*om.*
bread] shall it be eaten in the [a] holy place; in the court of the tabernacle of the
17 [*om.* the] congregation they shall eat it. It[2] shall not be baken with leaven. I
have given it *unto them for* their portion of my offerings made by fire; it *is* most

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9. צַו. The Sam. has צוי, a form which occurs in MSS. with the pointing צַוֵּי.

[2] Vers. 9, 17, 18, 22. הוא. The Sam. and many MSS. have the later form היא indicated by the Masoretic punctuation. This frequent variation will not hereafter be noticed. The conjectural emendation of Houbigant, הוי in the imperative, although expressing the sense, is unnecessary.

[3] Ver. 9. The suggested translation is that given by most critics; of its general correctness there can be no doubt; but the sense of מוֹקְדָה (which occurs only here) may be either that of *hearth*, or of *burning*. The masculine form, מוֹקֵד (which is found only Ps. cii. 4 (3), and Isa. xxxiii. 14), is translated in both ways in the A. V., but should have only the latter sense. The weight of authority as well as the context make *hearth* the preferable translation here. Knobel would make הוא the verb *to be* in the imperative; but this is not sufficiently supported.

[4] Ver. 10. מִדּוֹ. For the suffix on a noun in the constr. Knobel refers to xxvi. 42; Ex. xxvi. 25; Jer. ix. 2 (viii. 23); 2 Sam. xxii. 33, however, reads מִדֵּי.

[5] Ver. 10. The Sam. for יִלְבַּשׁ has יְהִיוּ as in xvi. 4, which scarcely affects the sense.

[6] Ver. 10. The propriety of this correction is obvious. Bp. Horsley's emendation: *take up the ashes of the fire which hath consumed*—does violence to the Heb.

[7] Ver. 11. The Vulg. has this curious addition: *usque ad favillam consumi faciet.*

[8] Ver. 14, *etc.* מִנְחָה—oblation. See ch. ii. 1, Text. and Gram. Note (3). The Sam. has here "the law of the oblation of the drink offerings," whence the Vulg.: *lex sacrificii et libamentorum.*

[9] Ver. 14. הַקְרֵב, Infin. Abs. as in ii. 6; Ex. xiii. 3.

18 holy, as *is* the sin offering, and as the trespass offering. All the males among the
children of Aaron shall eat of it. *It shall be* a statute forever in your generations
concerning the offerings of the Lord made by fire: every one that [whatsoever[10]]
toucheth them shall be holy.
19, 20 And the Lord spake unto Moses, saying, This *is* the offering of Aaron and
of his sons, which they shall offer unto the Lord in the day when he[11] is anointed;
the tenth part of an ephah of fine flour for[12] a meat offering [an oblation[8]] perpetual,
21 half of it in the morning, and half thereof at night.[13] In a pan it shall be made
with oil; *and when it is* baken [fried[14]], thou shalt bring it in: *and* the baken[15]
pieces[15] of the meat-offering [oblation[8]] shalt thou offer *for* a sweet savour unto the
22 Lord. And the priest of his sons that is anointed in his stead shall offer it: *it is*
23 a statute forever unto the Lord; it shall be wholly burnt. For every meat-offering [oblation[8]] for the priest shall be wholly burnt: it shall not be eaten.

C.—FOR SIN OFFERINGS. VI. 24–30.

24, 25 And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons,
saying, This *is* the law of the sin offering: In the place where the burnt offering is
26 killed shall the sin offering be killed before the Lord: it *is* most holy. The priest
that offereth it for sin shall eat it: in the [a] holy place shall it be eaten, in the
27 court of the tabernacle of the [*om.* the] congregation. Whatsoever shall touch the flesh
thereof shall be holy: and when there is sprinkled of the blood thereof upon any
garment, thou[16] shalt wash that whereon it was sprinkled in the [a] holy place.
28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in
29 a brazen pot, it shall be both scoured, and rinsed in water. All the males among
30 the priests shall eat thereof: it *is* most holy. And [But] no sin offering, whereof
any of the blood is brought into the tabernacle of the [*om.* the] congregation to
reconcile [make atonement[17]] *withal* in the holy *place*, shall be eaten: it shall be
burnt in the fire.

D.—FOR TRESPASS OFFERINGS. Chap. VII. 1–6.

Chap. VII. 1 Likewise [And] this *is* the law of[18] the trespass-offering: it *is* most
2 holy. In the place where they kill the burnt offering shall they kill the trespass
offering: and the blood thereof shall he[19] sprinkle round about upon the altar.
3 And he shall offer of it all the fat thereof; the rump [the fat tail[20]], and the fat that
4 covereth the inwards, and the two kidneys, and the fat that *is* on them, which *is*
by the flanks, and the caul *that is* above the liver, with [on[21]] the kidneys, it shall
5 he take away: and the priest shall burn them upon the altar *for* an offering made
6 by fire unto the Lord; it *is* a trespass offering. Every male among the priests
shall eat thereof: it shall be eaten in the [a] holy place: it *is* most holy.

[10] Ver. 18. כָּל אֲשֶׁר might be understood either as *every one that*, as in the A. V., or as *every thing that*; but as the latter is the necessary translation of the exactly parallel clause in ver. 27 (as in the A. V.), it is better to keep it here also.

[11] Ver. 20. The Syr. here has the plural.

[12] Ver. 20. The prep. לְ, not in the Heb., is supplied by the Sam. and many MSS.

[13] Ver. 20. The paraphrase of the Sam. בֵּין הָעַרְבַּיִם—*between the evenings*, expresses the connection of this oblation with the evening sacrifice.

[14] Ver. 21. מֻרְבֶּכֶת, a word of very doubtful meaning, but should certainly have the same translation as in vii. 12, where see note.

[15] Ver. 21. תֻּפִינֵי, a word ἀπ. λέγ. to which different significations are attached according to its supposed derivation. Fürst, deriving it from תּוּף, gives the sense of the A. V. Gesenius also, deriving from אָפָה, gives the sense of *cooked*. Others derive it from an Arabic root, and give the meaning *broken*. So Targ. Onk. (which points תְּגוּפִינֵי) and the Sam.

[16] Ver. 27. עָלֶיהָ תְּכַבֵּס. The sudden change of person, and the feminine suffix in reference to a masculine noun, are both avoided by the Sam. reading עליו יכבס.

[17] Ver. 30. לְכַפֵּר. There may be but little difference in the sense of the two renderings; but it is better to retain the same form always. Other instances of variation in the A. V. in Lev. are viii. 15 and xvi. 20 only.

[18] VII. Ver. 1. The LXX. here has ὁ νόμος τοῦ κριοῦ, the ram being the only victim admissible for the trespass offering.

[19] Ver. 2. The Sam. here uses the plural. It cannot mean that the offerer sprinkled the blood, but rather assimilates this verb to those going before on the supposition (as in i. 6, 12, *etc.*) that the priests also killed the victim.

[20] Ver. 3. הָאַלְיָה. See Textual Note [4] on iii. 9.

[21] Ver. 4. עַל—*on*. See Textual Note [7] on iii. 4.

E.—FOR THE PRIESTS' PORTION OF THE ABOVE OFFERINGS. VII. 7-10.

7 As the sin-offering *is*, so *is* the trespass offering: *there is* one law for them: the
8 priest that maketh atonement therewith shall have *it*. And the priest that offer-
eth any man's burnt offering, *even* the priest shall have to himself the skin of the
9 burnt-offering which he hath offered. And all the meat-offering [oblation[8]] that is
baken in the oven, and all that is dressed in the frying-pan [pot[22]], and in the pan,
10 shall be the priest's that offereth it. And [But] every meat offering [oblation[8]]
mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

F.—FOR PEACE OFFERINGS IN THEIR VARIETY. VII. 11-21.

11 And this *is* the law of the sacrifice of peace offerings, which he[23] shall offer unto
12 the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice
of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed
13 with oil, and cakes mingled with oil, of fine flour, fried.[24] Besides the cakes, he
shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his
14 peace offerings. And of it he shall offer one out of the whole oblation [out of each
offering[25]] *for* an heave offering unto the LORD, *and* it shall be the priest's that
15 sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his
peace offerings for thanksgiving shall be eaten the same day that it is offered; he
16 shall not leave any of it until the morning. But if the sacrifice of his offering *be*
a vow, or a voluntary offering, it shall be eaten the same day that he offereth his
17 sacrifice: and on the morrow also the remainder of it shall be eaten: but the re-
mainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the
third day, it shall not be accepted, neither shall it be imputed unto him that offer-
eth it: it shall be an abomination,[26] and the soul that eateth of it shall bear his
19 iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it
shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings that *pertain*
unto the LORD, having his uncleanness upon him, even that soul shall be cut off
21 from his people. Moreover the soul that shall touch any unclean *thing*, *as* the
uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*,[27] and
eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even
that soul shall be cut off from his people.

G.—FOR THE FAT AND THE BLOOD. VII. 22-27.

22, 23 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
24 saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat
of the beast [carcase[28]] that dieth of itself, and the fat of that which is torn with
25 beasts, may be used in any other use: but ye shall in no wise eat of it. For who-
soever eateth the fat of the beast, of which men offer an offering made by fire unto

[22] Ver. 9. See Textual Note [7] on ii. 7.

[23] Ver. 11. The Sam., LXX. and Vulg. with two MSS. have the plural.

[24] Ver. 12. מֻרְבֶּכֶת. There is so much difference of opinion as to the meaning that it seems unsafe to attempt any change in the A. V. Fürst says: "*something dipped in, mingled* (by moistening);" Lange denies that it conveys the sense of cooked; Keil translates "*and roasted fine flour* (see vi. 14) *mixed as cakes with oil*, *i. e.*, cakes made of fine flour roasted with oil, and thoroughly kneaded with oil." Others give varying interpretations.

[25] Ver. 14. קָרְבָּן is to be uniformly translated *offering*. See ii. 1. The word *whole* in the A. V. does not express the idea that one must be taken out of each of the offerings mentioned in the two preceding verses.

[26] Ver. 18. פִּגּוּל occurs only here and in xix. 7; Isa. lxv. 4; Ezek. iv. 14, and is always applied to the sacrificial flesh. It is from the root פָּגַל, and signifies something unclean and fetid, LXX. *μίασμα*.

[27] Ver. 21. For שֶׁקֶץ—*an abominable animal* (xi. 10, 12, 13, 20, 23, 41), the Sam., six MSS. of Kennicott and of de Rossi, Targ. of Onkelos (רְחֵשׁ) and the Syr. read שֶׁרֶץ—*reptiles, worms* (v. xi. 20, 29, 41). This would make a more systematic enumeration of the sources of uncleanness, and is adopted by many.

[28] Ver. 24. נְבֵלָה. The margin of the A. V. is better than the text. The טְרֵפָה of the next clause—*torn sc. of beasts*, is of course a wholly different word.

26 the LORD, even the soul that eateth *it* shall be cut off from his people. Moreover
ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your
27 dwellings. Whatsoever soul *it be* that eateth any manner of blood, even that soul
shall be cut off from his people.

H.—FOR THE PRIESTS' PORTION OF THE PEACE OFFERINGS. VII. 28–36.

28, 29 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
saying, He that offereth the sacrifice of his peace offerings unto the LORD shall
bring his oblation [offering[29]] unto the LORD of the sacrifice of his peace offerings.
30 His own hands shall bring the offerings of the LORD made by fire, the fat with the
breast, it shall he bring, that the breast may be waved *for* a wave offering before
31 the LORD. And the priest shall burn the fat upon the altar: but the breast shall
32 be Aaron's and his sons'. And the right shoulder [leg[30]] shall ye give unto the priest
33 *for* an heave offering of the sacrifices of your peace offerings. He among the sons of
Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right
34 shoulder [leg[30]] for *his* part. For the wave-breast and the heave shoulder [leg[30]] have
I taken of the children of Israel from off the sacrifices of their peace offerings, and
have given them unto Aaron the priest and unto his sons by a statute for ever from
35 among the children of Israel. This *is the portion* of the anointing of Aaron, and
of the anointing of his sons [This is the portion[31] of Aaron and the portion[31] of his
sons], out of the offerings of the LORD made by fire, in the day *when* he[32] presented
36 them to minister unto the LORD in the priest's office; which the LORD commanded
to be given them of the children of Israel, in the day that he anointed them, *by* a
statute forever throughout their generations.

CONCLUSION OF THIS SECTION. VII. 37–38.

37 This *is* the law of the burnt offering, of the meat offering [oblation], and of the
sin offering, and of the trespass offering, and of the consecrations, and of the sacri-
38 fice of the peace offerings; which the LORD commanded Moses in Mount Sinai, in
the day that he commanded the children of Israel to offer their oblations [offerings[29]]
unto the LORD, in the wilderness of Sinai.

[29] Ver. 29. The uniform translation of קָרְבָּן must be retained here also, although giving an appearance of tautology which is not in the original, *his peace offerings* being expressed simply by שְׁלָמָיו. The translation of the A. V. may have been influenced by the rendering in the Vulg.: *offerat simul et sacrificium, id est, libamenta ejus*; but for this there is no warrant, nor is it sustained by any other of the ancient versions.

[30] Ver. 32. שׁוֹק is uniformly rendered *shoulder* in the A. V. wherever it is applied to sacrificial animals; in all other places it is used of men (Deut. xxviii. 35; Prov. xxvi. 7; Cant. v. 15; Isa. xlvii. 2; also Dan. ii. 33, Chald.; Ps. cxlvii. 10), and is translated *leg*, or *hip*, or *thigh*. The A. V. has here followed the equally uniform practice of the LXX. and the Vulg. It would seem that the word should have the same sense in both cases; there is no place in which *leg* is inapplicable, but there are several in which *shoulder* is inadmissible. The testimony of Josephus (III. 9, § 2, κνήμη) is explicit in favor of *leg*; so also Jewish tradition and the lexicons. Whether the fore or the hind leg is meant is a matter of difference of opinion; but the Heb. has a distinct word זרוע—*arm* for the shoulder or fore-leg (Num. vi. 19; Deut. xviii. 3), and that, too, of the sacrificial animals.

[31] Ver. 35. מִשְׁחָה. The word undoubtedly means *anointing*; but there is also good authority for the meaning *portion* which Rosenmüller considers undoubtedly the right translation here, and which is so necessary to the sense that it is supplied in the A. V., which has followed the translation of the LXX. and Vulg.

[32] Ver. 35. The Vulg. has *die qua obtulit eos Moyses ut sacerdotio fungerentur*.

EXEGETICAL AND CRITICAL.

The remainder of ch. vi., with the whole of ch. vii., form a distinct section occupied mainly with the duties and privileges of the priests in connection with their sacrificial service. Although there is unavoidably a little repetition in thus speaking again of the same sacrifices from a different point of view and for a different object; yet the gain in clearness and distinctness in thus separating the priestly duties from those of the laymen is obvious, both for the priests and for the people. The section consists of five divine communications addressed through Moses to **Aaron and his sons**, as the former communication had been to **the children of Israel**.

It has already been noticed that in the Hebrew Bibles the chapter rightly begins with the beginning of this section. Here also begins a new *Parashah*, or Proper Lesson of the law, which extends to viii. 36. The corresponding Lesson from the prophets begins with Jer. vii. 21, in which "God declares the vanity of sacrifice without obedience."

A. Vers. 8-18. Instructions for the priests in regard to the burnt-offerings. This has reference to the daily burnt-offerings of a lamb at

evening and at morning. There was no occasion for directions in regard to the voluntary burnt offerings as they involved no other priestly duties than those already expressed in chap. i.; in that chapter nothing has been said of the required burnt sacrifice, provided at the public cost, which is here treated of.

Ver. 9. **All night unto the morning.**—The slow fire of the evening sacrifice was to be so arranged as to last until the morning; that of the morning sacrifice was ordinarily added to by other offerings, or if not, could easily be made to last through the much shorter interval until the evening. The evening sacrifice is naturally mentioned first because, in the Hebrew division of time, this was the beginning of the day. It was offered "between the evenings," *i. e.*, between three o'clock and the going down of the sun. The general direction for the daily burnt offerings has already been given in Ex. xxix. 38, and is again repeated in Num. xxviii. 3. As this offering was theoretically the comprehensive type from which all other offerings were specialized, so practically it was always burning upon the altar, and all other sacrifices were offered "upon it."

Ver. 10. **His linen garment.**—This was "the long tight-robe of fine white linen, or byssus, without folds, covering the whole body, and reaching down to the feet, with sleeves, woven as one entire piece, and with forms of squares intermixed, and hence called tesalated" (Kalisch). It is scarcely necessary to point out that linen, from its cleanliness, and from the readiness with which it could be washed, was selected as the priestly dress not only among the Israelites, but among many other nations also, especially the Egyptians, whose priests are therefore often described by Roman poets as *linigeri*. There were four parts of the priestly linen dress, of which two only are mentioned here, because all had been prescribed in Ex. xxviii. 40-43, and the girdle and the turban were of course to be understood. The priests might not minister at the altar in any other garments, nor might they wear these outside the sacred precincts.

And take up the ashes.—As the priest must be in his official dress at the altar, it was of necessity that he should temporarily deposit the ashes near by, until he had finished the ordering of the altar.

Ver. 11. **And he shall put off his garments.**—The sacred dress was now to be laid aside as the priest must pass out of the tabernacle and out of the camp. It has been questioned whether the carrying forth of the ashes must necessarily be performed by the officiating priest himself. According to Jewish tradition it might be done by any of the priestly family who were excluded from officiating at the altar by reason of some bodily defect. The same tradition also tells us that it was only required each day to carry forth a small quantity of the ashes—a shovel-full—allowing the rest to remain until the hollow of the altar below the grating was filled up, when all must be emptied and carried away.

Unto a clean place.—There was a fitness too evident to require further reason, that the remains of what had been used for the holiest purposes should be deposited in a clean place.—**Without the camp,** is a phrase belonging to the life of the wilderness, but easily modified to the requirements of the settled life in Palestine.

Ver. 12. **Shall burn wood on it.**—The fire was to be maintained always whether the previous sacrifice remained burning sufficiently or not, so that fresh supplies of wood were to be added. Great care was taken in the selection and preparation of this wood, and any sticks worm-eaten were rejected. **And lay the burnt-offering.**—All was to be arranged and the fire brightly burning before the time of offering the morning sacrifice. When this was laid upon the wood, the sacrificial day was begun, and **the fat of the peace-offerings** and any other sacrifices that might be presented were placed upon it.

Ver. 13. **The fire shall be ever burning upon the altar.**—The fire upon the altar was not. as is sometimes supposed, originally kindled by the "fire from before the LORD" (ix. 24), since it had been burning several days before that fire came forth; yet that fire so marked the Divine approbation of the priestly order as they entered upon their office, that a continual fire in which that was always in a sense perpetuated, was a constant symbol and pledge of the Divine acceptance of the sacrifices offered upon it. So also, in later times, with the fire from heaven at the dedication of the temple (2 Chr. vii. 1). But besides this, "It is evident that the fire burning continually, which was kept up by the daily burnt offering (Ex. xxix. 38), had a symbolical meaning. As the daily burnt sacrifice betokened the daily renewed gift of God, in like manner did this continually burning fire denote the unceasing, uninterrupted character of the same. Similar customs with the heathen had a different signification. Among the Persians (and among the Parsees in India at this day), fire was and is the visible representative of the Godhead; the continual burning of it, the emblem of eternity. The perpetual fire of Vesta (the "oldest goddess") among the Greeks and Romans, was the emblem of the inmost, purest warmth of life, which unites family and people—the hearth, as it were, the heart of a house or of a State. In both is shown the essential difference which existed between these and the Divine covenant religion." Von Gerlach. Perpetual sacrificial fires were common among many ancient nations.

It is obvious that during the marches of the life in the wilderness some special means must have been used for the preservation of this fire. On such occasions the altar was to be carefully cleaned and covered with a purple cloth and then with "badgers' skins." (Num. iv. 13, 14). Probably the fire was carried on the march in a vessel prepared for the purpose.

B. Instructions for the priests concerning oblations. This division consists of two portions, the former of which (vers. 14-18) is a part of the same divine communication as the preceding division, and relates to the priestly duties connected with the oblations of the people, whether voluntary or required; while the latter, (vers. 19-23). forms a separate divine communication, and relates to the special oblation of the high-priests themselves in connection with their consecration.

The law of the oblation is a repetition in part of that in ch. ii., because it was there applied only to voluntary oblations, while here it includes all; but there are also (in vers. 16-18) additional particulars not given before.

Ver. 14. **The sons of Aaron shall offer it.**—This presentation of the whole oblation by the priests, which seems to have been an essential part of the sacrifice, has been already mentioned in ch. ii. 8, while ver. 15 merely repeats and applies to all oblations the directions in ii. 2 for the private and voluntary oblation.

Ver. 16. The following directions, which concern the duties of the priests, have not before been given. By their consuming the remainder of the oblation it became, like the sin-offering, a sacrifice wholly devoted to the Lord. See note on ii. 3. Only those of Aaron's sons might eat of it who were ceremonially clean. This is expressed emphatically in regard to the peace offerings in vii. 21. The addition of the words *with* and *bread* in the A. V. singularly obscures the sense; it should be read **unleavened shall it be eaten in a holy place.**

Ver. 17. **I have given it.**—Not merely by appointment, as God is the giver of all that man enjoys; but **of my offerings,** as of that which peculiarly belonged to God.—**Most holy.** See on ii. 3.

Ver. 18. **All the males.**—Because they, and they only, were in the priestly succession. It includes both those who were actual priests, and their sons yet too young to officiate, but who at the proper age would become priests; and still further, those who were of priestly family, but were hindered by bodily defect or infirmity from ministering at the altar. **Whatsoever toucheth them shall be holy.**—Two senses are possible: (a) nothing shall be allowed to touch them which is not holy; (b) whatever does touch them shall thereby become holy. The latter must be considered the true sense in accordance with the analogy of vers. 27, 28, and Ex. xxix. 37, (comp. Hag. ii. 12, 13), and with this sense the command, understood of inanimate objects, as Calmet suggests, presents no difficulty. The LXX. and Vulg., however, (not the Semitic versions which of course present the same ambiguity as the Heb.), like the A. V., understood it of persons, and so understood, it has occasioned much difficulty to commentators. Lange, following Theodoret, says "Whoever should touch this most holy flesh offering (and more especially the meat offering) should be holy, should henceforward be considered to belong to the Sanctuary." He then gives various differing interpretations. It is better to avoid the difficulty altogether as above.

Ver. 20. **In the day when he is anointed.**—The new communication in relation to the high-priest's oblation begins with ver. 19. Most commentators understand the time when this oblation was to be offered as at the end of the seven days of consecration, as the high-priest was only then qualified to officiate. The word *day* would then be understood as in Gen. ii. 4. Lange, however, says "on each of the seven days, not only on the eighth day, when the consecration was finished (ch. viii. 34) this was to be offered." **An oblation perpetual.**—A few interpreters (as Kalish and Knobel) understand this of an observance to be always repeated at the consecration of each successive high-priest, and then only. More generally it is interpreted as referring to a daily oblation always to be offered morning and evening by the high-priest. Such is the uniform Jewish interpretation. It is probably this offering that is referred to in Ecclus. xlv. 14; see also Philo, *de Vict.* Jos. *Ant.* iii. ch. 10 § 7. Several eminent Jewish authorities, as Maimonides and Abarbanel, have supposed that the same offering was also required of every priest at his entrance upon his office; but this opinion, as it has not been widely adopted, so it seems to have no foundation in the law. The high-priest alone is distinctly designated in ver. 22.

The tenth part of an Ephah.—The same amount which was required for the sin offering of the poorest of the people in v. 11. This amount was to be presented by the high-priest as a single offering which was to be afterwards divided and offered half in the morning and half at night.

Ver. 23. **It shall not be eaten.**—In other oblations all was given to God, but in part through the priest; in the priestly oblation, he could not offer it to God through himself, and therefore it must of necessity be **wholly burnt.**

C. Instructions for the priests concerning sin offerings.

Lange adheres to the view he has given in ch. iv., and makes this division include both the sin and the trespass offerings. For his reasons see ch. iv. He, however, calls the next division "The ritual of the trespass offering."

We have here the third of the five divine communications contained in this section. The first includes the burnt offerings and oblations, while the second, as an appendix to this, is occupied with the special oblations of the high-priest; the present communication extends to vii. 21, and embraces the directions to the priests concerning the various other kinds of sacrifice. In the order in which they are mentioned in chs. iii.—v. the peace offerings came before the sin and trespass offerings, while here they are placed after them; the reason for this change is well explained by Murphy, as resulting from the different principle of arrangement appropriate in the two cases. In the instructions for the people the order of the sacrifices is that of their comparative frequency, the burnt offering and oblation being constant (although not so as voluntary offerings). the peace offerings habitual, the sin and trespass offerings, from their nature, occasional; here the principle of arrangement is in the treatment of the flesh,—the burnt offering, (with which the oblation is associated) was wholly consumed on the altar, the sin and trespass offerings were partly eaten by the priests, the peace-offerings both by the priests and the people.

Ver. 25. **In the place where the burnt offering.**—It is evident from ver. 30 that this whole direction refers to the sin offerings of the people, not of the high-priest or of the whole congregation. These were to be killed in the usual place of killing the smaller sacrificial animals, on the north side of the altar. See note

on i. 11. The sin offering for the high-priest and for the congregation, consisting of a bullock, was to be killed (i. 3) where the bullock for burnt offering was killed "before the door of the tabernacle." See note on i. 3.

It is most holy.—See on ii. 3.

Ver. 25. **The priest that offereth it.**—For the exceptions see ver. 30. The flesh of the ordinary sin-offering belonged, not to the priests as a body, but to the particular priest that offered it. It was, however, much more than he could consume alone, and therefore in ver. 29 all males of the priestly family were allowed to eat of it, doubtless on the invitation of the officiating priest, or by some established arrangement.

Ver. 27. **Shall be holy.**—As in ver. 18. In regard to the peculiarly sacred character of the sin offering Lange says, "the complete surrender to Jehovah is expressed in three ways: 1) Forbidding the flesh to the unclean;" [But this, although to be supposed, is not mentioned here, whereas it is very emphatically commanded in connection with the peace offerings, vii. 20, 21]. "2) Washing the garments sprinkled with blood in a holy place, or in the court. Here the regard is not for the cleansing of the garment, but for the blood,—it must not be carried on the garment out of the sanctuary; 3) If the vessel in which the flesh was cooked was earthen, it had to be broken, if of copper, it had to be scoured and rinsed, so that nothing of the substance of the flesh should remain sticking to it." On the reason for the peculiar sacredness with which the flesh of the sin offering was regarded various opinions have been held. It seems unnecessary, however, to look for this reason in the supposition that the victim was regarded as bearing either the sins of the offerer, or the punishment due to those sins. The simple fact that God had appointed the sin-offering as a means whereby sinfulness might "be covered," and sinful man might approach Him in His perfect holiness, is enough to invest that means, like the altar upon which it was offered, with a sacredness which needs no analysis for its explanation. The very important passage, ch. x. 17, usually referred to in this connection, will be treated of in its place.

Thou shalt wash.—The second person is used because the command is addressed to the priest. The garment referred to is probably that of the offerer; it might easily happen that this would sometimes be stained by the spurting of the blood of the victim, but he was not to wash it himself; no particle of the blood might be carried out of the sanctuary, and none might meddle with it but the divinely appointed priest.

Ver. 28. **But the earthen vessel.**—Unglazed earthenware would absorb the juices of the flesh so that they could not be removed; hence such vessels must be broken that the flesh of the sin offering might not be profaned. The **brazen pot** probably stands for any metallic vessel, and these being less porous, might be perfectly freed from the flesh by scouring and rinsing. For the same reason the earthen vessel into which any of the small unclean animals when dead had fallen (xi. 33, 35), must be broken; from its absorptive qualities it took the character of that which had been within it, and was unfit for other use. No direction is given for the disposition of the broken fragments. It is more likely that they were disposed of with the ashes from the altar, than that, as Jewish tradition affirms, the earth opened to swallow them up. No mention is made of any other method of cooking the flesh of the sacrifice than by boiling. From 1 Sam. ii. 13-15, and from the allusion in Zech. xiv. 21, it would appear that the same method was observed also in later ages.

Ver. 29. **All the males.**—Comp. Note on ver. 18.

Ver. 30. **But no sin offering whereof any of the blood is brought in the tabernacle.**—Comp. iv. 5-7, 11, 12, 16-18, 21; xvi. 27. This shows that from the foregoing directions the sin offerings for the high-priest and for the whole congregation are to be excepted; for these no directions are here given, since the priest had nothing more to do with them than has already been provided for in ch. iv.

D. Instructions for the priests concerning trespass offerings. vii. 1-6.

In the LXX. this and the next division (vii. 7-10) form a part of ch. vi. This is certainly the better division; but the A. V. has here followed the Hebrew, as in the division between chaps. v. and vi., it followed the LXX.—in both cases for the worse.

In the former directions for the trespass offering (v. 14—vi. 7) designed for the people, nothing is said of what parts are to be burned on the altar, nor of the disposal of the remainder. The directions on these points are now given to the priests. The ritual is precisely the same as for the ordinary sin-offering except in the treatment of the blood. This was to be treated as that of the burnt and of the peace offerings, viz. to be sprinkled on the sides of the altar, instead of being placed on its horns as in the sin offering. See iii. 2, 8, 13; iv. 6, 30, 34. The *Codex Middoth* (iii. 1) is quoted for the tradition of the Jews that there was a scarlet thread or line around the altar just at the middle of its height; and that the blood of the burnt offering was sprinkled above, and that of the trespass offering below this line. No mention is made of laying on of hands in the trespass offering, either here or in v. 14—vi. 7 (where it would more naturally occur). Knobel argues from this omission that it was omitted in this offering; it is more likely that there is no mention of it because it was a universal law in the case of all victims and therefore did not require to be specified.

Ver. 3. **The fat tail** is specified because the victim in the trespass offering must always be a ram. For other points see ch. iii.

E. Instructions concerning the priests' portion of the above. vii. 7-10.

Before proceeding to those sacrifices, of which a part was returned to be consumed by the offerer, summary directions are now given in regard to all the preceding offerings, which were wholly devoted to the Lord, whether by being wholly consumed upon the altar, or partly eaten by the priests.

Ver. 7. **One law for them**—*i. e.*, in respect to the matter here treated of, the disposal of their flesh. **The priest that maketh atonement.**

—The flesh of these victims did not become the common property of the priestly body, but was the peculiar perquisite of the officiating priest. He might, of course, ask others, and especially those who were hindered by bodily infirmity from officiating, to share it with him.

Ver. 8. **Shall have to himself the skin.**—Since this was unsuitable for burning upon the altar, and yet the victim was wholly devoted. No directions are any where given in regard to the skins of the other offerings, except those which were to be burned with the flesh without the camp. The *Mishna* (Sebach 12, 3) says that the skins of all victims designated as "most holy" were given to the priests, while those of other victims (*i. e.*, the peace offerings in their variety) belonged to the offerer. This distinction, being in accordance with the character of the sacrifice, is probably true. Among the heathen, the skin of the sacrificial animals usually belonged to the priest, and was by them often perverted to superstitious uses. See Patrick, Kalisch, and others. Some commentators trace the origin of the custom in regard to the burnt offering back to Adam; it rather lies still further back in the nature of the sacrifice.

Ver. 9. **And all the oblation.**—Except, of course, the "memorial," which was burned upon the altar, and which having been carefully provided for in chap. ii., did not require to be specified in this brief summary. In this verse all cooked oblations are assigned to the officiating priest; while in the next all that are uncooked are given to the priestly body equally. The former included all the oblations of ii. 4–10, and it is generally supposed that even these required to be consumed without delay; the latter include the oblations of ii. 1, and probably that of ii. 15; also the alternative sin offering of v. 11, and the jealousy offering of Num. v. 15. Only the two latter come under the class of dry, the others being **mingled with oil.** Thus all oblations, except that of the thank offering (vii. 14) and the "memorial" in all cases, was in one way or the other consumed by the priests. A secondary object in the assignment of these sacrifices was the support of the priests. See Ezek. xliv. 29.

F. Instructions for the priests in regard to the peace offerings in their variety, vii. 11-21.

For the reason why the peace offerings are here placed last, see note on vi. 24.

We here enter upon an entirely different kind of sacrifice from those which have gone before, and therefore there is a different ritual. The former had reference to the means of approach to God through the forgiveness of sin; these are more closely connected with the idea of continued communion with God, and hence, so far as their object is concerned, seem to belong more properly to the second part of the book. Nevertheless, for the purpose of law, the stronger connection is, as sacrifices, with the general laws of sacrifice, and hence they must necessarily be placed here. Moreover, they are not to be considered altogether by themselves, but, as Outram has noted, as generally following piacular sacrifices, and therefore as together with them forming the complete act of worship.

The peace offerings might be of any animal allowed for sacrifice (except birds which were too small for the accompanying feast) as is provided in chap. iii. They might be of either the herd or the flock, and either male or female. No limitation of age is given in the law, although Jewish tradition limits the age of those offered from the herd to from one to three years, and of those from the flock to from one to two years complete. On the place for the killing of the victims, see note on i. 11. Historical examples of these offerings are very frequent in the later books, *e. g.*, 1 Sam. i. 4; ix. 13, 24; xi. 15; xvi. 3, 5; 1 Kings viii. 65; 1 Chron. xvi. 3, *etc.* Similar sacrificial feasts among the heathen are familiar to all readers of Homer.

Three varieties of the peace offering are distinguished, or rather two principal kinds, the second of which is again subdivided—(*a*) The thank offering, vers. 12-15, which included all the public and prescribed peace offerings; (*b*) the (1) vow, or (2) voluntary offering, vers. 16-18, both of which were sacrifices of individuals. The two kinds were broadly separated from one another by the length of time during which it was lawful to eat the flesh, while the sub-varieties of the second kind are only distinguished in the purpose of the offerer. "There are three possible forms in which man can offer with reference to his prosperity or safety: praise and thanksgiving for experiences in the past; promising in regard to a desire in the future; expression of thankful prosperity in the present." Lange.

Vers. 12-15. The thank offering.

Ver. 12. The thank offering was accompanied by an oblation of three kinds, to which a fourth was added (ver. 13) of leavened bread, which last is perhaps to be considered as an accompaniment rather than a part of the offering, as it is doubtful whether it is included in the "heave offering" of ver. 14. Still, as none of this oblation was placed upon the altar, the leavened bread would not come under the prohibition of ii. 11 and of Ex. xxiii. 18; xxxiv. 25. The drink offerings prescribed with this and other sacrifices in Num. xv. (and alluded to in Lev. xxiii. 18, 37) as to be offered "when ye be come into the land of your habitation," are not mentioned here, probably because they were not easily obtained during the life in the wilderness. The abundance of bread of various kinds here required was in view of the sacrificial meal to follow. Jewish tradition affirms that with certain peace offerings of festivals (*Hagigah* and *Sheincah*) no bread was offered.

Ver. 14. **One out of each offering**—*i. e.*, one cake out of the number of each kind presented, and perhaps one from the loaves of leavened bread. **An heave offering.**—Herein this oblation is strongly distinguished from the oblations accompanying the burnt offering. No part of them was placed upon the altar. Comp. the heave offerings of the Levites, Num. xviii. 26-30. It must be inadvertently that Lange says "one of the unleavened cakes was offered to Jehovah on His altar as a heave offering; all the rest of the meat offering fell to the share of the priest who sacrificed;" for it is plain from the text that the one offered as a heave offering was not consumed, but belonged to the officiating priest, while the rest were returned to the offerer. The heave offering was waved in the

hands up and down before the altar, but not placed upon it.

Ver. 15. **Shall be eaten the same day.**—Comp. the similar provision in regard to the Paschal lamb, Ex. xii. 10, and also in regard to the manna, Ex. xvi. 19. The same command is repeated in regard to the thank offering in xxii. 29, 30; while the greater liberty allowed in the vow and voluntary offerings (ver. 16) is also repeated xix. 5-8. In both cases Jewish tradition affirms that the rule applied also to the accompanying oblations. The difference of time allowed in which the flesh of these two kinds of peace offerings might be eaten evidently marks the one as of a superior sacredness to the other. Yet it is not easy to say wherein precisely the difference consisted. The general observation is that the thank offerings were purely unselfish, offered in gratitude for blessings already received; while the vow and voluntary offerings had respect to something yet hoped for, and therefore involved a selfish element. But it is not altogether clear that this was the case with the voluntary offering. Outram (p. 131, Eng. tr.), on the authority of Maimonides and Abarbanel, makes the distinction to consist in the vow offering being *general*—a promise to present a certain kind of victim or its value, and this remained in all cases binding; while the voluntary offering was *particular*—a promise to present a particular animal, which became void in case of the animal's death. Under this interpretation both have respect to the future. If there were any accidental remainder of the thank offering after the first day, it was doubtless consumed (but not on the altar), as in the case of the Paschal lamb (Ex. xii. 10) and of the other peace offerings (ver. 17), and the consecration offerings (Ex. xxix. 34). Several reasons have been assigned for the limitation of the time for eating. Outram says, "The short space of time within which the victims might be eaten, seems to have been designed to prevent any corruption of the sacrifices, and to guard against covetousness," and he quotes Philo at length in support of this double reason. The incentive hereby added to the command to share these feasts with the poor, and especially the poor Levites, though entirely rejected by Keil, is made more or less prominent by Theodoret (who gives this reason only), Corn. à Lapide, Kalisch, Rosenmüller, and others. "The recollection that in warm lands meat soon spoils, may give us the idea that the feaster was compelled in consequence to invite in the poor." Lange. It must be remembered also that the feast would rapidly lose its sacrificial associations as the interval was prolonged between it and the offering of the sacrifice.

Vers. 16–18. The vow and voluntary offerings. The distinction between these has already been pointed out. Both were clearly inferior to the thank offering. It is to be remembered that these did not belong to the class of expiatory offerings, and hence the vow offering of St. Paul (Acts xviii. 18; xxi. 23–26) had in it nothing inconsistent with his faith in the one Sacrifice for sins offered on Calvary. These offerings might be eaten on the two days following the sacrifice, but the remainder **on the third day shall be burnt with fire.**

Ver. 18. The penalty for the transgression of this command was not only that the offering went for nothing—**it shall not be accepted;** but further, **it shall be an abomination, and the soul that eateth of it shall bear his iniquity.** The sense is not, as many suppose, that the offering being made void, the offerer remained with his former iniquity uncleansed; for these offerings were not at all appointed for the purpose of atonement, or the forgiveness of sin; but that the offerer, having transgressed a plain and very positive command, must bear the consequences of such transgression.

The distinctions in regard to these offerings (as in the case of those which have gone before) embrace only the common sacrifices of their kind. There were other special peace-offerings (xxiii. 19, 20) which were otherwise dealt with.

In later times, the place where the peace-offerings might be eaten was restricted to the holy city (Deut. xii. 6, 7, 11, 12); at present, there was no occasion for such a command, while all were together in the camp in the wilderness. But all sacrificial animals slain for food must be offered as sacrifice to the Lord (xvii. 3, 4).

Kalisch (p. 144 ss.) says: "The character of these feasts cannot be mistaken. It was that of joyfulness tempered by solemnity, of solemnity tempered by joyfulness: the worshipper had submitted to God an offering from his property; he now received back from Him a part of the dedicated gift, and thus experienced anew the same gracious beneficence which had enabled him to appear with his wealth before the altar; he therefore consumed that portion with feelings of humility and thankfulness; but he was bidden at once to manifest those blissful sentiments by sharing the meat not only with his household, which thereby was reminded of the divine protection and mercy, but also with his needy fellow-beings, whether laymen or servants of the temple. Thus these beautiful repasts were stamped both with religious emotion and human virtue. The relation of friendship between God and the offerer which the sacrifice exhibited was expressed and sealed by the feast which intensified that relation into one of an actual *covenant;* the momentary harmony was extended to a permanent union; and these notions could not be expressed more intelligibly, at least to an Eastern people, than by a common meal, which to them is the familiar image of friendship and communion, of cheerfulness and joy. . . . . Some critics have expressed an opposite view, contending that the offerer was not considered as the guest of God, but, on the contrary, God as the guest of the offerer; but this is against the clear expressions of the law; the sacrificer surrendered the whole victim to the Deity (iii. 1, 6, 7, 12), and confirmed his intention by burning on the altar the fat parts, which represented the entire animal. . . . The Apostle Paul says distinctly: 'Are not they who eat of the sacrifices partakers of the altar' or 'of the Lord's table?'"

Vers. 19-21. The sanctity of even this inferior sacrifice is strongly guarded. Peace-offerings being representative especially of communion with the Most Holy, all uncleanness or contact with uncleanness is rigorously forbidden.

Ver. 19. **And as for the flesh, all that be clean shall eat thereof,**—meaning, of course, the flesh in general—that which has *not* touched any unclean thing. The sense might easily be made more clear; but there is no ground for altering the translation.

Ver. 20. **Shall be cut off from his people,** *i. e.* be excommunicated, cast out from the commonwealth of Israel. This might sometimes, as in Ex. xxxi. 14, involve also the punishment of death, but only when the offence was also a civil one. Capital punishment is not intended by the expression itself.—**That pertain unto the Lord.**—This shows plainly enough that the victim, once offered, was considered as belonging to God, and hence that they who feasted upon it were the guests of the Lord.

Ver. 21. **Unclean beast,** *etc.* This is to be understood of the dead bodies of these animals. Uncleanness was not communicated by their touch while living; but, on the other hand, it was communicated by the touch of the body, even of clean animals which had died a natural death, or as we should say, of carrion.

Nothing is here said of the portion of the priests, that being the subject of a distinct divine communication (vers. 28-36).

G. Instructions in regard to the Fat and the Blood. Vers. 22-27. From its importance, this group of commands forms the exclusive subject of another communication, and is addressed to the *people*, because, while these portions were in the especial charge of the priests, it was necessary to warn the people very carefully against making use of them themselves. It comes appropriately in connection with the peace offerings, because it was only of these that the people eat at all, and hence here there was especial liability to transgress this command.

Ver. 22. **No manner of fat, of ox, or of sheep, or of goat.**—The prohibition of the eating of fat extends only to the sacrificial animals, and is to be so understood in ch. iii. 17. The reason of this prohibition appears in ver. 25: this fat was appropriated to burning upon the altar, and hence any other use of it was a profanation. While the Israelites were in the wilderness, all animals slain for food, which were allowed in sacrifice, were presented as victims, and their fat was burned on the altar. Afterwards, in view of the settlement in the promised land, this restriction was removed, Deut. xii. 15, 21. With that permission the prohibition of blood is emphatically repeated; but nothing is said of the fat. Hence Keil argues that in such case the eating of the fat was allowable, and this opinion is strongly confirmed by Deut. xxxii. 14, enumerating among the good things to be enjoyed the "fat of lambs, and rams of the breed of Bashan." Nevertheless, the language of universal prohibition is distinct in ch. iii. 17, unless that is to be understood only of animals offered in sacrifice. The generality of commentators understand, in accordance with Jewish tradition, that the fat of the sacrificial animals was perpetually forbidden. In any case the prohibited fat was of course that which was burned on the altar, the *separable* fat, not that which was intermingled with the flesh.

Ver. 24. That which died of itself, its blood not having been poured out, and that which was torn of beasts, was prohibited as food (xxii. 8), and if any partook of it, he must undergo purification. and "be unclean until the even" (xvii. 15). The fat of such animals therefore could no more be eaten than their flesh; but since it was also unfit for the altar, it might **be used in any other use.** Nothing is said of the fat of fowls as no special use was made of this on the altar.

Vers. 26, 27. The prohibition of blood is absolute and perpetual, and this for the reasons given in xvii. 11. It has been urged that as nothing is anywhere said of the blood of fish, that is not included in the prohibition. More probably this was of too little importance to obtain particular mention, and the general principle on which blood is absolutely forbidden must be considered as applying here also, notwithstanding any tradition to the contrary.

H. Instructions for the priests' portion of the peace offerings. Vers. 28-36.

This, the final communication of this part of the book, is also addressed to the people, because the priests' portion was taken from that which would otherwise have been returned to them, and it therefore concerned them to understand the law. It stands here quite in its right place: "When the priest's rights in all the other sacrifices were enumerated, this was omitted, because the people here took the place of the priest in respect of the flesh. When the special nature of this offering in this respect has been made prominent, a new communication is made, addressed to the sons of Israel, and directing them, among other things, to assign certain portions of the victim to the priest." Murphy.

Ver. 29. **Shall bring his offering unto the Lord.**—The object of this provision seems to be to secure an actual, instead of a merely constructive offering. As most of the flesh was to be consumed by the offerer, it might possibly have been supposed sufficient merely to send in the consecrated parts; but the law regards the whole as offered to the Lord, and therefore requires that it shall be distinctly presented before Him.

Ver. 30. **His own hands shall bring.**—Still further to guard the sacrificial character of this offering, which was more in danger of being secularized than any other, it is required that the parts especially destined for the Lord's use might not be sent in by any servant or other messenger, but must be presented by the offerer's own hands. Comp. viii. 27; Ex. xxix. 24-26; Num. vi. 19, 20.—**The fat with the breast.**—The construction of עַל is as in Ex. xii. 8, 9. *Breast* is that part between the shoulders in front which we call *the brisket*, and which included the cartilaginous breast-bone.

A wave-offering.—The breast is to be a wave-offering, the right leg (ver. 31) a **heave-offering.** These two kinds of offering are clearly distinguished in the law. Both are mentioned together in ver. 34, and frequently (x. 14, 15; Ex. xxix. 24-27; Num. vi. 20; xviii. 11, 18, 19, *etc.*) as distinct offerings; the heave-

offering is mentioned alone (xxii. 12; Ex. xxv. 2, 3; xxx. 13-15; xxxv. 5; xxxvi. 3, 6; Num. xv. 19-21; xviii. 24; xxxi. 29, 41, 52, *etc.*), and so is the wave offering (xiv. 12, 21, 24; xxiii. 15, 17, 20; Ex. xxxviii. 24, 29; Num. viii. 11, 13, *etc.*); although both apparently are sometimes used simply in the sense of offering and coupled together without distinction of meaning (Ex. xxxv. 21-24); both are here applied to the offerings of metal for the tabernacle, though the other offerings are only spoken of as heave offerings. The distinction is much obscured in the A. V. by the frequent translation of both by the simple word *offering*, and sometimes without any note of this in the margin. In regard to the parts of the sacrifices designated by the two terms, the distinction is clearly marked; the heave-leg belonged exclusively to the officiating priest, while the wave-breast was the common property of the priestly order. The distinction in the ceremonial between them it is less easy to make. That of the wave offering appears to have been the more solemn and emphatic, consisting in the priest placing his hands under those of the offerer (which held the offering to be waved), and moving them to and fro—some of the Rabbins say, towards each of the four quarters, and also up and down. The heaving, on the other hand, appears to have been a simple lifting up of the offering. (See authorities in Outram I. 15, § V.) In all cases of the wave offering of parts of animals, only the fat was burned, except in the peculiar case of the consecration of the priests commanded in Ex. xxix. 22-26, and fulfilled in viii. 25-29, when the leg was also burned. In the case of the "waving" of the Levites (Num. viii. 11-19), they were wholly given up to God as the ministrants of the priests. Lange says: "The breast may represent the bold readiness, the leg the energetic progress, which in the priest are always desirable."

During the sojourn in the wilderness, where all sacrificial animals that were to be eaten were offered in sacrifice, the priests' portion was only the breast and the right leg; afterwards, when permission was given to kill these animals for food in the scattered habitations of the people, and thereby the perquisites of the priests were greatly reduced, there was added (Deut. xviii. 3) "the shoulder (זְרֹעַ) and the two cheeks and the maw."

Ver. 34. **A statute forever.**—As long as the sacrificial system and the Aaronic priesthood should endure.

Ver. 35. **In the day when he presented them.**—At the time when God, by the hand of Moses, brought them near to minister. The verb is without an expressed nominative in the Hebrew as in the English.

The conclusion of this part of the book. Vers. 37, 38.

Ver. 37. The enumeration in this verse is to be understood not merely of the immediately preceding section; but of the whole law of sacrifice as given in all the preceding chapters.

Of the consecrations.—Lit., "of the fillings" *sc.* of the hands. Comp. Ex. xxix. 19-28. The ordinance for the consecration of the priests has been given in full there; but still something of it has been directed here (vi. 19-23) so that it must necessarily appear in this recapitulation.

Ver. 38. **In Mount Sinai.**—That this expression is used broadly for the region of Mt. Sinai, not distinctively for the mountain itself, is apparent from the concluding clause of the verse.

DOCTRINAL AND ETHICAL.

I. In the stress laid upon the necessity of maintaining perpetually the fire divinely kindled on the altar, is taught the necessity of the divine approval of the means by which man seeks to approach God. The only Mediator under the old Covenant as under the new, is Christ; but as the divine appointment was of old necessary to constitute the types which prefigured Him, and by means of which the worshipper availed himself of His sacrifice,—so now, man may claim the benefits of Christ's work for his redemption only in those ways which God has approved.

II. The priests, and the high-priest, like the people, must offer oblations and sacrifices. They were separated from the people only in so far as the functions of their office required; in the individual relation of their souls to God, they formed no caste, and stood before Him on no different footing from others. This is a fundamental principle in all the divine dealings with man; "there is no respect of persons with God," (Rom. ii. 11, *etc.*).

III. In the assimilation of the trespass to the sin offering is shown how wrong done to man is also sin against God; while in the peculiar ordinances belonging to the sin offering alone, we see the peculiar sinfulness of that sin which is committed directly against God.

IV. The provision for a portion for the priests from the various offerings, and from the oblation accompanying the whole burnt offering sets forth in act the general principle declared in words in the New Testament, "that they which minister about holy things live of the things of the temple." (1 Cor. ix. 13).

V. The peace offerings are called in the LXX. frequently "sacrifices of praise" (θυσίαι τῆς αἰνέσεως); by the use of the same phraseology in the Ep. to the Heb. (xiii. 15) applied to Christ, He is pointed out as the Antitype of this sacrifice: "By Him, therefore, let us offer the sacrifice of praise (θυσίαν αἰνέσεως) to God continually;" and again (ver. 10) "We have an altar whereof they have no right to eat which serve the tabernacle."

VI. In the oblation accompanying the peace offering leavened bread was required. This could not be admitted for burning upon the altar for reasons already given; nevertheless it must be presented to the Lord for a heave offering. Many things in man's daily life cannot, from their nature, be directly appropriated to the service of God; yet all must be sanctified by being presented before Him.

VII. In the strict prohibition to the people of the fat which was appropriated as the Lord's portion was taught, in a way suited to the apprehension of the Israelites, the general principle that whatever has been appropriated to God may not rightly be diverted to any other use.

VIII. The various kinds of sacrifice here recognized as means of approach to God, and the provisions for their constant repetition, alike indicate their intrinsic insufficiency and temporary character. Otherwise "would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?' (Heb. x. 2).

IX. The same temporary and insufficient character attached to the peace offerings, which expressed communion with God. As Keil has pointed out, they still left the people in the outer court, while God was enthroned behind the vail in the holy of holies, and this vail could only be removed by the sacrifice on Calvary. And in general, as the office of the old Covenant was to give the knowledge of sin rather than, by anything within itself, completely to do it away; so was it designed to awaken rather than to satisfy the desire for reconciliation and communion with God. In so far as it actually accomplished either purpose, it was by its helping the faith of the worshippers to lean, through its types, upon the one true Sacrifice in the future.

HOMILETICAL AND PRACTICAL.

VI. Vers. 9-13. The ever-burning fire; kindled by God, but kept alive by man; the acceptance of our efforts to approach God is from Him, but He gives or withholds it according to our desire and exertion. "Quench not the Spirit." (1 Thess. v. 19). The Spirit *ζωοποιεῖ*, but it is for us *ἀναζωπυρεῖν* (2 Tim. i. 6) Wordsworth. **Put on his linen garment**; the inward purity required in those who are serving immediately at the altar is fitly symbolized by outward signs. Even that which is becoming in service of other kinds, as the carrying forth of the ashes, may well be replaced in duties which are more nearly related to the divine Presence.

Vers. 14-18. The oblation. That is truly offered to God which is consumed in His service, though but the "memorial" of it and the frankincense, typifying prayer and praise, can be actually given directly to Him. **Whatsoever toucheth them shall be holy.**—As there is a contaminating effect in contact with evil, so is there a sanctifying effect from close contact with that which is holy. The woman in the Gospel by faith touched the holy One, and virtue went forth to heal her from her uncleanness. Origen (Hom. 4 in Lev.).

Vers. 19-23. The high-priest must offer an oblation for himself as well as for the people. Man never reaches on earth a stage of holiness so high that he needs not means of approach to God; He alone who "was without sin" offered Himself for us.

Vers. 24-30. Everything connected with the sin-offering is to be scrupulously guarded from defilement, and everything which it touches receives from it somewhat of its own character; a fit emblem and type of the true Sacrifice for sins, Himself without sin. Whoever seeks the benefit of this Sacrifice, must "die unto sin," and whoever is sprinkled by His all-availing blood becomes thereby "purged from sin." Yet even so, the virtue of that blood may not be carried out of the sanctuary of God's presence; they who, having been touched by the blood shed on Calvary, would depart from communion with God, must leave behind them all the efficacy of that atonement.

VII. Vers. 1-6. Though the sin whose prominent feature is harm done, be less than that in which the offence is more directly against God, yet for the forgiveness of one there is essentially the same law as for the other. Both are violations of the law of love, and love toward God and man are so bound together that neither can truly exist without the other (1 Jno. iv. 20), and there can be no breach of the one without the other.

Vers. 11-21. The peace offering was at once communion of the offerer with God and also the opportunity for extending his bounty to his fellow-men. So always there is the same connection. It was said to Cornelius, "Thy prayers and thine alms are come up for a memorial." "To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16). The thank offering has a higher place than the vow or the voluntary offering: that is a nearer communion with God in which the grateful heart simply pours out its thanksgivings, than that in which, with some touch of selfishness, it still seeks some further blessing. Yet both are holy. But uncleanness allowed to continue, debarred from such communion; and sin, unrepented, in its very nature now forbids it.

Vers. 37, 38. A summary of the law of sacrifice in its variety. All these sacrifices were (as elsewhere shown) types of Christ; for it was impossible that the fulness of His gracious offices could be set forth by any single type. He is at once the whole burnt offering of complete consecration of Himself, through whom also we "present our bodies a living sacrifice, holy, acceptable unto God;" and He is, too, the oblation, as that which man must present to God with his other sacrifices, as it is in and through Christ alone that our sacrifices can be acceptable; He is the sin offering, as it is through Him alone that our sins can be "covered" and effectual atonement be made for us; as trespass offering also, it is through His love shed abroad from Calvary, that we learn that love towards our fellow-men in the exercise of which only can our transgressions against Him be forgiven; and so too is He the peace offering, for His very name is "Peace." His coming was "peace on earth," and by Him have we peace and communion with God. No one of these alone can fully typify Christ; beforehand each of His great offices in our behalf must be set forth by a separate symbolical teaching; but when He has come, all these separate threads are gathered into one, and He is become our "all in all."

PART SECOND. HISTORICAL.

CHAPTERS VIII.—X.

"*The Sacrificing Priesthood: Its Consecration and its Typical Discipline shown by the Death of Nadab and Abihu.*"—LANGE.

The law of sacrifices having now been given, and the duties of the priests in regard to them appointed, all necessary preparation has been made for carrying out the consecration of the priests as commanded in Ex. xxix. This historical section follows, therefore, in its natural order, and takes up the thread of events at the close of the book of Exodus, where it was broken off that the necessary laws might be announced. There is, first, the consecration of the priests (chap. viii.), occupying seven days; then the record of the actual entrance of Aaron and his sons upon the discharge of their functions (chap. ix.); closing with the account of the transgression of two of those sons in their first official act, and their consequent punishment, together with certain instructions for the priests occasioned by this event (chap. x.). To enter understandingly upon the consideration of these chapters, it is necessary to have in mind the origin, nature, and functions of the priesthood. These will be briefly discussed in the following

PRELIMINARY NOTE ON THE LEVITICAL PRIESTHOOD.

In the early days of the human race such priestly functions as were exercised at all were naturally undertaken by the head of the family, and hence arose what is called the patriarchal priesthood, of which the Scripture patriarchs are standing illustrations. When, however, families were multiplied and formed into communities or nations, the former provision was manifestly insufficient, and we meet with instances of priests for a larger number, as Jethro, "the priest of Midian" (for *priest* seems here to be the proper rendering of כֹּהֵן). The chief priestly office was sometimes, and perhaps generally, associated with the chief civil authority, as in the case of "Melchisedec, king of Salem . . . . . . the priest of the Most High God" (Gen. xiv. 18), and among the heathen, Balak, who offered his sacrifices himself (Num. xxiii.); a trace of this custom may perhaps be preserved in the occasional use of כֹּהֵן for prince (Job xii. 19; 2 Sam. viii. 18; xx. 26?). But in large nations the actual functions of the priestly office must necessarily have devolved chiefly upon inferior priests. In Egypt the Israelites had been accustomed to a numerous, wealthy, and powerful body of priests, at the head of which stood the monarch. It is unnecessary to speak of these further than to note a few points in which they were strongly contrasted with the priests of Israel. In the first place, although the monarch was at the head of the whole priestly caste, yet as the popular religion of Egypt was polytheistic, each principal Divinity had his especial body of priests with a high-priest at their head. In contrast with this, monotheism was distinctly set forth in the Levitical legislation, by the one body of priests, with its single high-priest at its head. The Egyptian priests maintained an esoteric theology, not communicated to the people, in which it would appear that the unity of the Self-existent God and many other important truths were taught; in Israel the priests were indeed the keepers and guardians of the law (Deut. xxxi. 9, *etc.*), but they were diligently to teach it all to the people (Lev. x. 11), to read the whole of it every seventh year to all the assembled people (Deut. xxxi. 10–13), to supply the king with a copy for himself to write out in full (Deut. xvii. 18, 19), and in general to teach God's judgments to Jacob and His law to Israel (Deut. xxxiii. 10). While, therefore, from the nature of their occupation, they might be expected to have a more perfect knowledge of the law than the generality of the people, this knowledge was only more perfect as the result of more continued study, and might be equalled by any one who chose, and was actually shared by every one as far as he chose. The Egyptian priests were, moreover, great landed proprietors (besides being fed from the royal revenues, Gen. xlvii. 22), and actually possessed one-third of the whole territory of Egypt; the priests of Israel, on the contrary, were expressly excluded from the common inheritance of the tribes, and had assigned to them only the cities with their immediate suburbs actually required for their residence. The priesthood of Egypt culminated in the absolute monarch who was at their head, and in whose authority they in some degree shared; in Israel, on the other hand, the line between the civil and the priestly authority and functions was most sharply drawn, primarily in the case of Moses and Aaron, Joshua and Eleazar, generally in the time of the judges (although in that troubled period this, like all other parts of the Mosaic system, was sometimes confused), and finally under the monarchy. It is indeed sometimes asserted that the kings, by virtue of their prerogative, were entitled to exercise priestly functions; but for this there is no real ground. The instances relied on are either

manifest cases of sacrifice offered at the command of the monarch (1 Kings iii. 15; viii. 62–64); or of the simple wearing of an ephod (2 Sam. vi. 14), which by no means carried with it the priestly office; or else are misinterpretations of a particular word (1 Kings iv. 2, 5—see the Textual notes there; 2 Sam. viii. 18—the only case of real difficulty—comp. 1 Chr. xviii. 17). There are but two definite instances of the assumption of priestly functions by kings, and both of them were most sternly punished (1 Sam. xiii. 10–14; 2 Chron. xxvi. 16–21). There was also the intrusion of Korah and his companions on the priestly office and their exemplary punishment (Num. xvi.). In the later abnormal state under the Maccabees, it was not the kings who assumed priestly functions, but the priests who absorbed the royal prerogative. With these contrasts, it is plain that there was little in common between the Egyptian and Levitical priesthood, except what is necessarily implied in the idea of a priesthood at all, and is found in that of the nations of antiquity generally. They were, however, both hereditary (as was also the Brahminical priesthood); both were under a law of the strictest personal cleanliness, and there was a resemblance between them in several matters of detail, as linen dress, and other non-essential matters.

When the Israelites came out of Egypt, they were a people chosen—on condition of faithfulness and obedience—to be "a kingdom of priests and an holy nation" (Ex. xix. 6), and in accordance with this the paschal lamb was sacrificed by each head of a household, and eaten by himself and his family (Ex. xii. 6), and the same idea was retained in this sacrifice always. Nevertheless, the people were unprepared for so high a vocation, and soon after we find the existence of certain persons among the people recognized as priests "which come near to the Lord" (Ex. xix. 22, 24), although they did not receive the Divine sanction necessary to the continuance of their office. We have no knowledge of the nature of their functions, nor of their appointment. However this may have been, the people certainly shrank from that nearness of approach to God implied in the office of priest (Ex. xx. 19, 21; Deut. v. 23–27), and sacrifices were offered by "young men" appointed by Moses, he reserving to himself the strictly priestly function of sprinkling the blood (Ex. xxiv. 5–8). Such was the state of things at the time of the appointment of the Aaronic order; there was no divinely authorized priesthood, and the need of one was felt.

Meantime, in the solitude of Sinai, God directed Moses to take Aaron and his sons for an hereditary priesthood (Ex. xxviii. 1), and gave minute directions for their official dress, for their consecration and their duties (Ex. xxviii., xxix.). Emphasis is everywhere placed upon the fact that they were appointed of God (comp. Heb. v. 4). They were in no sense appointed by the people; had they been so, they could not have been mediators. It has been seen that the Levitical system makes prominent the fact that the sacrifices had no efficacy in themselves, but derived their whole value from the Divine appointment; so also in regard to the priesthood. The priests appear as themselves needing atonement, and obliged to offer for their own sins; yet by the commanded unction and dress they are constituted acceptable intercessors and mediators for the people. All was from God; and while this gave assurance to the people in their daily worship, at the same time the priests' own imperfection showed that the true reconciliation with God by the restoration of holiness to man had not yet been manifested. The Levitical priest could be but a type of that Seed of the woman who should bruise the serpent's head.

Before the directions concerning the priesthood, given to Moses alone in the Mount, could be announced, occurred the terrible apostasy of the golden calf, when, at the summons of Moses, "who is on the Lord's side?" the whole tribe of Levi consecrated themselves by their zeal on God's behalf (Ex. xxxii. 25–29). Subsequently (Num. iii. 5–10, 40–51), the Levites were taken as a substitute for all the first-born Israelites (who, under the patriarchal system, would have been their priests, and who had been spared in the slaughter of the Egyptian first-born) to minister to the chosen priestly family. Of these nothing is said in this book, except the modification in their favor of the law concerning the sale of houses in xxv. 32–34) (see Com.). They may therefore be here wholly passed by with the simple mention that they never had sacerdotal functions, and were not therefore a part of the sacerdotal class. It is, perhaps, for the purpose of making this distinction emphatically that no mention is made of them in this book where it might otherwise have been expected. As, however, they constituted the tribe from which the priests were taken, the latter are often called by their name, and thus we frequently meet with the expression in the later books, "the priests, the Levites," or even with "Levites" alone, meaning Levites, κατ' ἐξοχήν, or priests.

But while there was an evident necessity that a much smaller body than the whole tribe of Levi should be taken for priests; and while Aaron, the elder brother, and appointed as the "prophet" of Moses (Ex. iv. 14–17), and associated with him in the whole deliverance of the people from Egypt, was evidently a most suitable person for the office, the law that the office should be hereditary must rest on other grounds. If we seek for these in any thing beyond the simple Divine good-pleasure, we should readily find them in the general fact of the whole Mosaic system being founded upon the principle of heirship leading on to the fulfilment of the Messianic promise: and in the more special one that it was by this means the priesthood was in the main kept true to God during long periods of Israel's apostasy and sin.

It is to be carefully observed that this hereditary office did not make of the priests *a caste;* in all things not immediately connected with the discharge of their functions, they were fellow-citizens with the other Israelites, subject to the same laws, bound by the same duties, and amenable to the same penalties. When not engaged in official duty, they wore the same dress, and might follow the same vocations as their fellow-citizens. They were only exempt from the payment of tithes because themselves supported by

them. In all this is manifest a striking contrast, not only with heathen priesthoods of antiquity, but also with the hierarchy of the Mediæval Christian Church.

The especial function of the priesthood was *to come near to God* (vii. 35; x. 3; xxi. 17; Num. xvi. 5, *etc.*). They were to stand in the vast gap between a sinful people and a holy God, themselves of the former, yet especially sanctified to approach the latter. "Hence their chief characteristic must be *holiness*, since they were elected to be perpetually near the Holy One and to serve Him (Num. xvi. 5); they were singled out from the rest of their brethren 'to be sanctified as most holy.' *To hallow* and *to install as priests* are used as correlative terms (Ex. xxix. 33; comp. vers. 1, 44; xxviii. 41; xl. 13). By neglecting what contributes to their sanctity they profane the holiness of God (Lev. xxi. 6–8); and the high-priest is himself the 'Holy One of the Lord' (Ps. cvi. 16)." Kalisch. They sustained a distinct mediatorial character between God and His people. This appears in every part of the law concerning them. The golden plate inscribed "holiness to the Lord," which the high-priest wore upon his brow, expressly meant that he should "bear the iniquity of the holy things which the children of Israel shall hallow" (Ex. xxviii. 38); and the flesh of the sin offerings was given to the priests "to bear the iniquity of the congregation, to make atonement for them before the Lord" (Lev. x. 17). Of course this could be done by human priests only symbolically, as they were types of the great High Priest to come; and His all-sufficient sacrifice having once been offered, there could be thereafter no other priesthood in this relation to the people, or discharging this mediatorial function. The Christian ministry finds its analogy, not in the priests, but in the prophets of the old dispensation, although even here the likeness is very imperfect. Still, while the priests were required to preserve and teach the written law, it was left to the prophets to unfold its spiritual meaning, and to urge regard to it by argument and exhortation. It is a striking fact that the Greek word for priest, ἱερεύς, and its derivatives in the New Testament, while frequently applied to the priests of the old covenant and to Christ Himself, their Antitype, are never used for any office in the Christian Church, except for the general priesthood of the whole body of believers; *προφήτης=prophet*, however, and its cognates are thus used with great frequency. It is to be borne in mind that priest, in the Levitical sense of the word, and sacrifice are correlative terms; sacrifice pre-supposes a priest to offer it, and a priest must needs have "somewhat also to offer" (Heb. viii. 3). From these points flow all the duties of the priests, and in view of these their qualifications, and the other laws concerning them are fixed.

The first and chiefest of all their duties was the offering of sacrifice, as this was the especial instrumentality by which men sought to draw near to God. No sacrifice could be offered without the intervention of the appointed priest; for the sacrifices having no virtue in themselves, and deriving their value from the Divine appointment, must necessarily be presented in the way and by the persons whom God had authorized. Hence it is that in the ritual of the sacrifices an emphasis is always placed upon the declaration that the priests "shall make atonement." The apparent exceptions to this, in the case of Samuel and Elijah, are really but illustrations of the principle, they being prophets directly charged from on high to do this very thing. In this, including the burning of incense, the priests were undoubtedly typical of the one true High Priest and Mediator. They stood, as far as was possible for man, between God and the people, and by their acts were the people made—at least symbolically—holy, and brought near to God. The acts of sacrifice which were essential, and which therefore could only be performed by the priests, were the sprinkling or other treatment of the blood, and the burning of such parts as were to be consumed upon the altar. In the sin and trespass offerings, as well as in the oblations, which must be wholly consecrated to God, they were to consume the parts which were not burned.

From this essential duty naturally were derived a variety of others. To the priests belonged the care of the sanctuary and its sacred utensils, the preservation of the fire on the brazen altar, the burning of incense on the golden altar, the dressing and lighting of the lamps of the golden candlestick, the charge of the shew-bread, and other like duties. They were necessarily concerned in all those multitudinous acts of the Israelites which were connected with sacrifices, such as the accomplishment of the Nazarite vow, the ordeal of jealousy, the expiation of an unknown murder, the determination of the unclean and of the cleansed leprous persons, garments and houses; the regulation of the calendar; the valuation of devoted property which was to be redeemed; these and a multitude of other duties followed naturally from their priestly office. They were also to blow the silver trumpets on the various occasions of their use, and in connection with this to exhort the soldiers about to engage in battle to boldness, because they went to fight under the Lord. They were also, from their own familiarity with the law, appropriately appointed as the religious teachers of the people. From their priestly office they were charged to bless the people in the name of God; and from their privilege of consulting God especially through the Urim and Thummim, they were made arbiters in disputes of importance: "by their word shall every controversy and every violence be tried" (Deut. xxi. 5). All these secondary duties flowed from their primary one in connection with the sacrifices. Hence the influence and importance of the priests in the Hebrew commonwealth varied greatly with the religious earnestness and activity of the nation. Negatively, it is important to note that the priests did not, in any considerable degree, discharge towards the people the office of the Christian *pastor*, the spiritual guide, comforter and assistant of his flock. It is possible that if the people and the priests themselves had been prepared for it, something more of this relation might have resulted from the provisions of the law.

Still, they were not individually the priests of particular communities; but rather, as a body, the priests of the whole nation. From this it resulted that their connection with the people was little more than simply official and ministerial. In so far as the need of the *pastor* was met at all under the old dispensation, as already said, it was by the prophet rather than by the priests.

The same thing is also true of their revenue. This was chiefly derived from the "second tithe," or the tenth paid to them by the Levites from the tithes received by them from the people. Tithes were stringently commanded; but no power was lodged with any one for their compulsory collection. Their payment was left absolutely to the conscientious obedience of the people. The priests' support was supplemented by their share of the sacrifices, first-fruits, and other offerings of the people. Very ample provision appears to be made for them in the law; the Levites, who were much less than a tenth of the people, were to receive the tenth of all their increase; and the priests, who appear to have numbered still much less than the tenth of the Levites, were to receive the tenth of the income paid to them. Practically, during the far greater part of the Hebrew history, their support appears to have been precarious and insufficient, and we know that large numbers of them declined to return from the captivity of Babylon, and many of the descendants of those who did return did not exercise their priestly office or claim their priestly privileges.

The qualifications for the priesthood were first, Aaronic descent; to secure this genealogical registers were kept with great care (2 Chron. xxxi. 16, 17, *etc.*), and any one who could not find his descent upon them was not allowed to minister in the priest's office or to receive its emoluments (Ezra ii. 62; Neh. vii. 64). Secondly, they must be perfect physically, free from any bodily defect or injury; otherwise, they might eat of the priests' portion, and receive his tithe, but they were forbidden to approach the altar, or enter the sanctuary (Lev. xxi. 17-23). Further, during the time of their ministrations, they must be entirely free from any form of legal uncleanness (xxii. 1-7), and must practice frequent ablutions, especially on entering the sacred precincts (viii. 6; Ex. xl. 30-32), and they must carefully abstain from wine and strong drink (ch. x. 8-10); at all times they must maintain an especial symbolic purity, and particularly must never be defiled by the contact of a dead body, except in the case of the very nearest relatives (xxi. 2-4), even this exception being denied to the high-priest (*ib.* 10-12). No limit of age either for the beginning or the end of their service is fixed in the law; but in the absence of such limitation, the age appointed for the Levites would probably have been generally regarded as fitting. In later times there was great laxity in this respect, and Aristobulus was appointed high-priest by Herod the Great when only seventeen. In addition to these outward qualifications, exemplary holiness of life is everywhere required of the priests, and even in their families, violations of virtue were visited with more severity than among others (xxi. 9).

In marriage the priests generally were only restricted in their choice to virgins or widows of any of the tribes of their nation (xxi. 7); later, marriage within the Aaronic family seems to have been preferred, and by the prophet Ezekiel (xliv. 22) the marriage with widows (except of priests) was forbidden them.

They were originally inducted into their office by a solemn consecration, and were sprinkled with the sacrificial blood and the holy anointing oil (ch. ix.); but, except for the high-priest, this one consecration sufficed for all their descendants, and was not repeated.

While on duty in the sanctuary they were arrayed in robes of linen which might never pass beyond the sacred precincts; and they must minister at the altar unshod.

In the small number of priests at first, it was probably necessary that all of them should be constantly on duty; but when in later times they had greatly multiplied, they were divided by David into twenty-four courses, each with a chief at its head, who should minister in turn (1 Chron. xxiv. 3, 4). This arrangement was maintained ever after, although on the return from the captivity, some of the courses were wanting from the returning exiles (Neh. xii. 1-7; 12–21).

The whole order of the priests was concentrated, so to speak, in the high-priest. His office was also hereditary, but not with the same strictness. We find in the time of Eli that the high priesthood had passed to the house of Ithamar (Aaron's younger son), and from his descendants it was again by divine direction transferred back to the elder branch. The duties and responsibilities of the high-priest were far more solemn than that of the ordinary priests. "Pity and sympathy also, according to the Ep. to the Hebr., enter into the idea of the high-priest." Lange. There could be only one high-priest at a time, although a second, in some degree at least, seems to have been permitted during that abnormal period during the reign of David when the ark and the tabernacle were separated. The high-priest was restricted in marriage to a Hebrew virgin; his official robes were of the utmost splendor, and on his breast he wore the precious stones on which were engraved the names of the twelve tribes of Israel, while on the golden plate on his forehead was inscribed "holiness unto the LORD;" he was originally consecrated by a more ample anointing than his brethren, and this was repeated for each of his successors, so that he is described as having "the crown of the anointing oil of his God upon him" (xxi. 12), and, as we have seen, is often designated simply as "the anointed priest;" he must have succeeded to his office at whatever age his predecessor died or became incapacitated, and continued in it to the end of his own life, which formed a civil epoch (Num. xxxv. 28, 32); no especial provision is made in the law for his support, and history shows that it was unnecessary to do so, as he was always amply provided for; the high-priest was forbidden the contact with the dead and the customary marks of sorrow even in those few cases which were permitted to other priests (xxi. 10-12), and that on the express ground of the peculiar com-

pleteness of his consecration. But his chief distinction lay in his being the embodiment, as it were, of the whole theocracy, and the mediator between God and the whole people. This was signified by manifold symbols on his robes; it was shown by his duty of offering the sin offering for himself and for the whole people (the same victim being required for each); and especially by his most solemn duties on the great day of Atonement (ch. xvi.). From his position and religious duties necessarily flowed many others, as in the case of the ordinary priests, only that in the one case as in the other those of the high-priest were far higher and more important. In the Epistle to the Hebrews he is singled out not only as the representative of the whole priestly system, but as peculiarly the type of Christ, the one great High-Priest, Who alone could make effectual atonement, once for all, for the sins of all people. A "second priest," or vice high-priest, is mentioned Jer. lii. 24, and such an office is recognized by the later Jews. Literature: KALISCH, *Preliminary Essay on Lev. VIII.*, and many of the works already mentioned under Sacrifices. KUEPER, *Das Priesterthum des Alten Bundes*, Berlin, 1865.

FIRST SECTION.

The Consecration of the Priests.

CHAP. VIII. 1–36.

1, 2 AND the LORD spake unto Moses, saying, Take Aaron and his sons with him,
and the garments, and the anointing oil, and a [the[1]] bullock for the sin-offering,
3 and [the[1]] two rams, and a [the[1]] basket of unleavened bread: and gather thou all
the congregation together unto the door of the tabernacle of the [*omit* the] congre-
4 gation. And Moses did as the LORD commanded him; and the assembly [con-
gregation[2]] was gathered together unto the door of the tabernacle of the [*omit* the]
5 congregation. And Moses said unto the congregation, This *is* the thing which the
LORD commanded to be done.
6 And Moses brought Aaron and his sons, and washed [bathed[3]] them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him
with the robe, and put the ephod upon him, and he girded him with the curious
8 [*curious*[4]] girdle of the ephod, and bound *it* unto him therewith. And he put the
breastplate upon him: also he put in the breastplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront,
did he put [and upon the mitre upon his forehead did he put[5]] the golden plate,
10 the holy crown; as the LORD commanded Moses. And Moses took the anointing
oil, and anointed the tabernacle [dwelling-place[6]] and all that *was* therein, and
11 sanctified them.[7] And he sprinkled thereof upon the altar seven times, and an-
ointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he poured of[8] the anointing oil upon Aaron's head, and anointed him, to sanc-
13 tify him. And Moses brought Aaron's sons, and put coats upon them, and girded

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. The Heb. has the article in all these cases, and it should be retained as referring to the commands given in Ex. xxix.

[2] Ver. 4. הָעֵדָה. The word being precisely the same as in ver. 3, should certainly have the same translation. The Vulg. and Syr. prefix *all*, as in ver. 3.

[3] Ver. 6. וַיִּרְחַץ. See Textual Note [20] on xiv. 8.

[4] Ver. 7. חֵשֶׁב means simply girdle, and there is nothing in the Heb. answering to *curious*, yet as this word is used only of the girdle of the Ephod, while there are several other words for the ordinary girdle, and as the A. V. has uniformly rendered it *curious girdle*, it may be well to retain the adjective as the readiest way of marking in English the peculiarity of the girdle. It should, however, be in italics.

[5] Ver. 9. The A. V. is unnecessarily complicated. For the second וַיָּשֶׂם the Sam. reads וִיתֵּן.

[6] Ver. 10. מִשְׁכָּן. See Textual Note [8] on xv. 31.

[7] Ver. 10. Three MSS., followed by the LXX., read *it* in the singular.

[8] Ver. 12. One MS., followed by the Vulg., omits the part'tive מ.

them with girdles [a girdle[9]], and put [bound] bonnets upon them; as the LORD
commanded Moses.
14 And he brought the bullock for the sin offering: and Aaron and his sons laid[10]
15 their hands upon the head of the bullock for the sin offering. And he slew *it;*
and Moses took the blood, and put *it* upon the horns of the altar round about with
his finger, and purified the altar, and poured the blood at the bottom of the altar,
16 and sanctified it, to make reconciliation upon it [to atone for it[11]]. And he took
all the fat that *was* upon the inwards, and the caul *above* the liver, and the two
17 kidneys, and their fat, and Moses burnt *it*[12] upon the altar. But the bullock, and
his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD
18 commanded Moses. And he brought[13] the ram for the burnt offering: and Aaron
19 and his sons laid their hands upon the head of the ram. And he killed *it;* and
20 Moses sprinkled the blood upon the altar round about. And he cut the ram into
21 pieces; and Moses burnt the head, and the pieces, and the fat. And he washed
the inwards and the legs in water; and Moses burnt the whole ram upon the altar:
it[14] *was* a burnt sacrifice for a sweet savour, *and* [*omit and*] an offering made by fire
22 unto the LORD; as the LORD commanded Moses. And he brought the other ram,
the ram of consecration: and Aaron and his sons laid their hands upon the head
23 of the ram. And he slew *it;* and Moses took of the blood of it, and put *it* upon
the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the
24 great toe of his right foot. And he[15] brought Aaron's sons, and Moses put of the
blood upon the tip of their right ear, and upon the thumbs [thumb[16]] of their right
hands, and upon the great toes [toe[16]] of their right feet: and Moses sprinkled the
25 blood upon the altar round about. And he took the fat, and the rump [the fat
tail[17]] and all the fat that *was* upon the inwards, and the caul *above* the liver, and
26 the two kidneys, and their fat, and the right shoulder [leg[18]]: and out of the basket
of unleavened bread,[19] that *was* before the LORD, he took one unleavened cake, and
a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right
27 shoulder [leg[18]]: and he put all upon Aaron's hands, and upon his sons' hands,
28 and waved them *for* a wave offering before the LORD. And Moses took them from
off their hands, and burnt *them*[20] on the altar upon the burnt offering: they *were*
consecrations for a sweet savour: it[21] *is* an offering made by fire unto the LORD.
29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for*
of the ram of consecration it was Moses' part; as the LORD commanded Moses.
30 And Moses took of the anointing oil, and of the blood which *was* upon the altar,
and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon
his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons,
and his sons' garments with him.
31 And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the
tabernacle of the [*omit* the] congregation[22]: and there eat with the bread that *is* in
the basket of consecrations, as I [am[23]] commanded, saying, Aaron and his sons
32 shall eat it. And that which remaineth of the flesh and of the bread shall ye burn

[9] Ver. 13. אַבְנֵט in the sing. (The ancient versions, however, have the plural). An entirely different word from חֵשֶׁב of ver. 7.

[10] Ver. 14. The Heb. verb וַיִּסְמֹךְ is in the sing. In the corresponding clause in ver. 18 it is plural, and so it is made here also by the Sam. and Syr.

[11] Ver. 15. לְכַפֵּר עָלָיו. It is better here, as in vi. 30 (23), and xvi. 20, to retain the almost universal rendering of כִּפֶּר in the A. V. These three places are the only exceptions in Ex., Lev., or Num. The sense is clearly *for it*, rather than *upon it*, and it is so rendered in the corresponding passage. Ex. xxix. 36, comp. 37.

[12] Ver. 16. The missing pronoun is supplied in one MS. and the Arab.

[13] Ver. 18. For וַיַּקְרֵב the Sam. reads ויגש.

[14] Ver. 21. Five MSS., the Syr. and Vulg., omit the pronoun.

[15] Ver. 24. The LXX. says, Moses brought.

[16] Ver. 24. The singular, which is the Heb. form, is quite as accurate and expressive.

[17] Ver. 25. See Text. Note [7] on iii. 9.

[18] Ver. 25. See Text. Note [30] on vii. 32.

[19] Ver. 26. The LXX. here reads ἀπὸ τοῦ κανοῦ τῆς τελειώσεως.

[20] Ver. 28. The pronoun is supplied by one MS., the LXX., and the Syr.

[21] Ver. 28. This pronoun is wanting in two MSS., the Vulg. and Arab.

[22] Ver. 31. The Sam. and LXX. add ἐν τόπῳ ἁγίῳ.

[23] Ver. 31. The A. V. follows the Masoretic punctuation צִוֵּיתִי; but the LXX., Vulg. and Syr., that of ver. 35 צֻוֵּיתִי.

33 with fire. And ye shall not go out of the door of the tabernacle of the [*omit* the]
congregation *in* seven days, until the days of your consecration be at an end: for
34 seven days shall he consecrate you. As he hath done this day, *so* the LORD hath
35 commanded to do, to make an atonement for you. Therefore shall ye abide *at* the
door of the tabernacle of the [*omit* the] congregation day and night seven days,
36 and keep the charge of the LORD, that ye die not: for so I am commanded. So
Aaron and his sons did all things which the LORD commanded by the hand of
Moses.

EXEGETICAL AND CRITICAL.

In the chapters of this section we have the only prolonged narrative in Leviticus, in fact the only historical matter at all except the punishment of the blasphemer in xxiv. 10-23.

Ver. 1. **The LORD spake.**—A special command to carry out now the command already given minutely in Ex. xxviii., xxix., and xl.

Vers. 2-5 contain the preliminary arrangements. Moses takes Aaron and his sons, and the various things previously provided for their consecration, and brings them into the court of the tabernacle. The four sons of Aaron were brought, and the language would also include his grandsons, if there were any at this time of suitable age. The fact, however, that Eleazar entered the promised land, would make him less than twenty-one at this time, and therefore too young to have sons of sufficient age, and no sons of Nadab and Abihu are ever anywhere mentioned. The people were also gathered about the wide opening of the court, probably represented by their elders in the nearest places, and the mass of the men generally standing upon the surrounding heights which overlooked the tabernacle. Lange: "This is the ordinance: first, the persons; then the garments as symbols of the office; the anointing oil, the symbol of the Spirit; the bullock for the sin offering, the symbol of the priest favored with the entrusted atonement, and yet needing favor; the ram for the burnt offering, the symbol of the sacrificial employment; the ram for the sacrifice of consecration, the symbol of the priestly emoluments in true sacrifices of consecration; and the basket of unleavened bread, the symbol of life's enjoyments of the priests, sanctified in every form by the oil of the Spirit."

Ver. 2. The basket, according to Ex. xxix. 2, 3, 23, contained three kinds of bread all unleavened, the loaf, the oil bread, and the wafer anointed with oil.

Vers. 3, 4. The consecration was thus public, not only that Aaron might not seem "to take this honor unto himself;" but also that by their presence, the people might be assenting to the consecration of him who was to minister among them and for them.

Vers. 6–13. The washing, anointing, and investiture.

Ver. 6. **And bathed them with water.**—Not merely their hands and their feet, which Moses must have already done for himself, and which was always done by every priest who entered the tabernacle, or who approached the altar (Ex. xl. 31, 32); but doubtless an ablution of the whole body as seems to be intended in Ex. xxix. 4, and as was practised on the great day of atonement (ch. xvi. 4). This washing was obviously symbolical of the purity required in those who draw near to God, and is applied spiritually to the whole body of Christians, "made priests unto God" in Heb. x. 22. With this comp. Christ's receiving of baptism (Matt. iii. 13-15) before entering upon His public ministry.

Vers. 7–9. The robing of Aaron comes first, then the sanctification of the tabernacle and all it contained, especially of the altar, then the anointing of Aaron, and finally the robing of his sons. Neither here nor in Ex. xxix. 5 is there any mention of the "linen breeches" of Ex. xxviii. 42; xxxix. 28 probably because these were simply "to cover their nakedness," and were not considered a part of the official costume. As Kalisch suggests, Aaron and his sons probably put them on themselves immediately after their ablution. On the remaining articles of apparel see Ex. xxviii. Briefly, **the coat** was the long tunic of fine linen worn next the skin. According to Josephus (*Ant.* III. 7, § 2), it reached to the feet, and was fastened closely to the arms. It was to be "embroidered" (Ex. xxviii. 39), *i. e.*, woven, all of the same material and color, in diaper work. From Ex. xxviii. 40, 41; xxxix. 27, this garment appears to have been the same for the high-priest and the common priests. The girdle next mentioned is not the "*curious* girdle" of the Ephod (חֵשֶׁב), but the אַבְנֵט described by Josephus (*loc. cit.*) as a long sash of very loosely woven linen, embroidered with flowers of scarlet, and purple, and blue, which was wound several times around the body and tied, the ends hanging down to the ankles ordinarily, but thrown over the shoulder when the priest was engaged in active duty.—**The robe** (Ex. xxviii. 31-35), wholly of blue, was woven without seam, apparently without sleeves, with a hole whereby it was put over the head. It is supposed to have reached a little below the knees, and to have been visible below, and also a little above, the Ephod. The hem at the bottom was ornamented with "pomegranates, blue, and purple, and scarlet," with golden bells between them, which should sound as the high-priest went in and out of the holy place. Over this was the Ephod (Ex. xxviii. 6, 7; xxxix. 2-4), a vestment whose construction is imperfectly understood. The word etymologically, means simply a "vestment," and a simple "linen Ephod" was worn by the common priests (1 Sam. xxii. 18), as well as by others engaged in religious services (1 Sam. ii. 18; 2 Sam. vi. 14; 1 Chr. xv. 27). The "vestment" or Ephod of the high-priest here spoken of, however, was a very different and much more gorgeous affair. Its material was שֵׁשׁ = *fine linen* (of which also

the tunic mentioned above was made), while that of the other Ephods was בַּד or common linen of which the "linen breeches" were made. (The latter word, however, as the more general, is sometimes used for both, Lev. vi. 10 (3); xvi. 4, 23, 32). The Ephod of the high-priest appears to have been made in two parts, one for the back and one for the breast, joined at the shoulders by two onyx stones set in gold, upon which were engraved the names of the tribes of Israel. To these stones were attached chains of pure wreathen gold for the support of the breast-plate. According to Josephus (*loc. cit.*, § 5), it had sleeves and a place left open upon the breast to be covered by the breast-plate. It was woven with gold thread and colors "with cunning work," and with its attachments was one of the chief parts of the high-priest's attire. Upon it, wrought of the same costly and gorgeous materials, was the **curious girdle of the Ephod,** woven on to one of the parts, and passing round the body, holding them both together. On this was put the breast-plate (Ex. xxviii. 15-30), a separate piece of cloth woven of the same materials, so that when folded it was "a span" square. By gold rings it was attached to the chains from the onyx stones on the shoulder, and by other gold rings it was tied with bands of blue lace to corresponding rings on the Ephod. To this breast-plate were attached by settings of gold, twelve precious stones, on each of which was engraved the name of one of the tribes of Israel.—**Also he put in the breast-plate the Urim and the Thummim.**—On these words many volumes have been written, and we can only here refer to the note on Ex. xxviii. 30. From the way in which they are spoken of both there (comp. vers. 15-21) and here, they appear to have been something different from the precious stones before spoken of, and to have been placed, not *on*, but *in* the breast-plate, *i. e.*, in the receptacle formed by its fold, although a great variety of authorities might be cited for the opposite view. There is nowhere any direction given for their preparation, and from the use of the definite article with each of them, it is likely that they were things already known. They were used as a means of ascertaining the will of God (Num. xxvii. 21; 1 Sam. xxviii. 6, *etc.*); but by precisely what process is not known, and there are now no means of ascertaining. The many conjectures concerning them are conveniently arranged by Clark (*Speaker's Com.*) under three heads: (1) that the Divine will was manifested by some physical effect addressed to the eye or ear; (2) that they were a means of calling into action a prophetic gift in the high-priest; (3) that they were some contrivance for casting lots. The Urim and Thummim were here formally delivered to Aaron, and passed on to his successors; but the last recorded instance of their use is in the time of David, and they seem to have passed into disuse as revelations and teachings by prophets became more frequent. It is certain that they had disappeared, or their use had been lost, after the return from the captivity (Ezra ii. 63; Neh. vii. 65).

And he put the mitre upon his head.—(Ex. xxviii. 37-39). The word *mitre* is here used in its etymological sense, of a twisted band of fine linen around the head, which might now be described as a *turban*. **The golden plate, the holy crown,**—a plate of pure gold having engraved on it HOLINESS TO THE LORD. This was attached to a "blue lace," whereby it was fastened to the mitre. It was the crowning glory of the high-priest's official dress, and its symbolism is fully expressed in the command for its preparation (Ex. xxviii. 38), "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD." This completed the investiture of Aaron, and it is added **as the LORD commanded Moses,** both to show that the command had been fulfilled, and also that only that which was commanded had been done. In this matter nothing was left to human device; every particular was expressly arranged by minute Divine directions; for everything was symbolic and intended gradually to teach Israel spiritual truths, which as yet they were only prepared to learn by these sensible images.

Vers. 10–12. The anointing of the sacred things and of Aaron.

The composition of the anointing oil, and the careful restriction of its use had been minutely commanded (Ex. xxx. 22-33). The Rabbis say that the art of compounding it was lost after the captivity, and hence from that time its use was necessarily discontinued. The things to be anointed had all been made "after the pattern shown in the Mount" (Ex. xxv. 40; Heb. ix. 23) and expressly for their sacred uses; yet there was a fitness, such as has always been recognized by the sense of mankind, that they should first be especially set apart by a solemn ceremonial for their holy purpose. **The tabernacle and all that was therein.**—In Ex. xxx. 26–28, many of the things are specially mentioned, showing that Moses with the anointing oil must have passed not only into the holy place but into the holy of holies itself.

Ver. 11. **He sprinkled thereof upon the altar seven times.**—This refers to the brazen altar in the court, as is shown by the things enumerated with it. On the seven-fold sprinkling see on iv. 6. **And anointed the altar.**—As this is a different act from the sprinkling, so does this special sanctifying of the altar seem appropriate to its use in the sacrifices.

Ver. 12. **He poured of the anointing oil upon Aaron's head.**—Comp. Ps. cxxxiii. 2. "The anointing with oil was a symbol of endowment with the Spirit of God (1 Sam. x. 1, 6; xvi. 13, 14; Isa. lxi. 1) for the duties of the office to which a person was consecrated," Keil. The A. V. is quite accurate in marking the more abundant anointing of Aaron by the word **poured.** The symbolism of anointing is abundantly recognized in the New Test. as applied to Christ (Luke iv. 18; Acts x. 38, *etc.*). There has been much question whether the sons of Aaron were also here anointed. On the one hand, it had been commanded that they should be anointed (Ex. xxviii. 41; xl. 15) "thou shalt anoint them as thou didst anoint their father," and they are always recognized as having been

anointed (vii. 36; x. 7); and on the other hand, there is no mention here of this having been done (which could hardly have been omitted had it taken place); and as Aaron was first robed, and then anointed, while his sons were not yet robed, it seems necessary to consider their unction as having been confined to the sprinkling with mingled oil and blood of ver. 30. This would be quite in accordance with the recognition of the high-priest alone as *the* anointed priest and with all those passages in which his anointing is spoken of as something peculiar. (The word *as* in Ex. xl. 15 cannot, of course, be pressed—as Kalisch insists—to mean an exactly similar form of anointing).

Ver. 13. Next comes the robing of Aaron's sons, all in accordance with the commands so often referred to. The **bonnets** were also a sort of turban, but it may be inferred from the difference in the Heb. word that they were probably differently fashioned from that of the high-priest.

Vers. 14–30. The sacrifices and accompanying ceremonies.

In the order of the sacrifices the sin offering comes first, then the burnt offering, lastly the peace offering; this, the normal order, is always observed (unless in certain exceptional cases) where the several kinds of sacrifice come together, as was evidently fitting in view of the special object of each.

The victim and the ritual of the sin offering are the same as that appointed for the sin offering of the high-priest in ch. iv. 3-12, except that the blood was not brought into the sanctuary nor sprinkled "before the vail." The reason commonly assigned for this is that the offering was not for any particular sin, but only for a general state of sinfulness. So Lange. But it is to be borne in mind that this sacrifice was not for Aaron alone, but for him and his sons together; also it was not for an already consecrated high-priest, but for one who was in the very act of being consecrated and not yet entitled to discharge the functions of the high-priest. In view of what he was to be, the victim might well be the same as that appointed for the ordinary sin offering of the high-priest; in view of what he actually was, it was fitting that there should be a difference in the ritual as regards the blood. **Moses took the blood and put it upon the horns of the altar round about with his finger**, as was done in all sin offerings, only here the object of the act seems to have been, in part at least, the altar itself. This had been already sprinkled and anointed; now by the blood it is still further **purified**, and also **sanctified**, and atonement made for it. On the necessity of the blood in addition to the oil, see Heb. ix. 21, 22. The application of this to the altar was for the same general reasons as in case of the tabernacle and its contents, only that there was especial emphasis in regard to the altar on account of its peculiar use. As all things in heaven and earth are reconciled unto God by the blood of the cross (Col. i. 20), so must these typical things be reconciled by the blood of the typical sacrifice.

In all this service Moses, by a special Divine commission, acts as the priest. Hence he is spoken of in Ps. xcix. 6 as "among His priests," and Philo calls him a high-priest. He did not, however, wear the priestly garments, and strictly he was not a priest at all. He had hitherto acted as priest (Ex. xl. 23), although he had not before offered a sin offering; but now he was both less and more than a priest. Less, in that with this consecration his priestly functions absolutely ceased; more, in that he now acts on God's behalf as the Mediator of the Old Covenant (Gal. iii. 19). The Aaronic priesthood was continued with its powers by hereditary succession; but all chains must have a beginning, and all authority must have a giver. Here the first link of the chain, the beginning of all priestly authority, is given by Moses acting under an express commission for this purpose, from the Almighty. It is to be remembered that all these sacrifices were consumed by fire kindled in the ordinary way, the fire "from before the LORD' (ix. 24) not having yet come forth.

Vers. 18–21. The burnt offering differed in nothing from the ordinary burnt offering, although the victim was of a kind less commonly selected.

Vers. 22–30. The peace offering, or ram of consecration. Any sacrificial animal might be offered in the ordinary peace offerings; but a ram, as here, was required along with a bullock for the priestly peace offering immediately after their consecration (ix. 4-8), and a ram alone at the fulfilment of the Nazarite vow (Num. vi. 14, 17), and this also formed a part of the varied peace offerings of the princes after the dedication of the altar and tabernacle (Num. vii. 17, 23, *etc.*).

Ver. 22. **The ram of consecration**, lit. "the ram of the fillings," *i. e.* with which the hands of Aaron and his sons were to be filled for the wave-offering, ver. 27, and by this phraseology is the idea of consecration usually expressed according to the Hebrew idiom (comp. the verb in Judg. xvii. 5, 12; 1 Kings xiii. 33; Ezek. xliii. 26, *etc.*). The LXX. renders it κριὸν τελειώσεως=the ram of perfecting, inasmuch as this was the completion of the consecration, and signified that the priest was now enabled henceforth to offer sacrifice to God. Wordsworth aptly compares it to the delivery of the Bible to one being ordained to the ministry in the early Christian Church to signify that he was now entitled to exercise his office of dispensing God's word to the people. Lange gives another view of the sense: "The fact that Aaron too, and his sons, belonged to the congregation, and with it must bring offerings of their fulness towards the support that they received from it, is expressed in the command that they shall offer a second ram as a sacrifice of *Fulnesses*." And further: "Knobel gives *Ordination offering*; Keil, *Peace offering*. The peace or thank offering, however, was not brought until the eighth day, and all the particulars in this chapter belong to ordination offerings. It is then the offering of the fulness of his emoluments, which indeed belongs to the true priestly character."

Ver. 24. **Upon the tip of their right ear.**—Whether the upper or the lower extremity of the ear is meant is disputed, and is immaterial.

"He touched the extreme points, which represented the whole, of the ear, hand, and foot on the right, or more important and principal side: the *ear* because the priest was always to hearken to the word and commandment of God; the *hand*, because he was to discharge the priestly functions properly; and the *foot*, because he was to walk correctly in the sanctuary. Through this manipulation the three organs employed in the priestly service were placed, by means of their tips, *en rapport* with the sacrificial blood." Keil (quoted in part by Lange). By the subsequent sprinkling of the same blood upon the altar all was associated especially with sacrifice, the pre-eminent priestly function. It is noticeable that the same parts of the cleansed leper were in the same way to be touched with the blood of his trespass offering (xiv. 14). In regard to the choice of the members on the right side, Theodoret (Qu. 8 *in Lev.*) significantly notes that "there are also left-handed actions and obedience of condemnation."

Vers. 25-28. The ritual of the wave offering is the same as in case of the ordinary peace offerings; only Aaron and his sons are here the offerers, and hence the portions waved were burned upon the altar, instead of being eaten by the priests. Lange says: "The command is to be particularly noticed, that the prophet should take this offering of the priests from their hands, and burn it upon the altar. The prophetical spirit must support the priesthood in the swinging and upheaving from the earth without which it is lost."

Ver. 29. **Moses took the breast.**—This also he **waved for a wave offering,** but not on Aaron's hands. This was done by special command, and was not the part belonging ordinarily to the officiating priest himself, but to the priestly order generally. The parts belonging to the officiating priest were burned upon the altar: as if to show that Moses, by thus officiating for the moment under a peculiar authorization, did not become actually a priest, although he might be in some sense connected with the priestly order.

Ver. 30. The sprinkling of Aaron and his sons and their garments once more, and now with the oil mingled with the blood of the sacrifice, completes the consecration service of this and each succeeding day. Lange: "The combination of the anointing oil and the blood of the sacrifice, of the life of the Spirit and the joyfulness of death, poured out over everything that was priestly, is here the typical ground-idea." This is the only unction of the sons of Aaron that is recorded; but it seems quite enough to constitute them anointed priests.

Ver. 31. Of the flesh of this sacrifice Aaron and his sons must eat; but no one else might share with them (Ex. xxix. 33), not even Moses. In this it was sharply distinguished from the ordinary peace offering; and this distinction was further marked by the command that it should be eaten within the court of the tabernacle, and that only on the same day, and in its accompanying oblation there was no leavened bread. It was a priestly peace offering, and was to be eaten by Aaron and his sons as inchoate priests.

Ver. 34. Rosenmüller notes that "the verb עָשָׂה is here to be taken passively, as often אָמַר and קָרָא. See 1 Sam. xxiii. 22; Gen. xvi. 14."

Vers. 32-35. Lange: "Seven days they were to pass in holy seclusion in the court, seven days they were to bring the appointed sacrifices and to live on their sacrifice of consecration; what remained of it might not be devoted to common uses, but must be burned. So for seven days they were to keep holy watch, the watch of Jehovah in the court of the tabernacle, under the penalty of death. Moses makes particularly prominent the symbolic force of this divine watch; it is Jehovah's express commandment. Keil makes plain, however, that they might still go out in certain emergencies."

DOCTRINAL AND ETHICAL.

I. The whole matter of atonement, both in the sacrifices and in the priesthood, depended upon the Divine appointment; neither of them had any virtue or power to do away with human sin in themselves. Hence they could have been but types (since the Divine government is ever a reality), and looked forward to a Sacrifice which should have value, and a Priest who should have power, to accomplish in reality that which is here foreshadowed, and restore man to communion with God by giving him that holiness which is an essential prerequisite, and yet which of himself he can never attain.

II. By the fact that none could be a priest except by Divine appointment was taught under the old dispensation the truth so much emphasized in the new, that salvation is wholly of God's free grace. No sacrifice for sin could bleed, no priest could sprinkle the blood, except as God Himself allowed and commanded.

III. Moses, who was not a priest, who had never been anointed, consecrated Aaron, and by Divine command communicated to another that which he did not himself have. This illustrates the fact that God is not Himself limited by the limitations He has placed upon man. He can use for a priest one to whom the priesthood, except for this use, has not been communicated.

IV. Although God appointed, and Moses ministered, yet must all the people be summoned to witness the consecration of the priests, and by their presence give their assent. This as all other parts of the Levitical system was of the nature of a covenant. God alone could proclaim the laws; but it is of the people to promise obedience: God alone could constitute men priests; but it is for the people to accept and avail themselves of their mediation.

V. Lange on ver. 13: "And now first are the assistants spoken of. The whole priesthood is concentrated in the anointed priest, the head priest, the high-priest: a symbol which has been fulfilled in Christ, but not a second time in an inferior symbol."

VI. In this chapter of Leviticus and the corresponding one of Exodus the consecration of Aaron is frequently expressed in the LXX. by the verb *τελειόω* and its derivative *τελείωσις*; and correspondingly, with express reference to this

law, the same word is applied to the consecration of Christ in Heb. ii. 10; vii. 28. He was consecrated in the sufferings of the cross, and thenceforward continues our high-priest and intercessor for evermore.

VII. The washing of Aaron and his sons, the linen drawers, and the linen tunic express as clearly and emphatically as is possible to symbolism the absolute necessity of inward purity in those who would draw near to God.

VIII. The culmination of the high-priest's vestments was in the golden plate on his forehead, and on this was inscribed "holiness to the LORD." This then was the culmination of the Levitical, as of every other dispensation; the one point towards which all lines of precept and of ceremony, of plain Divine command and of symbolical teaching converge is "Holiness to the LORD."

HOMILETICAL AND PRACTICAL.

As Moses by Divine appointment was able to consecrate Aaron, so may any one, in the power of God, become to another the channel of grace which he himself may not possess; one's own deficiencies are then no sufficient bar to work for others. Moses summoned all the people: there are none without interest in the means provided for the atonement for sin. The Sept. here (vers. 3, 4) used the word ἐκκλησιάζω (var. lect. ἐκκλησία), and this is the first place where that word or ἐκκλησία occurs; Cyril of Jerusalem hence notes that the *Church* is thus presented to us first when Aaron, the type of Christ, is invested with the high-priesthood. Aaron was first washed, then vested; Origen thereupon remarks (Hom. 6 *in Lev.* § 2) that except the Christian be washed from his sins, he cannot put on the Lord Jesus Christ. Comp. Rev. i. 5, 6. "So our great High Priest was publicly inaugurated in the presence of a large multitude by His baptism. . . . . So all Christians, who "are made priests to God" in Christ, are initiated into their priesthood in baptism." Wordsw. With the symbolical setting apart for holy uses of the sacred vessels compare the expressions in the N. Test. "chosen vessel" (Acts ix. 15), vessels to honor and to dishonor, and vessels of wrath (Rom. ix. 21-23), *etc.* "The ephod bearing the onyx stones on the shoulder straps, with the breast-plate containing the Urim and the Thummim, is symbolic of the priestly function. . . . . The holy crown, with its legible and intelligible motto, indicates the holiness and authority which appertain to the royal Priest. And in their correlation, the stones on the shoulder especially denote the priestly, those on the breast-plate the prophetic, and the golden plate on the forehead the kingly, function of the Mediator." Murphy. As Aaron and his sons must be anointed to become priests, so, says St. John, has Christ communicated an unction to the Christian which "abideth" in him (1 John ii. 20, 27). The three sacrifices of the consecration, the sin, the burnt, and the peace offering, as they together represent the three-fold fulness of the one sacrifice of Christ, so do they point out the three-fold duty by which Christians may obtain the benefits of that sacrifice, and thereby become "priests unto God," *viz.* death unto sin, fulness of obedience, and communion with God. Aaron was consecrated by these sacrifices to be a priest "offering oftentimes the same sacrifices, which can never take away sins;" but "Christ, "after He had offered one sacrifice for sins forever," "hath perfected (τετελείωκεν, hath consecrated as priests) forever them that are sanctified" (Heb. x. 14). Wordsworth. When Moses had gathered the people, he explained to them what he was about to do (ver. 5), that they might be intelligent witnesses; so is the service of God ever a *reasonable* service. Aaron's ear, hand and foot were touched with the anointing oil as well as himself sprinkled; so must each single faculty of those who have "the unction from the Holy One" be especially sanctified and consecrated to God's service, as well as the whole body soul and spirit be generally devoted to Him, for the general only becomes concretely real in the particulars. In the mingling of the blood and oil (ver. 30) for the anointing seems to be taught that not sacrifice for sin alone suffices; but that with this must be joined the unction of the Holy Spirit. If only sin is put out without anything being taken in, the house is but swept and garnished for its old occupant. With the watch of the now partially consecrated priests seven days in the court of the tabernacle, compare the waiting of the Apostles in Jerusalem after our Lord's ascension until endued at Pentecost with power from on high. And with this, too, compare the life-long watch of every Christian; he has already received an unction from on high, but waits in this earthly tabernacle until he shall be called at last to enter into the Holy of holies.

SECOND SECTION.

Entrance of Aaron and his Sons on their Office.

Chap. IX. 1–24.

1 And it came to pass on the eighth day, *that* Moses called Aaron and his sons,
2 and the elders[1] of Israel; and he said unto Aaron, Take thee a young [bull[2]] calf
for a sin offering, and a ram for a burnt offering, without blemish, and offer *them*
3 before the Lord. And unto the children[1] of Israel thou shalt speak, saying, Take
ye a kid [buck[3]] of the goats for a sin offering; and a calf and a lamb [sheep[4]]
4 *both* of the first year, without blemish, for a burnt offering: also a bullock and a
ram for peace offerings, to sacrifice before the Lord; and a meat offering [an
oblation[5]] mingled with oil: for to-day the Lord will appear unto you.
5 And they brought *that* which Moses commanded before[6] the tabernacle of the
congregation: and all the congregation drew near and stood before the Lord.
6 And Moses said, This *is* the thing which the Lord commanded that ye should do:[7]
7 and the glory of the Lord shall appear unto you. And Moses said unto Aaron,
Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an
atonement for thyself, and for the people:[8] and offer the offering of the people, and
make an atonement for them: as the Lord commanded.
8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which
9 *was* for himself. And the sons of Aaron brought the blood unto him: and he
dipped his finger in the blood, and put *it* upon the horns of the altar, and poured
10 out the blood at the bottom of the altar: but the fat, and the kidneys, and the caul
above the liver of the sin offering, he burnt upon the altar: as the Lord com-
11 manded Moses. And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood,
13 which he sprinkled round about upon the altar. And they presented the burnt
offering unto him, with [according to[9]] the pieces thereof and the head: and he
14 burnt *them* upon[10] the altar. And he did wash the inwards and the legs, and burnt
them upon the burnt offering on the altar.
15 And he brought the people's offering, and took the goat, which *was* the sin offer-
ing for the people, and slew it, and offered it for sin [a sin offering[11]], as the first.
16 And he brought the burnt offering, and offered it according to the manner [ordi-
17 nance[12]]. And he brought the meat offering [oblation[5]], and took an handful
thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. For זִקְנֵי the Sam. and LXX. read בְּנֵי, but change the reading in the opposite way in ver. 3. Rosenmüller considers these elders as the same with the עֵדָה and the קָהָל of ch. viii.

2 Ver. 2. עֵגֶל בֶּן־בָּקָר, lit. *calf son of a bull*—a bull calf, or yearling bull.

3 Ver. 3. שְׂעִיר עִזִּים. See note 21 on iv. 23.

4 Ver. 3. See note 5 on ii. 7.

5 Ver. 4. Oblation. See note 2 on ii. 1. The Vulg. adds *in singulo sacrificiorum*, for each of the sacrifices.

6 Ver. 5. The A. V. more exactly expresses the Sam. לִפְנֵי (comp. vers. 2, 4) than the Heb. אֶל־פְּנֵי.

7 Ver. 6. Horsley would here change the punctuation and read—which the Lord commanded: Do it, and the glory, *etc.*; but this would require also the insertion of a pronoun.

8 Ver. 7. For *the people* the LXX. reads *τοῦ οἴκου σοῦ*.

9 Ver. 13. לִנְתָחֶיהָ—according to its pieces (into which the burnt offering was divided, i. 6). So the Ancient Versions generally. So Knobel and Keil.

10 Ver. 13. The preposition עַל is wanting in the Sam.

11 Ver. 15. The word of course bears either sense; but the context here clearly requires that of sin-offering.

12 Ver. 16. כַּמִּשְׁפָּט. The margin is clearly better than the text of the A. V. The ordinance has been given in ch. i.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was*
for the people: and Aaron's sons presented unto him the blood, which he sprinkled
19 upon the altar round about, and the fat of the bullock and of the ram, the rump
[fat tail[13]], and that which covereth *the inwards*, and the kidneys, and the caul
20 *above* the liver: and they[14] put the fat upon the breasts, and he burnt the fat upon
21 the altar: and the breasts and the right shoulder Aaron waved *for* a wave offering
before the LORD; as Moses[15] commanded.
22 And Aaron lifted up his hand [hands[16]] toward the people, and blessed them,
and came down from offering of the sin offering, and the burnt offering, and peace
23 offerings. And Moses and Aaron went into the tabernacle of the [*om.* the] congre-
gation, and came out and blessed the people: and the glory of the LORD appeared
unto all the people.
24 And there came a fire out from before the LORD, and consumed upon the altar
the burnt offering and the fat: *which* when all the people saw,[17] they shouted, and
fell on their faces.

[13] Ver. 19. Fat tail. See note [7] on iii. 9.
[14] Ver. 20. The Sam. has the sing., *he put*.
[15] Ver. 21. The Sam., LXX., Targ. Onk. and 30 MSS. צִוָּה יְהוָה אֶת מֹשֶׁה—as the LORD commanded Moses.
[16] Ver. 22. The k'ri has יָדָיו in the plural, according with the vowel points; so 20 MSS. and all the ancient versions except the Sam. The plural is probably correct.
[17] Ver. 24. The Heb. verb is singular; but the Sam. has the plural.

EXEGETICAL AND CRITICAL.

It is noticed by Nicholas de Lyra, that this chapter has three essential parts: (1) the commands (vers. 1-7); (2) the execution of them (vers. 8-22); (3) the Divine approbation of what was done (vers, 23, 24). The second part may be subdivided into Aaron's offerings for himself, vers. 8-14; and his offerings for the people, vers. 15-21. Here begins a new Proper Lesson of the law for reading in the Synagogue extending through ch. xi.; the parallel Proper Lesson from the Prophets being 2 Sam. vi. 1—vii. 17, which gives the account of David's bringing up the ark to Mt. Zion and his purpose to build a temple for it there.

Ver. 1. **On the eighth day**, *viz.*, from the beginning of Aaron's consecration. That had occupied seven days, and his entrance upon his office now immediately followed on the next day, there being no cause for delay, and every reason why the priesthoood should be in the active exercise of its duties at once. His priesthood was still somewhat inchoate, for he had yet discharged none of its functions, and had not entered into the sanctuary. This affects the character of the sacrifices prescribed. On the first day of the first month the tabernacle had been set up (Ex. xl. 17), and the Passover was kept on the fourteenth day (Num. ix. 2, 5); the seven days' consecration came between, and there remained therefore but a few days before the preparation for the Passover. We have no data for determining the day of the week. **The elders of Israel** are now summoned because they have to act officially in presenting the offerings for the people; but doubtless the mass of the people were also, as far as might be, witnesses of the entrance of Aaron upon his office (ver. 5, comp. ver. 24).

Ver. 2. **Take thee.**—Aaron is to furnish his own victims at his own proper cost. The victim for the sin offering was to be a **bull calf**, or quite young bullock, an inferior offering to that prescribed for the high-priest in iv. 3. For this various reasons have been assigned: as that this was not for any particular sin, but for general sinfulness (Poole and others); that it had reference to Aaron and the people's sin in the golden calf (Ex. xxxii.), and was designed to remind him and them of it (Maimonides, Patrick, Nich. de Lyra, and others); that the greater sin offering was unnecessary, as Aaron and his sons had spent the whole previous week in services of atonement and of holiness; but the more important reason is that given by Kalisch, "Not even on the eighth day had Aaron's dignity reached its full independence and glory; it still remained, to a certain degree, under the control of Moses, who gave commands to his brother, as he had received them from God. Therefore Aaron was not permitted to pass beyond the court; he was not yet qualified to appear in the immediate presence of God." In a word, the inchoateness of his priesthood was marked in the victim and its ritual. **A ram for a burnt offering.**—Any male sacrificial animal was allowed for a burnt offering, but here the most impressive kind is not chosen for the reason just given. No peace offering is prescribed for the priests, because their share in the offerings of the people was quite enough for so small a company, and sufficed for the common feast of communion with God. The order of the offerings, the sin offering first, the peace offering last, has been noticed in the previous chapter.

Ver. 3. **Thou shalt speak.**—Moses now passes over to Aaron the duty of directing the people in their sacrifices as their appointed and consecrated high-priest. The offerings for the people are: first, the sin offering, which is not that prescribed for the sin of the whole people (iv. 14), but for the sin of a prince (iv. 23), the reason for which generally given is that this was not for a particular sin, but only for general sinfulness; but it seems fit that this sin offering should have been reduced in proportion to

Aaron's, and for the same reason. Second, the burnt offering, which was to consist of two victims, and yet was much less than on occasions of special solemnity (Num. xxviii. 11, 27, *etc*.). Third, the peace offering, which was just enough for the purpose of the symbolical sacrificial feast, but yet too small for any considerable festivity in view of the solemn manifestation to follow (vers. 4, 6, 24).

Ver. 6. Moses, as before, explains what is to be done that thus the people may be intelligent witnesses. He announces beforehand the appearance of the **glory of the LORD** (see ver. 23), showing that he did all this by appointment, and when it appeared it thus established his authority; and also that the people, by these sacrifices, might be prepared for this manifestation. "The crown of this typical worship was to consist in this: **To-day the LORD will appear to you**; and again, **this is the thing which the LORD hath commanded** that ye should do, and the **glory of the Lord shall appear to you**." Lange.

Ver. 7. **Go unto the altar.**—Aaron is now to enter upon his office, and for the first time ascend the slope of the altar. **Make an atonement for thyself and for the people.**—This is distinct from the atonement for the people in the sacrifice of their sin offering, mentioned in the next clause, and finds its explanation in that guilt brought upon the people by the sin of the high-priest (iv. 3). So Keil rightly. For this Aaron was to atone in making his own atonement, and then afterwards to offer for their own sins. Lange says, "The subsequent command in regard to these offerings has this import: with his especial sacrifice Aaron should atone for himself and for the people as a whole (הָעָם), but with the sacrifice of the congregation, he should atone for each single member of the congregation."

Vers. 8–11. Aaron first offers his own sin offering, his sons assisting him in those duties which were afterwards assigned to the Levites. The ritual is the same as that provided in ch. iv., except that the blood is not brought into the Sanctuary (into which Aaron had not yet entered, comp. ver. 23), for the reasons given under ver. 2; but the flesh and hide is nevertheless burnt without the camp as required in iv. 11, 12, the victim is slain by Aaron,—either by himself, or by his assistants,—(ver. 8) as in the other high-priestly sin offerings (iv. 1, 2, 4) and the blood is put with his finger upon the *horns* of the altar as in case of the other regular sin offerings (iv. 25, 30, 34).

Vers. 12–14. The burnt offering for Aaron and his sons was offered in the regular way according to the *ordinance* of ch. i. After being divided the pieces were presented to Aaron, one by one, by his sons to be laid upon the altar. No mention is made of an oblation with this sacrifice, either because it is supposed as of course, or else because it actually was not brought, the law of Num. xv. 4 not having yet been given.

Vers. 15–21. The sacrifices for the people follow in the same order. In regard to all the previous offerings it is expressly said that Aaron *burnt* them; the same thing is also said (ver. 20) of the parts of the peace offering that were destined for the altar, and it is clearly implied in regard to the others by the expression **as the first** (ver. 15) in regard to the sin offering; and in regard to the burnt offering, both by the statement of ver. 16, and by the mention of the burning of the accompanying oblation in ver. 17. These were all therefore burned at first by fire kindled by ordinary means. It would, however, thus have taken many hours to consume them in the ordinary way, and the miracle of ver. 24 refers to their being immediately consumed by the "fire from before the LORD." The LXX., however, in vers. 13 and 17, instead of *burnt* renders *laid*, and this seems to have been in the mind of Lange when he says "Aaron has laid all the pieces rightly upon the altar of burnt offering, and blessed the people from the elevated position of the steps (*stiege*) of the altar. The sacrifice is ready, this is the part of the priestly body; but the fire must come from the LORD." In regard to the burning instead of eating the flesh of the sin offering, see x. 16-20.

Ver. 17. **The burnt sacrifice of the morning.**—Was this the regular morning sacrifice of the lamb offered by Aaron after the sacrifices for himself and before those for the people, but not otherwise mentioned because it was of course? Or is it identical with the lamb of the burnt offering for the people, so that the morning sacrifice to be offered ever after is here inaugurated, as is argued by Murphy? The former view seems the more probable both because the offering of the morning sacrifice had already been begun by Moses (Ex. xl. 29) upon the first erection of the tabernacle and before Aaron's consecration; and because the lamb of this offering is evidently spoken of (ver. 3) as a part of the special burnt offering for the people on this occasion.

Ver. 22. **Lifted up his hands.**—In pronouncing a blessing upon an individual it was customary to lay the hands upon his head (Gen. xlviii. 14, *etc.*); but this being impossible in the case of a multitude, the custom was to lift the hands, as was also often done in other prayers, and this custom has been most scrupulously preserved in the Jewish usages to the present day. *Hands* rather than *hand* is the more probable reading, and is also accordant with the Jewish tradition. No command had been given for this act, but it was a natural sequence of the entrance of Aaron upon his office, a part of which was to bless the people in the name of the LORD. The blessing was pronounced while Aaron stood upon the elevated slope (not steps, Ex. xx. 26) of the altar. In the following words, **came down from offering**, we have a further evidence that the victims had been actually laid upon the fire.

Ver. 23. **Went into the tabernacle.**—Moses enters, not as priest, but to complete the initiation of Aaron into his duties; for the latter had not yet entered the sanctuary. Much of the priestly duty, the burning of incense, the trimming of the sacred lamps, the ordering of the shew-bread, *etc.*, was hereafter to be within the tabernacle, and it was necessary that Aaron should be exactly instructed in all these matters. According to the Targum of Jonathan, they went in to pray for the promised manifestation of the

glory of the LORD; and it is not unlikely that the two brothers, the one the leader and lawgiver of Israel, now entering the sanctuary for the last time, and the other the appointed high-priest now entering for the first time, should then have united in solemn prayer for God's blessing upon the people. On their return, Moses laying down his temporary priestly functions, and Aaron taking up his permanent office, jointly blessed the people. (Comp. 2 Chron. vi. 3). In Numb. vi. 24-26 is prescribed the exact form of priestly benediction used ever afterwards; but there is no evidence that this form was now employed. One tradition makes the form like that of Ps. xc. 17; the Targums of Jonathan and Jerusalem give the following: "The Word of the LORD receive your offering with good pleasure, and may He overlook and pardon your sins."

And the glory of the Lord appeared.—This is sometimes considered as included in the *fire* of the following verse, but more generally and more probably is looked upon as some glorious manifestation in the cloud which covered the tabernacle (comp. Ex. xl. 34, 35), out of which came forth the fire. So Lange.

Ver. 24. **There came a fire.**—Similarly was the Divine approbation of sacrifices several times expressed in after ages, in the fire from the rock consuming Gideon's sacrifice; in the fire which fell upon the sacrifice of Elijah (1 Kings xviii. 38); in the answer to David's prayer at the threshing floor of Ornan by fire from heaven upon his altar (1 Chr. xxi. 26); and in the like fire consuming the sacrifices at Solomon's dedication of the temple (2 Chr. vii. 1). According to Jewish tradition the fire thus kindled was kept ever burning (whether by natural or supernatural means, the Rabbis differ) until the temple was built; then again kindled in the same way, it continued to burn until the reign of Manasseh. But it is to be remembered that the fire was not now first kindled upon the altar, but had already been burning there more than a week. However fully therefore it expressed the Divine approbation, and however reasonably the Israelites might wish to perpetuate such a fire, there is yet, as Keil justly remarks, no analogy between this and the legends of the heathen about altar fires kindled by the gods themselves. See the references in Knobel: Serv. *ad Æn.* 12, 200; Solin. 5, 23; Pausan. 5, 27, 3; Sueton. *Lib.* 14; Amm. Marc. 23, 6, 34. It is possible that this coming forth of the fire may have had a further object. In the Pantheistic philosophies of the East, fire was regarded as the universal principle of the Cosmos, and as inherent in all things. It is not likely that the Israelites, at this stage of their history, were brought into contact with this philosophy; but by this act they were taught that fire itself was sent from the LORD, and were thus guarded beforehand against these Panthetheistic notions, which at a later period they must encounter.

Consumed upon the altar the burnt offering and the fat.—Patrick argues that this must have been at the time of the evening sacrifice, at which time also he shows that all the other instances of fire from heaven upon the sacrifice probably occurred, and that the burnt offering consumed was the lamb of the evening sacrifice. But the phraseology, **the burnt offering and the fat**, seems unmistakably to point to the burnt offering for the people and the fat of the peace offering already burning upon the altar. With the evening sacrifice there was no offering of fat apart from the lamb itself.

They shouted in wonder, thanksgiving and praise, and **fell on their faces** to worship with joyful awe as in 2 Chron. vii. 3.

The views of Lange upon this verse are expressed in the following extract: "And now comes Fire from the Lord, that is, still out of the tabernacle of the Covenant, and blazes upon the altar and consumes the offering. So speaks the primitive energetic faith, in which the medium of the Divine operation merges itself in the operation of God. It is the essential thing in the hierarchical, literal faith that every medium should be supposed to be away. Hence is the stone of the first tables of the law and the immediate writing of God; and we come on the path of priestly tradition down to the Easter fire in the Church of the Holy Sepulchre at Jerusalem. On the other hand, the medium is everything to the critical, negative, literal faith: for it, the matter is legend. But the primitive, religiously-inclined people, saw in the shining figures of Moses and Aaron, who came back out of the Sanctuary, and in the flaming up of the sacrificial fire, the glory of the Lord whose appearance from the Holy of Holies Moses and Aaron had besought. It was the first lifting up of the highly significant fire flame in their worship, whose typical prefiguration should be fulfilled in the atoning fiery operation over the cross of Christ, and—not frightened—but joyously, all the people fell on their faces."

DOCTRINAL AND ETHICAL.

I. In Aaron's sin offering for himself and his sons, immediately after his consecration, and as his first priestly act, is shown most strikingly the imperfection of the Levitical priesthood. "This offering was probably regarded not so much a sacrifice for his own actual sins, as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the people" (Clark). "The law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. vii. 28.

II. If this was true of the high-priest, *à fortiori*, it was true of all other provisions of the Levitical law. "If, according to this, even after the manifold expiation and consecration which Aaron had received through Moses during the seven days, he had still to enter upon his service with a sin offering and a burnt offering, this fact clearly showed that the offerings of the law could not ensure perfection (Heb. x. 1 sqq.)." Keil.

III. The commentary upon this chapter bringing out its doctrinal significance, is to be found especially in the Ep. to the Heb. As other points are there brought out strikingly, so is this: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high-priest." Heb. v. 4, 5.

IV. In the appointment, in the consecration, and in the entrance of Aaron upon his official duties, his mediatorial functions are everywhere distinctly recognized. Thus is the necessity set forth of a Mediator between God and man, and as distinctly as was possible under a typical system is foreshadowed the office of Him who came to be man's true mediator with God.

V. In every possible way, by dress, by ablutions, by inscriptions on Aaron's frontlet, by varied sacrifice, the necessity of holiness in man's approach to God is declared. Yet this could only be typically attained by sinful man. Very plainly therefore did Aaron and his office point forward to that Seed of the woman who should bruise the serpent's head, and obtain the final victory in man's long struggle with the power of evil.

VI. In the order of the offerings of Aaron both for himself and the people is clearly expressed the order of the steps of approach to God; first, the forgiveness of sin, then the consecration completely to God, and after this communion with Him, and blessing from Him.

HOMILETICAL AND PRACTICAL.

Moses, the great leader and law-giver of Israel, retires from his temporary priestly functions, and delivers them over to Aaron without a murmur, content to fulfil the Divine will. So John the Baptist found his joy fulfilled in that he must decrease while his Master increased (Jno. iii. 30). Moses did not seek to retain an office to which God had not called him, comp. Num. xvi.; Acts xix. 13-15; Heb. v. 4; Jude 11.

The "glory of the LORD" appeared, and was also manifested in Solomon's temple; the second temple was without it, and yet it was promised (Hag. ii. 9) that the glory of the latter temple should be greater than of the former. This was fulfilled when He whose glory was "as of the Only Begotten of the Father" appeared in His temple. And again, after the consecration of the Great High-Priest on Calvary, and His entrance by His ascension into the true sanctuary, the glory of the Lord was manifested at Pentecost. Wordsworth.

As Aaron after the sacrifice blessed the people before entering the sanctuary; so Christ, after His sacrifice upon the cross, blessed His disciples (Luke xxiv. 50) before passing into the heavens to continue there our Priest and Intercessor forevermore.

The glory appeared and the fire came forth *after* the consecration of the high-priest, and *after* his sacrifice, and *after* he had entered the sanctuary; even as the fire of Pentecost came after Christ's consecration in His sacrifice of Himself, and after He had passed into the heavens. And as the fire in the tabernacle showed the Divine approbation of the Levitical system, so that of Pentecost expressed His good pleasure in the Christian.

THIRD SECTION.

The Sin and the Punishment of Nadab and Abihu, with Instructions founded upon that Event.

CHAPTER X. 1–20.

1 AND Nadab and Abihu, the[1] sons of Aaron, took either of them his censer, and
put fire therein,[2] and put incense thereon,[2] and offered strange fire before the LORD,
2 which he commanded them not. And there went out fire from the LORD, and
3 devoured them, and they died before the LORD. Then Moses said unto Aaron,
This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh
4 me, and before all the people I will be glorified. And Aaron held his peace. And
Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and
said unto them, Come near, carry your brethren from before the sanctuary out of
5 the camp. So they went near, and carried[3] them in their coats out of the camp;
as Moses had said.

6 And Moses said unto Aaron, and unto Eleazer and unto Ithamar, his[4] sons, Un-

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. Three MSS., followed by the Vat. LXX., read "the two sons."

[2] Ver. 1. In the Heb. the first pronoun, בָּהֵן, is plural, while the second, עָלֶיהָ, is singular. 16 MSS., the Sam. LXX. and Syr. have the latter in the plural.

[3] Ver. 5. וַיִּשָּׂאֻם. The fuller form וַיִּשְׂאוּ אֹתָם is given in the Sam.

[4] Ver. 6. One MS., followed by the LXX. and Syr. specifies "his remaining sons."

cover[5] not your heads, neither rend your clothes; lest ye die, and lest wrath come
upon all the people: but let your brethren, the whole house of Israel, bewail the
7 burning which the LORD hath kindled. And ye shall not go out from the door of
the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD
is upon you. And they did according to the word of Moses.
8, 9 And the LORD spake unto Aaron,[6] saying, Do not drink wine nor strong drink,
thou, nor thy sons with thee, when ye go into the tabernacle of the congregation,
10 lest ye die: *it shall be* a statute for ever throughout your generations: and[7] that ye
may put difference between holy and unholy [common[8]], and between unclean and
11 clean; and that ye may teach the children of Israel all the statutes which the LORD
hath spoken unto them by the hand of Moses.
12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that
were left, Take the meat offering [oblation[9]] that remaineth of the offerings of the
LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:
13 and ye shall eat it in the [a] holy place, because it *is* thy due, and thy sons' due,
14 of the sacrifices of the LORD made by fire: for so I am commanded. And the wave
breast and heave shoulder [leg[10]] shall ye eat in a clean place; thou, and thy sons,
and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given
15 out of the sacrifices of peace offerings of the children of Israel. The heave shoul-
der [leg[10]] and the wave breast shall they bring with the offerings made by fire of
the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and
thy sons'[11] with thee, by a statute for ever; as the LORD hath commanded.
16 And Moses diligently sought the goat of the sin offering, and, behold, it was
burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were*
17 left *alive*, saying, Wherefore have ye not eaten the sin offering in the holy place,
seeing it *is* most holy, and *God* hath given[12] it you to bear the iniquity of the con-
18 gregation, to make atonement for them[13] before the LORD? Behold, the blood of
it was not brought in within the holy *place*: ye should indeed have eaten it in the
19 [a[14]] holy *place*, as I[15] commanded. And Aaron said unto Moses, Behold, this day
have they offered their sin offering and their burnt offering before the LORD; and
such things have befallen me: and *if* I had eaten the sin offering to day, should
20 it have been accepted in the sight of the LORD? And when Moses heard *that*,
he was content.[16]

[5] Ver. 6. אַל־תִּפְרָעוּ. The A. V., *ye shall not uncover* is quite correct, and is the sense given in most of the ancient versions; but the Targ. of Onkelos, followed by several Jewish and other commentators, gives the very different sense *ye shall not let your hair grow*, derived from the use of פֶּרַע. Num. vi. 5 — hair.

[6] Ver. 8. Eight MSS. substitute the name of Moses for that of Aaron. The variation is unimportant; for, as Boothroyd suggests, the communication to Aaron may have been made through Moses.

[7] Ver. 10. The *and* at the beginning of ver. 10 is omitted in the Sam. and all other ancient versions except the Vulgate.

[8] Ver. 10. הַחֹל is in contrast to הַקֹּדֶשׁ and means simply that which is not especially consecrated. The word *common* conveys the sense better than *unholy*.

[9] Ver. 12. Oblation. See Textual Note [2] on ii. 1.

[10] Vers. 14, 15. Leg. See Text. Note [30] on vii. 32.

[11] Ver. 15. The Sam. and LXX. add *and thy daughters'*, as in ver. 14.

[12] Ver. 17. The Syr. reads in the 1st person, *I have given*.

[13] Ver. 17. Thirteen MSS. read *for you* in the 2d person.

[14] Ver. 18. The Masoretic punctuation of בַּקֹּדֶשׁ here indicates the article; it would seem proper, however, to omit it according to invariable usage. All the versions make a distinction between the sanctuary, into which the blood bad not been carried, and the court where the flesh should have been eaten. We can only express this by a change of the article.

[15] Ver. 18. Most of the versions have the passive, *as I was commanded*, and the LXX, ὃν τρόπον μοι συνέταξε κύριος.

[16] Ver. 20. Rosenmüller notes that "הַיִּטַב *scribitur hic* ἀνομαλῶς *pro* הֲיִיטַב."

EXEGETICAL AND CRITICAL.

"We should expect here immediately the description of a great thank offering feast of the people. But instead of this we are told of a great misfortune which closes a sacrificial feast disturbed in the very beginning. The story is not of the thank offering feast of the people, the festal meal of the installation of the priests. The joy of the people was very soon destroyed by anxiety and fear; for the inadequacy of the typical sacrifice has soon come to light." Lange.

The events of this chapter occurred on the same day as those of the preceding (see ver. 19), that is on the day after their consecration when Aaron and his sons first entered upon the discharge of their priestly functions. Moses therefore still appears here, as in ch. ix., in a peculiar relation as introducing the new-made priests to their duties, taking care that all things should be rightly done, and communicating to them further instructions (vers. 3, 5, 12, 16).

Vers. 1–5. The sin, death and burial of Nadab and Abihu.

Ver. 1. **Nadab and Abihu,** being mentioned first in the genealogies (Ex. vi. 23; Num. xxvi. 60), are supposed to have been Aaron's eldest sons. They had been selected to accompany Moses and Aaron and the seventy elders in the beatific vision of Ex. xxiv. 1, 9. Wordsworth suggests that "perhaps they were 'exalted above measure through the abundance of their revelations' (2 Cor. xii. 7), and were tempted to imagine that they were not bound by ordinary rules in the discharge of the duties of the priest's office."

His censer.—מַחְתָּתוֹ. This is the first time the word is translated *censer* in the A. V., because it has occurred before only in connection with the golden candlestick (Ex. xxv. 38; xxxvii. 23), or as a pan for receiving the ashes from the brazen altar (Ex. xxvii. 3; xxxviii. 3). There can be no doubt, however, that it is rightly translated here in a sense in which it frequently occurs afterwards; but the fact that there is no previous mention of *censers* adds to the probability of some unrecorded command having already been given in regard to the offering of incense. The word מִקְטֶרֶת for censer is much later, occurring only 2 Chron. xxvi. 19; Ezek. viii. 11.

Put incense thereon.—Incense was to be burned upon the golden altar twice daily; in the morning, when the lamps of the golden candlestick were trimmed, and in the evening when they were lighted (Ex. xxx. 7, 8). It does not certainly appear from the narrative at what time the act of Nadab and Abihu occurred; but from the abundance of events that had already occurred on this day, it is not unlikely that the latter time was at hand. The unseasonableness of the time assigned by many commentators (Keil and others) as a part of their sin cannot therefore be maintained.—**And offered strange fire.**—The sin of Nadab and Abihu is always described in the same terms (Num. iii. 4; xxvi. 61); but in precisely what it consisted has been the occasion of much difference of opinion. By many (Kurtz and others) it is supposed to have consisted in the offering of incense not prepared according to the directions given in Ex. xxx. 34; but this would rather have been called "strange incense" as in Ex. xxx. 9, and it does not seem likely that the new priests, who had now been eight days in the court of the tabernacle, would have had ready access to any other incense, whereas other fire than that of the altar must have been in the court for cooking the flesh of the sacrifices. By others (as Keil) the sin is supposed to have been in offering the incense at a time not appointed; but it does not appear why such a fault should have been described as "strange fire," and moreover, as shown above, it seems not unlikely that it was actually the proper time for the burning of the evening incense. Knobel thinks that Nadab and Abihu proposed, of their own motion, to prepare an incense offering to accompany the shouts of the multitude as they saw the Divine fire fall upon the sacrifice—which may or may not have been the fact, as there is no evidence upon the point. Another supposition of Knobel must be absolutely rejected as at variance with the tenor of the narrative: "or, frightened by the consuming fire, ix. 24, they considered an appeasing of God necessary." It is better to follow the general opinion, and take the expression just as it is given, making their sin to have consisted in offering strange *fire*, that is fire other than that commanded. "The chief thing is that the strange or common fire forms a contrast to the fire of the Sanctuary." Lange. So Rosenmüller, Outram (l. xvi. 13), and others. In vi. 12 it is required that the fire should be always burning upon the altar, and as this fire was for the consumption of the sacrifices, it would naturally be understood for the burning of the incense; in xvi. 12 it is expressly prescribed for the incense on the great day of atonement, and it became a part of the symbolism of the sanctuary service (Rev. viii. 5). The fact that no command on this point of detail is anywhere recorded does not preclude the supposition that such a command had been given. At all events, the general principle of exact conformity to the Divine commands should have prevented Nadab and Abihu from offering "strange" or uncommanded fire before the Lord.

As to the causes which led them to commit this sin, the narrative is equally silent; but the connection of the precept in ver. 9 with this event seems to imply that there had been some violation of it. (See Targ. Hieros., Nic. de Lyra, Patrick, *etc.*) This might have concurred with already existing spiritual pride and self-will, or have temporarily produced them. "From vers. 8, 9, it is likely that they had lost their soberness in the feast which had begun." Lange. But however this may have been, Von Gerlach's remark is in place: "By this connection is taught, that as no external event was to depress with grief the priest, so ought he to apply no artificial means to his senses to produce exhilaration: his whole thoughts and attention are to be directed to the sacred offices which are commanded him. We are reminded of the antithesis, Eph. v. 18." In the expression **which he commanded them not,** Rosenmüller notes a μείωσις of frequent occurrence, meaning "which He forbade."

Ver. 2. **Fire from the LORD.**—Plainly a miraculous fire as that which consumed the sacrifice (ix. 24). It did not consume their bodies, or even their clothes (ver. 5), and it must have been by an inadvertence that Lange says: "If they came thus strongly excited with their glowing fire into the half darkness of the sanctuary, they may have set themselves a-fire, by which they were destroyed."

The severity of this judgment may be compared with that upon Uzza (2 Sam. vi. 7; 1 Chron. xiii. 10), upon the Sabbath-breaker (Num. xv. 32-36), or in the New Testament with that upon Ananias and Sapphira. In all these cases the punishment was not determined so much by the aggravation of the offence itself as by the necessity of vindicating God's majesty and by a signal judgment on the first occasion, preventing a repetition of the offence. In such cases it is very necessary to separate the temporal from the thought of eternal punishment.

Philo (as quoted by Calmet) undoubtedly pushes this too far when he says: "The priests Nadab and Abihu died that they might live, receiving an incorruptible for their mortal life, and passing from creatures to their Creator;" but yet we may not argue from temporal punishment to eternal doom, and the recollection of this may often serve to remove much of the inscrutableness of the Divine judgments.

Ver. 3. **This it is that the LORD spake**—not in precisely these words, but again and again in their substance. See Ex. xxix. 44; xix. 22; Lev. viii. 33. Yet the very words may have been spoken, although not recorded, as in Ex. xxxiii. 12. Priests are continually designated as those that "come nigh" to God (*e. g.* Ezek. xlii. 13).—**I will be sanctified.**—Comp. Ex. xix. 4, 5. "The law of the sanctuary is proclaimed to mean: that all approach to Jehovah of those who draw near to Him, of the priests in the holy acts of sacrifice, has the purpose of showing forth Jehovah in His holiness, *i. e.* in His pure and strict and all-folly-abhorring personality; and this hallowing of His name in highest solitude should have the result of revealing Him before all the people in His majesty, in the glory of His manifestation. The pure and brilliant exterior of the Cultus depends in its purity and chasteness upon the most perfect interior purity and truth. But when Moses applies this law to the present mishap, it expresses the truth that it is fulfilled not only in the pure service of God of good priests, but also in the unclean service of evil priests. Should these, for example, bring before the LORD, in passion or excitement, strange fire, fire of the intoxication of extravagance, fire of fanaticism, they should be seized and consumed by that fire changed, as it were, into the fire of the judgment of Jehovah; and also by such judgments on such priests Jehovah should be glorified before all His people—as it has always clearly been, especially to-day. How many a Protestant zealot has screamed himself dead in the sanctuary! But the mediæval priests began to burn themselves when they kindled the flames of the pyres." Lange.

Aaron held his peace means not only that he abstained from the customary wails and cries of the mourner; but that he uttered no murmur against the judgment of God, or remonstrance against the law as set forth by Moses. This may perhaps have been made easier to him by the stunning effect of so great and sudden a bereavement.

Ver. 4. **The sons of Uzziel.**—From Ex. vi. 18 it would appear that Uzziel was the youngest of Aaron's three uncles. **Brethren** is used, as so frequently in Scripture, in the sense of kinsmen. Elzaphan was the "chief" of his father's house, Num. iii. 30.—**From before the sanctuary.**—Notwithstanding the Jewish tradition that they perished within the sanctuary, it appears from this expression that the Divine judgment fell upon them while they were still in the court. "They buried the dead in their linen coats: these priestly garments had been defiled with the dead bodies, and were buried with them. There is nothing else degrading in the form of burial. The burial without the camp was common for all corpses. The buriers were also reminded that the dead were their brethren." Lange. This was now the eighth day of the month; the Passover lamb was to be slain on the 14th. Mishael and Elzaphan were therefore unable to keep the Passover on account of their defilement by a dead body, for this lasted seven days (Num. xix. 11-13). In view of these facts Blunt suggests (*Undesigned Coincidences*, I. 14) that it was the case of these Levites which was considered and provided for by the law of the Passover of the second month, Num. ix. 6-12.

Vers. 6, 7. All signs of mourning are forbidden to the priests. By a subsequent enactment these were in all cases perpetually forbidden to the high-priest (xxi. 10-12), but in moderation allowed to the ordinary priests for those nearest of kin (*ib.* 1-6). Here, however, they are absolutely forbidden to both, doubtless because "any manifestation of grief on account of the death that had occurred would have indicated dissatisfaction with the judgment of God" (Keil); "because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honor of Jehovah. . . . . . The people, on the other hand, as not formally standing so near to Jehovah, were permitted to **bewail the burning which the Lord had kindled**" (Cook).

Uncover not your heads.—This is the sense of the LXX. and Vulg., and means that they were not to remove their priestly turbans, as they were still to go directly on with their priestly functions. The word means literally to *set free*, and it may therefore have here the added sense, "do not go about with your hair dishevelled, or flowing free and in disorder (xiii. 45)." Keil. Both this and the rending of the clothes were among the most common signs of mourning among the Jews.

Lest wrath come upon all the people.—They were to observe this precept not only for their own sake—**lest ye die**—but also for the people's. It has already been shown (iv. 3) that the sin of the high-priest, as their theocratic head, brought guilt upon the people, and involved them in the consequent punishment; in this case emphatically it must do so, because Aaron and his remaining sons were now the sole appointed mediators with God, and any mark of dissatisfaction with His judgments would have placed them in an attitude of opposition to God.

Though the priests might not turn aside from their sacred functions, yet Nadab and Abihu were not to go unmourned. **The whole house of Israel** were to **bewail the burning**—not indeed as murmuring against the Divine judgment, but yet as recognizing that a sad calamity had befallen them.

Ver. 7. **Ye shall not go out**—*viz.:* for the purpose of accompanying the remains of the slain priests to their grave, and in any way ceasing from their sacred functions on their account. A like command is made of perpetual obligation upon the high-priest in xxi. 12. The reason is given—**for the anointing oil of the LORD is upon you**; consecrated wholly to His service, they might not turn aside from it for any purpose. Comp. Matt. viii. 22.

Ver. 8. **Spake unto Aaron.**—Either through Moses (see Textual note 6); or else Aaron, being now fully constituted high-priest, and having shown his submission in what had just occurred, was made directly the recipient of a Divine communication concerning the duties of the priests.

Vers. 9–11. **Strong drink.**—Heb. שֵׁכָר used apparently in Num. xxviii. 7 as a synonym for wine, but generally taken for an intoxicating drink prepared from grain or honey, or especially from palms. The prohibition of wine and strong drink to the priests is only in connection with their service in the tabernacle. For the present this must have amounted to an almost absolute prohibition, as the service of Aaron and his two sons could have been little less than continuous; but as the priesthood multiplied, of course the time of service for each of them was reduced. The connection of this precept with what goes before and what follows seems almost necessarily to imply that it was called forth by some violation of it on the part of Nadab and Abihu. This supposition, Lange says, "is made probable by the otherwise unexplained command here given, and thus indeed the outward strange fire was only the symbol of the inner strange fire of wine-produced enthusiasm, which so often can mingle itself in pious and animated speeches and poems, by which indeed holy and unholy things are confused." The object of the command is expressed in vers. 10, 11: that the mind of the priests might be clear in the exercise of their own duties, and in the instruction of the people in regard to theirs.

Vers. 12–15. **The oblation that remaineth** from the sacrifices of the day mentioned in ix. 17. **Eat it in a holy place**—as has been so often before commanded in regard to those things which might be eaten only by the priests—not in the sanctuary, but in a place provided for the purpose in the court—LXX.: *ἐν τόπῳ ἁγίῳ*. After this followed the holy meal upon the priests' portion of the peace offerings (vers. 14, 15), eaten with their families without the court, in any clean place.

Vers. 16–18. **The goat of the sin offering** had indeed been offered for the whole congregation (ix. 3), but its blood had not been brought within the sanctuary. Under these circumstances Moses emphatically declares, and Aaron tacitly acknowledges, that its flesh should, under ordinary circumstances, have been eaten by the priests, instead of being burned. Origen characterizes it as being in consequence an imperfect sacrifice. This shows distinctly that the law for the burning of the sin offering for the whole congregation (iv. 19, 12) turned upon the treatment of the blood, as Moses shows in ver. 18, and not upon the fact that it was offered for all the people. It is said that Moses **was angry with Eleazar and Ithamar**, while Aaron is not mentioned; doubtless because the fault was with them as the ordinary priests, to whom this duty belonged, and not to the high-priest. Lange: "Eleazar and Ithamar also, the two remaining sons of Aaron, have apparently made an error in form; that is, they ought to have eaten this flesh of the goat of the sin offering (not their own, but that of the people) in a holy place as being a most holy thing. This they had neglected; still more, they had burnt the goat. But if they would thus treat the sin goat of the people, as if the ritual for the sin offering of bullocks was to be applied, they ought also to have brought its blood into the sanctuary; but they had not done this, and thus had violated the ritual in two ways" [*i. e.*, in one or other of the two ways; but as they had treated the blood exactly as they were commanded, their fault consisted only in the wrong treatment of the flesh]. "In other words: since the blood had been poured out at the altar in the court, they must also in consequence eat the flesh of the sin offering, since it was given them as a right from Jehovah, as a recompense because they had as priests to bear the misdeeds of the congregation, and to make atonement before Jehovah. But at this reproach of Moses, Aaron knew how to excuse himself and his sons. In the first place, his sons had done their duty in regard to their own sin and burnt offering. In the second place, this fearful accident had happened to him and them, and made them incapable of eating. He appeals to feeling: would it please Jehovah if he should eat in such a frame of mind? This time Aaron has conquered Moses. The first violation of the law proceeded from gross disrespect of the law in carnal conduct; this second violation proceeded from a righteous spiritual elevation above the letter which even Moses must allow."

Ver. 17. **To bear the iniquity of the congregation.**—This expression, however difficult it may be to define the exact limits of its meaning, certainly makes two points clear: first, that the eating of the flesh of the ordinary sin offering by the priests was an essential part of its ritual; and second, that the priests, in receiving the sacrifice and undertaking to make expiation for sins, did act in a mediatorial capacity. "The very eating of the people's sin offering argued the sins of the people were in some sort laid upon the priests, to be taken away by them." Patrick. This eating, however, does not constitute with the sprinkling of the blood "a double atonemenent," to which Lange rightly objects; but is simply a lesser part of the one atonement of which the blood was the more essential portion. The office of the priests, receiving the victim at the people's hands, was with it to make an atonement or "covering", for the people's sins. Having undertaken this, the responsibility for those sins in a certain sense rested upon them; they must **bear the iniquity of the congregation.**—This was only possible to do by a strict observance of the Divine appointment, since the sacrifice could have no inherent efficacy. They must both sprinkle the blood and eat the flesh. Without the latter, "the sacrifice was imperfect and the sin remained." Origen.

Ver. 19. In Aaron's excuse that "spiritual elevation above the letter" which Lange has noted becomes very plain. It is striking to find this not only in the law, but in regard to the very centre of the law, the sin sacrifice, and that, too, in the very first moment of its institution. On Aaron's unfitness now to eat this offering comp. Hos. ix. 4.

Ver. 20. **He was content.**—"Moses admitted Aaron's plea, but it is not stated whether he

was conscious that he had himself spoken hastily and now conceded the point at issue (as we find him doing on another occasion in reference to the settlement of the two tribes and a half, Num. xxxii. 6), allowing that the priests had done what was in itself right, as S. Augustin, the later Targums, Kurtz, and others, interpret the passage; or whether he yielded out of sympathy with Aaron's natural feelings. The latter alternative is perhaps the more probable one." Clark. But neither alternative is necessary. Both here and in the case cited from Numbers (parallel to which also is Josh. xxii. 10–31) Moses remonstrated against an apparent disregard of the command of God; he was appeased when assured that no disregard was intended, and that in this case the act was exceptional under entirely exceptional circumstances.

DOCTRINAL AND ETHICAL.

I. Self-chosen service (ἐθελοθρησκεία, Col. ii. 23) is displeasing to God, as a substitution of what He has not commanded for what He has commanded. It is of the nature of rebellion and is so regarded by Him. "The symbolical meaning of this history is very deep and comprehensive. Every gift to God, every sacrifice for Him, every act of zeal in His service, however it might otherwise outwardly be right, is displeasing to the Lord so soon as the fire of self-denial ceases to originate from the Holy Spirit, 1 Cor. xiii. 3." O. von Gerlach.

II. Nadab and Abihu were honored with being "brought near" to God, and were the appointed persons to burn incense in the proper way. They perverted their office and abused their privilege, and they perished. So generally God's gifts perverted work harm to him who perverts them, and this harm is intensified in proportion to the greatness of the gift, 2 Cor. ii. 16.

III. Hence comes the general principle that religious responsibility is proportioned to religious privilege (ver. 3)—a principle often insisted upon in our Lord's teaching.

IV. Under the old covenant, death, as the fruit of sin, brought defilement by its touch. Even father and brothers might not touch the dead bodies of the fallen, lest they should be defiled. Under the new covenant, sin has been conquered by Him who knew no sin, and death by Him who rose from the grave. "No longer, therefore, under the Gospel, is death an unclean thing. "Blessed are the dead that die in the Lord," Rev. xiv. 13. The Levitical law, by its treatment of death and burial, shows us our condition by nature in contrast with the blessings given by Him who is "the Resurrection and the Life." Wordsworth.

V. It was required of the Levitical priests that in their service in the sanctuary they should drink neither wine nor strong drink. Similarly St. Paul provides (1 Tim. iii. 2, 3) that the Christian ministry must be "not given to wine," and when requiring it for his infirmities, should use it moderately (*ib.* v. 23). Theodoret. The service of God must be "a reasonable service," with faculties unimpaired, and not disturbed by artificial stimulants.

VI. When the priests are said (ver. 17) to **bear the iniquity of the congregation**, the temporary and typical character of the Levitical system is at once manifest. It was plainly impossible for men, who yet had to offer sacrifices for their own sins, to bear the sins of others, and so present them as holy before God, except as they represented something else, *viz.:* the great High Priest who should atone for the sin of the world.

VII. The burning, instead of eating, the flesh of the sin offering, finally acquiesced in by Moses, is instructive doctrinally as showing even in the most rigid part of the Levitical law, "a certain freedom in the arrangement of the minor details, while the substance of the rules is kept inviolate. It is one of the examples we occasionally meet of a distinction being judiciously and honestly made between the letter and the spirit of a law." Murphy. Under the Old Testament as under the New, God desires "mercy and not sacrifice" (Hos. vi. 6; Matt. ix. 13; xii. 7).

HOMILETICAL AND PRACTICAL.

In this chapter, instead of the expected festivities consequent upon the inauguration of the new priesthood, we find a fearful judgment; so the sin of man ever comes in to mar the good work of God and turn to wormwood His cup of blessing. By this fearful example all will-worship is shown to be displeasing—all attempt to serve God in opposition to the ways of His appointment. "They also offer a strange fire, who offer any thing of their own to God without truly and humbly acknowledging that they have received all from God." Estius. "When we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitious devotions into God's service, we bring common fire to His altar. These flames were never of His kindling; He hates both altar, fire, priest, and sacrifice." Bp. Hall.

The greatness of the punishment was in proportion to the appointed nearness to God of those who had offended. Privilege always brings responsibility. The judgment on Chorazin and Bethsaida must be heavier than upon Sodom and Gomorrha. Compare Heb. ii. 3; xii. 25.

God may use the same means for showing His love and His anger. He consumed the sacrifice by fire; He slew Nadab and Abihu by fire. The result to us of His action depends on our attitude towards Him. The same Gospel is a "savor of life unto life" and of "death unto death." Again: He often uses for man's punishment the very instrument of man's sin; these men sinned by fire and perished by fire; so also the companions of Korah, Num. xvi. 35. So under the laws of His Providence are men's passions made the means of punishing them, and often the objects of unlawful ambition or desire, when attained, become the very scourges of those who sought them.

Aaron held his peace, as the righteous must needs do before the judgments of God, however distressing. See Job i. 22; Ps. xxxix. 9. There can be no hope and no comfort in the world if we may rightfully murmur at the doings of "the Judge of all the earth."

The touch of the dead communicated defilement, but the touch of the Giver of life caused him who was borne out upon the bier to arise (Luke vii. 14), and the damsel who slept in death to arise and walk (Mark v. 42). Wordsworth. Thus does the Antitype excel the type.

Aaron and his surviving sons might not leave the sanctuary to mourn those who had fallen, but all Israel might bewail them; so is the immediate service of God more pressing than all else; what may be right at another time, or to other persons, must be foregone by those who have a duty to God with which it interferes. His service is the prime object to which all other things must conform themselves.

The priests' fervor is not to come of wine or strong drink. In the service of God they who draw near to Him have need of all the calmness and clearness of their minds, lest they do Him dishonor while they profess to serve Him. The excitement of worship, which comes of the abuse of His gifts, though showing itself in eloquence or in more than natural zeal, is not pleasing to Him.

From the fault of the priests in not eating the flesh of the sin offering, Theodoret thus reasons of the duty of the Christian minister: "Hence we learn that we who eat of those things which are offered by the people, and do not live according to the law, nor diligently pray to God for them, will bring down punishment from God;" and Origen says that it behooves the priest first to make himself acceptable to God before he presumes to seek from Him acceptance for the people.

PART THIRD. THE LAWS OF PURITY.

CHAPTERS XI.—XV.

"*The Preliminary Conditions of Sacrifice: the Typical Cleanness and Purifying.*"—LANGE.

PRELIMINARY NOTE ON CLEAN AND UNCLEAN ANIMALS—AND ON DEFILEMENT BY CONTACT.

There has been no little debate as to the origin and ground of the distinction between clean and unclean animals. Such a question can only be settled historically. In Gen. vii. 2 Noah is directed to take into the ark "of every clean beast by sevens, the male and his female," while "of beasts that are not clean by two, the male and his female." There was then already a recognized distinction, and this distinction had nothing to do with the use of animal food, since this had not yet been allowed to man. After the flood, when animal food was given to man (Gen. ix. 3), it was given without limitation. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." It may therefore be confidently affirmed that this distinction did not have its origin and ground in the suitableness or unsuitableness of different kinds of animal food, as has been contended by many. Neither could it possibly have been founded in any considerations peculiar to the chosen people, since it is here found existing so many ages before the call of Abraham. Immediately after the flood, however, we have a practical application of the distinction which seems to mark its object with sufficient plainness: "Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. viii. 20). The original distinction must therefore be held to have been between animals fit and unfit for sacrifice (comp. Calvin in Lev. xi. 1). On what ground the selection was originally made for sacrifice is wholly unknown; but it is altogether probable that the same kind of animals which were "clean" in the time of Noah were included in the list of the clean under the Levitical law. Many of the latter, however, were not allowable for sacrifice under the same law, nor is it likely that they ever were; on the other hand, all were admissible for food in Noah's time, while under the Levitical law many are forbidden. While, therefore, the original distinction must be sought in sacrificial use, it is plain that the details of this distinction are largely modified under the Levitical law prescribing the animals that may be allowed for food.

When inquiry is now made as to the grounds of this modification, the only reason given in the law itself is comprehensive (Lev. xi. 43-47; xx. 24-26; Deut. xiv. 21): "For I am the LORD your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." "I am the

Lord your God, which have separated you from other people." This points plainly to the separation of the Israelites by their prescribed laws of food from other nations; and it is indisputable that the effect of these laws was to place almost insurmountable impediments in the way of familiar social intercourse between the Israelites and the surrounding heathen. When this separation was to be broken down in the Christian Church, an intimation to that effect could not be more effectively conveyed than by the vision of St. Peter of a sheet let down "wherein were all manner of four-footed beasts, and creeping things, and fowls of the air," with the command, "Rise, Peter, kill and eat" (Acts x. 13). The effectiveness of the separation, however, is to be sought in the details, not in the general character of the distinction, as it is now well known that the ordinary diet of the Egyptians and other nations of antiquity was substantially the same with that of the Israelites. Various reasons given by the fathers and others, with replies showing their fallacy, may be found in Spencer, *de leg. Hebr.* I. c. vii., § 1, what he considers the true reasons (seven in number) being given in the following section. Comp. also Calvin in Lev. xi. 1.

It is to be observed that the distinction of clean and unclean animals has place only at their death. All living animals were alike clean, and the Hebrew had no scruple in handling the living ass or even the dog. The lion and the eagle, too, as has been well observed by Clark, were used in the most exalted symbolism of prophetic imagery. But as soon as the animals were dead, a question as to their cleanness arose; this depended on two points: *a*) the manner of the animal's death; and *b*) the nature of the animal itself. All animals whatever which died of themselves were unclean to the Israelites, although they might be given or sold to "strangers" (Deut. xiv. 21), and the touch of their carcasses communicated defilement (Lev. xi. 39, 40). This then was one broad distinction of the law, and was evidently based upon the fact that from such animals the blood had not been withdrawn.

But a difference is further made between animals, even when properly slaughtered. In a very general way, the animals allowed are such as have been generally recognized among all nations and in all ages as most suitably forming the staple of animal food; yet the law cannot be considered as founded upon hygienic or any other principles of universal application, since no such distinction was recognized in the grant to Noah. Moreover, the obligation of its observance was expressly declared to have been abrogated by the council at Jerusalem, Acts xv. The distinction was therefore temporary, and peculiar to the chosen people. Its main object, as already shown, was to keep them a separate people, and it is invested with the solemnity of a religious observance. In providing regulations for this purpose, other objects were doubtless incidentally regarded, such as laws of health, *etc.*, some of which are apparent upon the surface, while others lie hidden in our ignorance of local customs and circumstances.

Before closing this note it is worthy of remark that the dualistic notions which formed the basis of the distinction between clean and unclean animals among the Persians were absolutely contradicted by the theology of the Israelites. Those animals were clean among the Parsees which were believed to have been created by Ormuzd, while those which proceeded from the evil principle, Ahriman, were unclean. The Hebrews, on the contrary, were most emphatically taught to refer the origin of all things to Jehovah, and however absolute might be the distinction among animals, it was yet a distinction between the various works of the one Creator.

The general principles of determination of clean animals were the same among the Israelites as among other ancient nations; in quadrupeds, the formation of the foot and the method of mastication and digestion; among birds, the rejection as unclean of birds of prey; and among fish, the obvious possession of fins and scales. All these marks of distinction in the Levitical law are wisely and even necessarily made on the basis of popular observation and belief, not on that of anatomical exactness. Otherwise the people would have been continually liable to error. Scientifically, the camel would be said to divide the hoof, and the hare does not chew the cud. But laws for popular use must necessarily employ terms as they are popularly understood. These matters are often referred to as scientific errors; whereas they were simply descriptions, necessarily popular, for the understanding and enforcement of the law.

Defilement by contact comes forward very prominently in this chapter, as it is also frequently mentioned elsewhere. It is not strange that in a law whose educational purpose is everywhere so plain, this most effective symbolism should hold a place, and the contaminating effect of converse with evil be thus impressed upon this people in their spiritual infancy. It thus has its part with all other precepts of ceremonial cleanness in working out the great spiritual purposes of the law. But beyond this, there is here involved the great truth, but imperfectly revealed under the old dispensation, that the body, as well as the soul, has its part in the relations between God and man. The body, as well as the soul, was a sufferer by the primeval sentence upon sin, and the body, as well as the soul, has part in the redemption of Christ, and awaits the resurrection of the just. The ascetic notions of the mediæval ages regarded the body as evil in a sense entirely incompatible with the representations of Scripture. For not merely is the body the handmaid of the soul, and the necessary instrument of the soul's action, but the service of the body as well as the soul is recognized in the New Testament (*e. g.*, Rom. xii. 1) as a Christian duty. On its negative side, at least, this truth was taught under the old dispensation by the many laws of bodily purity, the series of which begins in this chapter. The laws of impurity from physical contact stand as an appendix to the laws of food and as an introduction to the other laws of purity, and form the connecting link between them.

FIRST SECTION.

Laws of Clean and Unclean Food.

"*The Cleanness of the Sacrifice—or the Contrast of the Clean and Unclean Animals.*"—LANGE.

CHAP. XI. 1–47.

1, 2 AND the LORD spake unto Moses and to Aaron, saying unto them, Speak unto
the children of Israel, saying, These *are* the beasts [animals[1]] which ye shall eat
3 among all the beasts that *are* on the earth. Whatsoever parteth the hoof, and is
cloven footed [and completely separates the hoof[2]], *and* cheweth the cud, among
4 the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that
chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth
5 the cud, but divideth not the hoof; he *is* unclean unto you. And the coney,[3] be-
cause he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean
7 unto you. And the swine, though he divide the hoof, and be cloven footed [and
completely separates the hoof[4]], yet he cheweth not the cud; he *is* unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* un-
clean to you.
9 [5]These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales
10 in the waters, in the seas, and in the rivers, them shall ye eat. And all that have
not fins and scales in the seas, and in the rivers, of all that move in the waters,
and of any living thing which *is* in the waters, they *shall be* an abomination unto
11 you: they shall be even an abomination unto you; ye shall not eat of their flesh,
12 but ye shall have their carcases in abomination. [6]Whatsoever hath no fins nor
scales in the waters, that *shall be* an abomination unto you.
13 And these *are they which* ye shall have in abomination among the fowls; they
shall not be eaten, they *are* an abomination: the eagle,[7] and the ossifrage,[8] and the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. הַחַיָּה is a different word from בְּהֵמָה in the following clause, and the difference should be recognized in the translation, as it is in the Semitic versions. The former is the more general term, the latter (comp. Gen. i. 24) refers to the quadrupeds included in this section (vers. 1–8) in contradistinction from birds and reptiles.

[2] Ver. 3. וְשֹׁסַעַת שֶׁסַע פְּרָסֹת. The idea is that of not merely partially (like the camel), but completely dividing the hoof. The Sam., LXX., Syr. and nine MSS. make this still more indefinite by inserting שְׁתֵּי—*two* before the last word.

[3] Ver. 5. הַשָּׁפָן. The animal is indicated here as one that chews the cud (or appears to do so), in Ps. civ. 18; Prov. xxx. 26, as living in the rocks, and in the latter as being very weak. It occurs elsewhere only in the parallel place, Deut. xiv. 7. Here the LXX. renders it δασύποδα, Aq. λαγωός; in Deut. xiv. 7, the LXX. has χοιρογρύλλιος—*bristly animal*, which is adopted by the Vulg. in both places. The Sam. translates it *Vabr*, the *Hyrax Syriacus*, which is said to be still called *tsofun* in Southern Arabia. Fürst says: "The Targ. points to the same animal when it translates טְוָזָא, טַפְסָא, טַפְזָא (*leaper*) since the *Vabr* goes by leaps." The Duke of Argyle (Reign of Law, p. 264) speaks of a specimen of it in the Zoological Gardens. and states that in the structure of the teeth and the foot it is assimilated to the rhinoceros. Cuvier classed it with the pachyderms. The Rabbins understood it to be a rabbit, and were followed by Luther and the A. V. in the old word *Coney*. Bochart (Hieroz. Lib. III., c. 33) understands it of the *Jerboa* or *bear-mouse*, and so Gesenius, Geddes and others. Although the word in the A. V. is certainly wrong, yet as it is obsolete, it seems unnecessary to make a change which could only be either to the Heb. word, or to the scientific name.

[4] Ver. 7. The construction is the same as in ver. 3. See note [2].

[5] Ver. 9. The Sam., one MS., the LXX. and Syr. prefix the conjunction וְ.

[6] Ver. 12. The same, with fourteen MSS., here prefix the conjunction.

[7] Ver. 13. נֶשֶׁר is uniformly translated *eagle* in the A. V., ἀετός in the LXX., and *aquila* in the Vulg. Kalisch says this "is beyond a doubt." The same meaning is given by Fürst and Gesenius, although both would include also the sense of *vulture*. Clark's proposed emendation, *the great vulture*, seems therefore unnecessary.

[8] Ver. 13. פֶּרֶס עָזְנִיָּה. Both, by preponderance of authority, species of eagles, and the former sufficiently well described by *ossifrage*; the latter species is not certainly identified, the word occurring only here and in the parallel, Deut. xiv. 12. The LXX. renders ἁλιαίετος—*sea eagle*. Fürst prefers *Valeria*, the black eagle. Kalisch prefers the sense *vulture*. Gesen. (Thesaur.), *black eagle*.

14, 15 ospray,[8] and the vulture,[9] and the kite[10] after his kind; [11]every raven after his
16 kind; and the owl [ostrich[12]], and the night hawk [owl[13]], and the cuckow [gull[14]],
17 and the hawk after his kind, and the little owl,[15] and the cormorant, and the great
18, 19 owl,[16] and the swan,[17] and the pelican, and the gier eagle [vulture[18]], and the
stork,[19] the[20] heron[21] after her kind, and the lapwing [hoopoe[22]], and the bat.
20 All[11] fowls that creep [all winged creeping things[23]], going upon *all* four, *shall be*
21 an abomination unto you. Yet these may ye eat of every flying creeping thing
that goeth upon *all* four, which have[24] legs above their feet, to leap withal[25] upon
22 the earth; *even* these of them ye may eat; the locust after his kind, and the bald
locust[26] after his kind, and the beetle[26] after his kind, and the grasshopper after his
23 kind. But all *other* flying creeping things, which have four feet, *shall be* an abo-

[9] Ver. 14. הַדָּאָה, a word, ἀπ. λέγ. In the parallel passage, Deut. xiv. 13, it is הָרָאָה. Its etymology indicates a ravenous bird of swift flight. LXX. γύψ—*vulture*, Vulg. *milvus—kite*. Bochart considers it a species of hawk or falcon. So Kalisch. In Deut. xiv. 13 there is mentioned also הַדַּיָּה, making twenty-one varieties of birds; but that word in Deut. is omitted by the Sam. and four MSS.

[10] Ver. 14. אַיָּה is only to be identified by the fact that it here stands for the name of a class—*after his kind*, and that in Job xxviii. 7 it is spoken of for its great keenness of sight. The LXX. renders here *kite*, in Deut. and Job *vulture*. Clark makes it *milvus regalis*.

[11] Ver. 15 and ver. 20. The Sam., many MSS. and versions prefix the conjunction.

[12] Ver. 16. בַּת הַיַּעֲנָה. LXX. στρουθός. The word is uniformly rendered *owl* in the text of the A. V.; but in the marg. of Job xxx. 29; Isa. xiii. 21; xxxiv. 13; xliii. 20, it is rendered *ostrich* in accordance with the Targ., LXX., Vulg. and Syr., and there can be no doubt that this is the true sense. The fem. stands for the bird collectively, of both sexes. Rosen.: "Vox, בַּת, apposita est ex more quodam Orientalium, qui nomina *pater*, *mater*, *filius*, *filia*, animalium quorundam nominibus præfigere solent sine respectu ætatis et sexus." Bochart, however, thinks it means distinctively the female.

[13] Ver. 16. תַּחְמָס (from חָמַס, *to do violence*), interpreted by Bochart, and others on his authority, of the male ostrich; but this is now generally rejected. The Targ. Onk. has צִיצָא, and Targ. Jerus. חַטְפִּיתָא—*swallow*. Others (Knobel) consider it the *cuckoo*; but the rendering of the LXX. and Vulg., *owl*, is now adopted more generally than any other.

[14] Ver. 16. שַׁחַף occurs only here and in Deut. xiv. 15. Knobel understands it of a species of hawk trained in Syria for hunting gazelles, *etc.*; but most other interpreters understand it of a sea bird, whether the *stormy petrel* (Bochart) or more generally the *sea gull* after the Vulg. and LXX. λάρος.

[15] Ver. 17. כּוֹס. There seems no sufficient reason to question the accuracy of the A. V., which is substantially that of the ancient versions. Tristram identifies it with the *Athene meridionalis* common in Syria. Bochart, however, would render *Pelican*, and Riggs *Night-hawk*.

[16] Ver. 17. The A. V. is probably right. The LXX., Vulg. and Targ. Onk. have *Ibis*, which seems to have arisen from a misplacement of the words of the text, rather than from a different translation of יַנְשׁוּף. They are followed by Riggs and others.

[17] Ver. 18. תִּנְשֶׁמֶת. The same word is used, ver. 30, for *mole* (probably chameleon): here it refers to a bird, and it is likely that this is the word for which *Ibis* stands in the LXX. and Vulg. But it is not probable that the Israelites would have come much in contact with the Ibis. The preponderance of authority (see Fürst) is for some variety of owl, according to the Chald., Syr. and Sam.; but there does not appear to be sufficient certainty to warrant a change in the text of the A. V.

[18] Ver. 18. רָחָם. LXX. rendering doubtful. The best authorities agree that some species of *vulture* is meant. Gesenius (thesaur.) would make it a very small species, of the size of a crow. Others consider it most probably the large Egyptian vulture, *Neophron percnopterus*. Perhaps something of this kind was meant by *gier eagle*. Kalisch, governed only by the order of the birds, would translate *pelican*.

[19] Ver. 19. חֲסִידָה, LXX., Aq., Symm., Theod., *heron*, but LXX. in Job xxxix. 13 *stork*. Either bird answers well enough to the etymology and to the passages when it occurs, and *stork* is as likely to be right as *heron*.

[20] Ver. 19. The Sam. and sixteen MSS. prefix the conjunction which is found in the parallel place in Deut. For the want of it Knobel would connect the word with the preceding as an adjective; but it seems better to consider it as an accidental omission.

[21] Ver. 19. אֲנָפָה. The meaning of the rendering in Targ. Onk. is unknown, Syr. retains the Heb. word, LXX. χαραδριός, a bird chiefly remarkable for its greediness. The Heb. etymology is uncertain. Clark identifies it with the *great plover* (*Charadrius œdicnemus*). Fürst defines it *Parrot*, and so Gesen. Bochart, following the etymology of the Rabbins, defines it *the angry bird*, and considers it some species of eagle. It seems probable that the A. V. is wrong, but difficult to determine upon a substitute.

[22] Ver. 19. דּוּכִיפַת. The bird intended has not been certainly identified; but the authority of the LXX., ἔποπα, and Vulg., *upupa*, is here followed. The Arab. adopts it, and it is followed by Riggs. Bochart would render *mountain cock* after the Chald.

[23] Ver. 20. כֹּל שֶׁרֶץ הָעוֹף. The idea of *fowls that creep* is not less strange and grotesque in Heb. than in English. The word שֶׁרֶץ by its etymology means those creatures that multiply abundantly, swarm, whence it came to be applied to very much the same creatures as we mean by vermin. It can hardly be better expressed than by *creeping things*. **Going upon all four** does not necessarily mean having just four feet, but going with the body in a horizontal position.

[24] Ver. 21. For the לֹא of the text the *k'ri* has לוֹ, and so the Sam. and many MSS. So it must necessarily be understood, as it is in the versions.

[25] Ver. 21. For בָּהֵן the Sam. and thirty-seven MSS. have בָּהֶם.

[26] Ver. 22. Beetle is certainly wrong; for this, like the rest, must have been one of the leaping insects. There are no means of identifying these four varieties. Each of them stands for a class "after his kind." Two of them, the סָלְעָם and the חַרְגֹּל, do not occur elsewhere. The others are of frequent occurrence, and are uniformly translated in the A. V. the first *locust*, the last *grasshopper*. It would probably be better in the other cases to follow the example of the older English and most modern versions in giving simply the Hebrew names without attempting translation.

24 mination unto you. And for these ye shall be unclean: whosoever toucheth the
25 carcase of them shall be unclean until the even. And whosoever beareth *ought* of
the carcase of them shall wash his clothes, and be unclean until the even.
26 *The carcases* of every beast which divideth the hoof, and *is* not cloven footed,
nor cheweth the cud, *are* unclean unto you: every one that toucheth them[27] shall be
27 unclean. And whatsoever goeth upon his paws, among all manner of beasts[27a] that
go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be
28 unclean until the even. And he that beareth the carcase of them shall wash his
clothes, and be unclean until the even: they *are* unclean unto you.
29 These also *shall be* unclean unto you among the creeping things that creep upon
the earth; the weasel,[28] and the mouse, and the tortoise [the great lizard[29]] after
30 his kind, and the ferret [gecko[30]], and the chameleon [strong lizard[31]], and the
lizard [climbing lizard[32]], and the snail [lizard[33]], and the mole [chameleon[34]].
31 These *are* unclean to you among all that creep: whosoever doth touch them, when
32 they be dead, shall be unclean until the even. And upon whatsoever *any* of them,
when they are dead, doth fall, it shall be unclean; whether *it be* any vessel [thing[35]]
of wood, or raiment, or skin, or sack, whatsoever vessel [thing[35]] *it be*, wherein
[wherewith[35]] *any* work is done, it must be put into water, and it shall be unclean
33 until the even; so it shall be cleansed. And every earthen vessel, whereinto *any*
34 of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. Of
all meat [food[36]] which may be eaten, *that* on which *such* [*om. such*[37]] water cometh
shall be unclean: and all drink that may be drunk in every *such* vessel shall be
35 unclean. And every *thing* whereupon *any part* of their carcase falleth shall be
unclean; *whether it be* oven, or ranges[38] for pots, they shall be broken down: *for*
36 they *are* unclean, and shall be unclean unto you. Nevertheless a fountain[39] or pit,
wherein there is plenty of water, shall be clean: but that which[40] toucheth their

[27] Ver. 26. Six MSS. and the LXX. specify, what is sufficiently plain, *their carcases*. [27a] Ver. 27. See note [1] on ver. 2.

[28] Ver. 29. חֹלֶד occurs nowhere else. The A. V. seems justified in following the LXX. and Targ., although Bochart would render *mole*, which is still called *Chuld* by the Arabs.

[29] Ver. 29. צָב, a word in this sense, ἁπ. λέγ. There seems no doubt that this and all the names following in ver. 30 indicate various species of lizard. So Riggs. This particular one is called by the LXX. ὁ κροκόδυλος ὁ χερσαῖος—*land crocodile*, and so St. Jerome. Bochart considers it a kind of large lizard abounding in Syria, often two feet long. Tristam identifies it with the *uromastix spinipes*. The translation proposed by Clark, *the great lizard*, is probably as good as can be had.

[30] Ver. 30. אֲנָקָה in this sense only here. LXX. μυγάλη—*shrew mouse*; Onk. יַלָּא—*hedge hog*; the other oriental versions by various names of lizard. Almost all the authorities concur in making it some variety of lizard. Knobel is certainly wrong in identifying it with the *Lacerta Nilotica*, an animal four feet long. Fürst only so far defines it as "a reptile with a long narrow neck." The translation of Rosenmüller, *lacerta gecko*, seems as probable as any.

[31] Ver. 30. כֹּחַ, a word of frequent occurrence for *strength*, *power*, but as a name of an animal occurring only here. The etymology seems to indicate a characteristic of strength (although Furst makes it *the slimy*), and the connection, some variety of lizard. The translation *chameleon* is derived from the LXX., and is probably wrong. Keil shows that Knobel (followed by Clark) is in error in translating by *frog*. The uncertainty is too great to substitute another word for that of the A. V., which yet must be changed, because the last name belongs to the chameleon. The etymology simply is therefore indicated.

[32] Ver. 30. לְטָאָה, another word, ἁπ. λέγ. LXX. καλαβώτης, Vulg. *stellio*. Knobel makes it a crawling, and Fuerst a climbing lizard. The latter is adopted as a probable sense in order to avoid confusion in the text.

[33] Ver. 30. חֹמֶט, also ἁπ. λέγ. LXX. σαῦρα, Vulg. *lacerta*, and so also the Syr. The A. V. comes from the Targ. Jerus. and Rabbinical authorities. Otherwise there is a general agreement with Bochart that it should be rendered *lizard*.

[34] Ver. 30. תִּנְשָׁמֶת has already occurred, ver. 18, as the name of a bird. Here it is some variety of lizard, and from its etymology—נָשַׁם, *to breathe, to draw in air*—there is a good degree of unanimity in understanding it of the chameleon, either as inflating itself, or as popularly supposed to live on air.

[35] Ver. 32. כְּלִי is evidently here used, as in Ex. xxii. 6 (7), in its most comprehensive sense. It is only limited by the clause **wherewith any work is done.** This change of course makes it necessary to translate בָּהֶם, *wherewith*, instead of *wherein*.

[36] Ver. 34. אֹכֶל means any kind of food, especially cereal. The English *meat* is now so altered in sense that it is better to change it.

[37] Ver. 34. The word *such* is unfortunately inserted in the A. V. The idea is (comp. ver. 38) that all meat prepared with water should be rendered unclean by the falling of any of these animals upon it.

[38] Ver. 35. כִּירַיִם occurs only here, and there is much question as to its meaning. According to Keil it "can only signify, when used in the dual, a vessel consisting of two parts, *i. e.* a pan or pot *with a lid*." So Knobel and the Targums; others a support for the pot like a pair of bricks, LXX. χυτρόποδες; others, as Fürst, "*a cooking furnace*, probably consisting of two ranges of stones which met together in a sharp angle."

[39] Ver. 36. The Sam. and LXX. add *of waters*.

[40] Ver. 36. Rosenmüller, Keil, and others understand this in the masculine, *he who*, *viz.* in removing the carcase. The meaning, however, seems to be more general: the person or the thing touching the carcase, in removing it or otherwise.

37 carcase shall be unclean. And if *any part* of their carcase fall upon any[41] sowing
38 seed which is to be sown, it *shall be* clean. But if *any* water be put upon the seed,
and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase there-
40 of[42] shall be unclean until the even. And he that eateth of the carcase of it[42] shall
wash his clothes, and be unclean until the even: he also that beareth the carcase
of it[42] shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination;
42 it shall not be eaten. Whatsoever goeth upon the belly,[43] and whatsoever goeth
upon *all* four, or whatsoever hath more feet among all creeping things that creep
43 upon the earth, them ye shall not eat; for they *are* an abomination. Ye shall not
make yourselves abominable with any creeping thing that creepeth, neither shall
44 ye make yourselves unclean with them, that ye should be defiled thereby. For I
am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be
holy; for I *am* holy: neither shall ye defile yourselves with any manner of creep-
45 ing thing that creepeth upon the earth. For I *am* the LORD[44] that bringeth you
up out of the land of Egypt, to be your God; ye shall therefore be holy, for I *am*
holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature
that moveth in the waters, and of every creature that creepeth upon the earth:
47 to make a difference between the unclean and the clean, and between the beast[45]
that may be eaten and the beast[45] that may not be eaten.

[41] Ver. 37. The Sam., two MSS., and Vulg. omit *any;* but two MSS. and the LXX. insert it before *seed* in the following verse.

[42] Vers. 39 and 40. Several MSS. and the LXX. have the plural in these places.

[43] Ver. 42. The letter ו in גָּחוֹן—*belly* is printed in larger type in the Heb. Bibles to indicate that it is the middle letter of the Pentateuch.

[44] Ver. 45. The Sam., two MSS. and the Syr. add, as in ver. 44, *your God.*

[45] Ver. 47. See note on ver. 2.

EXEGETICAL AND CRITICAL.

The whole of Lange's "Exegetical" is here given in full, the remarks of the translator being added in square brackets.

"Cleanness as a condition of the sacrifices—the cleanness of the sacrificial animals, and the cleanness to be regained through the purification of men and of human conditions. Chap. xi.–xv. 'These are regarded in the law as defiling: the use of certain animals, and the touching a carcase (chap. xi.); the confinement of a woman (chap. xii.); the leprosy (chap. xiii., xiv.); the issue of seed of a man (ch. xv. 1–15); the involuntary emission of semen (*ib.* 16, 16); the carnal conjunction of the sexes (*ib.* 18); the menses of a woman (*ib.* 19–24); and the lasting issue of blood of the same (*ib.* 25–30); to which Num. xix. 11–22 adds the touching the dead; but the things mentioned do not all give the same uncleanness,' *etc.* Knobel, p. 432. The priests were to administer the laws of cleanness and of purification, so to speak, as the religious district physicians of the theocracy. On the laws of the Gentiles about cleanness, see Knobel, pp 436–40; on the animals, pp. 443 ss. (the detailed presentation)."

"Chap. xi. The cleanness of the sacrifice, or the contrast of the clean and unclean animals. The clean sacrificial animal is marked out from the four-footed beasts by two characteristics: cleaving the hoof and chewing the cud. The cloven hoof distinguishes the slow-moving, tame animal, naturally adapted to domestication, from the single-hoofed animal, naturally wild, although sometimes capable of being tamed. The rumination characterizes quiet, dispassionate, graminivorous animals, as opposed to the carnivorous beasts of prey, and the unclean omnivorous beasts."

"Thus especially are the one-hoofed excluded, although they chew the cud; the camel, and (as stated) the rock badger, the hare. And so with those that cleave the hoof and do not chew the cud—the swine. And, of course, the four-footed creatures which lack both characteristics."

"In regard to all unclean animals, the use of their meat and the touching of their carcase is forbidden. That they certainly might not be offered in sacrifice is therewith presupposed. Vers. 1–8."

[From this general view of the chapter, and from several of the particulars, a dissent must be expressed. Although, as has been shown in the preliminary note, the original distinction between clean and unclean animals was in regard to their fitness or unfitness for sacrifice; yet here there is no immediate reference to sacrifice at all, and the animals are classified solely in relation to their being allowed or forbidden for food. Again, in the detail, while among the animals reared by man it may be true that "the cloven hoof distinguishes the slow-moving tame animal;" yet this certainly could not apply to the gazelle and other kinds of deer, which are equally included among the clean animals. Probably Lange's remark was made because his mind was already fixed upon the classification of animals for sacrifice, although even then it would but imperfectly

apply to the goat. Also, on the other side, "the single-hoofed animal, naturally wild, but sometimes capable of being tamed," is quite insufficient in its description, for the single-hoofed horse is quite as much a domestic animal as the bull or the goat, and it fails altogether to include the many-toed domestic cat and dog, which were eminently unclean.

[The first and larger half of this book is concerned with the means of approach to God. First of all came the laws of sacrifice, chaps. i.—vii.; then followed the consecration of the priests by whom the sacrifices were to be offered, with an account of their entrance upon their office, and the connected events, chaps. viii.—x.; now follow the laws of purity, chaps. xi.—xv., and of these first, the laws of clean and unclean food, contained in the present chapter. In this connection also the uncleanness produced by contact with the dead bodies of animals unclean for food is emphatically set forth, and thus this chapter is intimately connected with the laws of purification in the following chapters. "In all the nations and all the religions of antiquity we find the contrast between clean and unclean, which was developed in a dualistic form, it is true, in many of the religious systems, but had its primary root in the corruption that had entered the world through sin. This contrast was limited in the Mosaic law to the animal food of the Israelites, to contact with dead animals and human corpses, and to certain bodily conditions and diseases that are associated with decomposition." Keil.

[Vers. 1–8 are concerned with the larger quadrupeds. The distinction is so made among these that the Israelites might be in no mistake about them. To an anatomist it might have been enough to say either **parteth the hoof**, or **cheweth the cud**; but since several animals apparently had one of these characteristics without the other, or were popularly supposed to have them, for the sake of clearness both are given, and also some animals are excluded, as the camel, which apparently lacked one of them, although anatomically it might be considered as possessing both.

[Ver. 1. Both Moses, as the lawgiver, and Aaron, as the now fully consecrated high-priest, to whom would especially pertain the enforcement of the laws of purity, are now addressed together.

[Ver. 3. No enumeration is here made of the animals possessing these qualifications; but there is such an enumeration in the parallel passage, Deut. xiv. 4, 5.

[Ver. 4. The camel has a ball behind the cleft of the foot on which it treads. It comes, therefore, under the class of those with hoofs not completely cloven. So also the swine in ver. 7 is spoken of as dividing the hoof, because he does so in all common acceptation, and is so spoken of at this day, although anatomically he has four toes. Correspondingly in vers. 5, 6 animals are spoken of which appear to the eye to **chew the cud**, although they do not really; because otherwise the people, guided by the appearance, would be led into transgression. All these animals, it is needless to say, were eaten among surrounding people, some by one nation, some by another.—F. G.]

Vers. 9–12. "The clean aquatic animals are distinguished likewise by two characteristics—they must have fins and scales. All aquatic animals, on the other hand, which have not these characteristics, should be not only unclean to them, but an abomination. The fish nature must thus appear distinctly marked. Of fitness for sacrifice, nevertheless, nothing is said here" [obviously because fish were not included among sacrificial animals at all]; *"as food for fast days, fish could not possibly have been used by the Jews."* [In this, as in the preceding law, the marks of distinction are to be understood of obvious ones: fins and scales that were apparent to the eye. As the law covers **all that are in the waters**, the crustacea, lobsters, crabs, *etc.*, and the mollusks, oysters, *etc.*, are wholly forbidden.—F. G.]

Vers. 13–19. "With reference to birds, the unclean varieties are named at length: eagles, hawks, fish-hawks, vultures, kites, and every thing of that kind, all kinds of ravens, the ostrich, the night-owl, the cuckoo, the kinds of sparrow-hawk, the eared owl, the swan, the horned owl, the bat, the bittern, stork, heron, jay, hoopoe, swallow. The clean kinds are not named; they are limited to a few examples. Pigeons and turtle-doves, however, were more especially made use of for sacrifice." ["Pigeons and turtle-doves" were the only birds used for sacrifice, but they are not mentioned here, because this chapter is not concerned with sacrifice. For the birds intended by this list of twenty Hebrew names, see the Textual notes. All the birds mentioned, so far as they can be identified, feed more or less exclusively upon animal food; but no general characteristic is given. The list is probably only meant to include those prohibited birds with which the Israelites were likely to come in contact. All not included in it, however, would have been lawful under a strict construction of the law. The bat is included in the prohibited list on the general principle of this whole nomenclature; it was popularly regarded as a bird.—F. G.]

Vers. 20–25. "A remarkable exception is made by the varieties of locusts appended to the birds (locusts, crickets, grasshoppers, green grasshoppers). It is as if these animals were to be an important object of game for the theocracy." [It is evident that they did, as in the case of John the Baptist, become an important item of food for the poorer classes, and as they are still in the desert regions adjoining Palestine. — F. G.] "But besides these, all winged (four-footed) insects are described as things to be avoided (not abominable)." [This is a general prohibition of all small flying creatures, having more than two feet. **Creeping things** in the original means also "things that swarm" or multiply in great numbers. **Going upon all four** seems intended, in contrast to birds which have only two feet, to include all that have more than two feet, and consequently creep in a horizontal position. It is so understood by Jewish writers. From this general prohibition the *saltatoria* are excepted, which are still, as they have always been, used as an article of food by the poorer classes in the East. These have, like the common

grasshopper, very long hind legs for leaping. With this exception, this whole class of creatures is described in vers. 23-25 as abominable. Yet the living animal communicated no uncleanness by contact—only its dead body. This is a declaration immediately afterwards (vers. 27, 28) extended also to the bodies of unclean quadrupeds, and also (vers. 39, 40) to the bodies of even clean animals that have died of themselves. Washing of the clothes (vers. 25, 28) required of those who bore their carcases was evidently because contact with the clothes could hardly be avoided in doing this.—F. G.]

Vers. 26-28. "Once more the characteristics are enjoined—to which, however, the definition is added that also all beasts which go on paws (the stealthy-going beasts of prey) are to be considered unclean."

Vers. 29-38. "Moreover there is still a crowd of little animals named in which there is no attempt at a natural history classification, as a resemblance has already appeared in the four-footed flying creatures. Mammalia: mole and mouse; amphibia: the lizard, the Egyptian lizard, the frog, the tortoise, the snail, the chameleon. This division of various animals is more especially prominent because the individuals that compose it could easily make clean objects unclean. First, the dead body of all these creatures is, and makes, unclean; secondly, the water with which one has purified either himself or any object from them; thirdly, utensils, meats and drinks which these creatures" [*i. e.*, their dead bodies] "have touched, vers. 29-35. On the other hand, these animals cannot defile the spring, the cistern, or the seeds intended for sowing. The case is different with seed intended for food when wet with water, vers. 36-38." [The names of these creatures have already been treated in the Textual notes. It appears that, except the first mentioned weasel (or mole) and the mouse, they are all of the lizard family. But in vers. 32-38 the uncleanness produced by contact with their dead bodies is carried much further than in regard to the animals previously named, doubtless for the reason suggested by Lange that there was more likelihood of contact from them. Any thing of which use was made in doing work (ver. 32) must be soaked in water. **Skin** included in the list refers to the skins used for churning, for holding wine and other liquids, and for a variety of purposes. The earthen vessel (ver. 33) into which any of their bodies fell must be broken on the same principle, but with an opposite application, as in vi. 28. The ground in both cases is the absorbent character of unglazed earthenware; there it must be broken lest what it had absorbed of the "most holy offering" should be defiled; here lest the defilement it had itself absorbed should be communicated. In vers. 34 and 38 it is provided that if their carcase fell upon any food or seed in a dry state, it should not communicate defilement; but if these were wet, they should be defiled. The reason of the distinction is evident—the moisture would act as a conveyor of the defilement. In ver. 35 the strong contamination of these dead bodies is still further expressed; but in ver. 36 an exception is made in favor of any large collection of watêr in fountains or cisterns, on the general principle that God "will have mercy rather than sacrifice."—F. G.]

Vers. 39, 40. "Finally comes into consideration the carcase of the clean animal that has died a natural death. This also makes unclean (*a*) by contact, (*b*) by unconscious using thereof, (*c*) through carrying and throwing it away. The one defiled must wash his clothes and hold himself unclean until evening." [Yet from vii. 24 it is evident that this precept applied to the dead body as a whole, not to the fat, or probably to the skin, when it had been separated. The reason for the uncleanness of the carcase was evidently that its blood had not been poured out, but was still in the veins and arteries, and spread about in the flesh. This would not apply to the separate fat, nor to the skin, when properly cleaned. The provision for purification of one who had eaten of the flesh may apply not only to unconscious eating (Lange), but also to eating in cases of necessity. It did not constitute a *sin*, but only a ceremonial defilement, for which purification was provided.—F. G.]

Vers. 41, 42. "At last the true vermin are spoken of. Every thing that crawls, that goes on the belly (in addition to the division already given), four-footed vermin, and those having more than four feet (beetles)." [It was a curious conceit, adopted from Münster by some of the older writers, that flies and worms living upon fruit and vegetables are not here prohibited because they do not "creep upon the earth." The text evidently intends to forbid **all creeping things**, and is especially comprehensive in ver. 43. The Talmudists also exclude from the operation of the law all the minute creatures supposed by them to be spontaneously generated in vegetables, fruits, cheese, *etc.*, and all the minute parasitic animals. It is plain enough, however, that the law, making its distinctions by obvious and popularly recognized marks, does not enter at all into *minutiæ* of this sort.]

Vers. 43-45. [**Ye shall not make yourselves abominable.**—Lit.] "Ye shall not make your souls an abomination—a strong expression, but the key to this legislation. From the educational standpoint of the law for this morally infant people, purification must be made from all beastly conditions by a strong exclusion of all the lower animal forms, and the people thus be elevated to a consciousness of personal dignity. Therefore it is also further said that this is in conformity with the character of Jehovah your God. **Ye shall therefore sanctify yourselves, and ye shall be holy**—*i. e.*, become sanctified personalities; **for I am holy**—*i. e.*, the absolute sanctified Personality. They could thus, by the defilement of their body, defile also their souls. This also is made prominent: that Jehovah **bringeth you up out of the land of Egypt**, the country defiled by animal worship."

Vers. 46, 47. "**This is the law.**—Although it is not specifically extended over the whole animal kingdom, it is still a general regulating principle according to which the distinctions are to be made. In principle, with this, the distinction is also introduced in regard to the vegetable kingdom, the contrast of edible and inedible plants.

Yet the application of this to the manner of living, to the usages, is left untold."

"In regard to the law of clean animals, we have to distinguish different classes: the specifically clean, or cleanest animals, are those used in sacrifice—old and young cattle, sheep and goats, turtle-doves, and (young) pigeons. These animals form the common food of Jehovah and His people; the symbolical food of Jehovah, and the actual food of the Israelites—a mark of the divine dignity of man, and of his designation as the image of God. Of the vegetables: with this animal centre correspond the cereals, especially barley and wheat, incense, wine, and oil; of the mineral kingdom, salt. The second class is made up of the clean animals which men were allowed to eat, but which were not fitted for sacrifice. The third class is made up of the unclean animals, the touch of which,—so long as they are living,—does not make men unclean, but of which they are not allowed to eat, and whose carcase defiles them, (not the fat of the slain animals). In the fourth class, finally, are the repulsive animals, which even while living are repulsive at least to men, the creeping and crawling animals. That this classification was to be symbolic of spiritual conditions is shown to us very clearly in the vision of Peter in Acts x.; but that the ordinary symbolism is limited by extraordinary symbolical requirements is shown to us by the appearance of the eagle in the forms of the Cherubim. With the New Testament this symbolism generally has reached its end, that is, face to face with Christian knowledge. But yet, conditionally, it remains in the New Testament era proportionately through the Christian national customs, as this can be deduced from the prohibition of the eating of blood, and of things strangled (Acts xv.). The condition of natural abhorrence towards all repulsive objects certainly remains more or less ineradicable, although even in this respect, necessity can break iron."

"We should distinguish here most carefully between the theocratic teleological rules, which have a divine and ideal force, and their exemplification, which belongs to the Jewish *sensus communis*, and its product, popular usage; as is shown here, particularly by the example of the unruminating animals, the badger and hare (which seemed to the people to ruminate to some extent). Obstinacy in valuing the literal inspiration would certainly make here an irreconcilable conflict between theology, or even nominal belief, and natural science, and the hare would become the favorite wild game of negation as Balaam's ass is its favorite charger."

"In regard to the animals mentioned here, we must refer to the detailed treatment of Knobel and Keil, the quoted literature of the latter, and the natural history of Calwer and others."

[It is to be observed that there is no defilement whatever produced by the contact with any living animal. The distinction between animals which are attractive and those which are repulsive to man is not at all recognized; nor indeed, judging from the habits of different nations, would it be easy to draw any line of distinction on this ground. The law simply prescribes what animals shall be, and what shall not be *used for food*—**between the beast that may be eaten and the beast that may not be eaten,** ver. 47. The distinction is nevertheless symbolical, as the line of separation is plainly so taken as to exclude from the list of the clean all *carnivora*, except in the case of fish whose habits are to a great extent hidden under the waves from common observation. But while no living animal defiled, the bodies of all dead animals, not properly slaughtered, did defile. The peculiar care with which defilement is guarded against in the case of the carcasses of certain of the smaller animals (vers. 29-38), seems to be due to the greater liability to contact with them. The degree of uncleanness occasioned by contact with the dead body of any animal which died of itself, was the same in all cases, vers. 25, 28, 31, 40, even in that of animals otherwise fit for food. The only exception is in case of sacrificial or food animals when properly slaughtered, an exception obviously necessary unless sacrifices and animal food were to be prohibited. The Apostle has expressly taught "that there is nothing unclean of itself" (Rom. xiv. 14); and we must look therefore for the ground of the distinctions made in this chapter, not directly to anything in the nature of the various animals themselves, but to the educational object of the law. That educational object, however, was of course best subserved by having regard to such characteristics of the animals as should make the lessons to be taught most impressive and most easily apprehended.—F. G.]

DOCTRINAL AND ETHICAL.

I. The doctrinal significance of the distinction between animals clean and unclean for food, must be considered in view of two facts: first, that as far as food is concerned, this is distinctly a part of that law which was "added because of transgressions." It limited an earlier freedom, and it passed away when the law was superseded by a higher revelation. Secondly, that for the time while the law was in force—the whole period of Israel's national existence—these precepts were elevated into distinctly religious duties, resting upon the holiness which should characterize the people of a holy God (vers. 44, 45). These two facts can only be brought into harmony in view of the educational purpose of the law. The people, in their spiritual infancy, could only be taught purity by sensible symbols, and among these there was nothing which entered more thoroughly into all the arrangements of daily life than the selection of food. By this, therefore, they were taught to keep themselves pure from all defilement which God had forbidden.

II. The evil consequences attending a neglect of the precepts in this chapter are represented in a twofold aspect: First, there was sin in disobedience to these as to any other divine commands, and this is described as making **yourselves abominable**, (ver. 43). This phrase precisely is applied only to the eating of **creeping things**, but is implied in regard to the others (vers. 11, 13, 23). It carries with it the idea that he who offended in these matters put himself in that relation towards God in which

these things intended to stand towards man:—he had sinned by transgression, and thus made himself an abomination. The other aspect is that of the violation of the theocratic order, and here the penalty is very light. The kind of uncleanness contracted in any of these instances found a sufficient purification in any case by the washing of the clothes and remaining unclean until the evening. In cases of a secondary defilement of other things, they also must be similarly purified, or be destroyed. Even the eating of a clean animal which had died a natural death required no deeper purification. Here, then, the line is very distinctly drawn between ceremonial defilement and moral sin, even when both were incurred by the same act.

III. All commands to holiness, whether expressed by symbolical act, or to be wrought out in the efforts of the spirit, rest upon the same ground, **For I am the Lord your God, ... I am holy.**—This is the teaching alike of the Old and the New Testaments, and again brings out in a striking way the impossibility of any true communion between God and man except on the basis of man's restoration to holiness. This teaching has been already seen to be the object of the Levitical law in regard to sacrifices, and it is here none the less so when the law enters into the details of man's daily life.

IV. While the uncleannesses here enumerated were purged simply and speedily if attended to at once, if neglected, they required (v. 2) the more serious expiation of the sin offering. Such is the nature of sin; like leaven, it is ever prone to spread and intensify its effects.

V. "The cleanness of the animals for sacrifice and the purification of the sacrificer. Chaps. xi.—xvi."

"Through sacrifice Israel is made holy, *i. e.*, they become in the fellowship of a personal God, a people of personal dignity belonging to God. The preliminary condition of sanctification by fire is the purification especially produced by water and blood. Only clean, or rather, purified men can serve as sacrificers in the presentation of clean animals."

"Clean men must be circumcised, sanctified by the symbol of circumcision to the new birth under the power of Jehovah, and thus especially taken out from the confusion of the unclean world; and so, too, the clean animals, as animals of civilization, form a contrast to the unclean creation, as the elite of domestic animals, some of which are too human, too sympathetic (horse, ass, and dog), while swine are too brutally unclean to become domestic animals for the Israelites."

"Cleanness is the negative side of holiness, and so purification is the negative side of sanctification." Lange, *Dogmatik zum Lev.*

HOMILETICAL AND PRACTICAL.

The homiletical teaching of this chapter may be briefly summed up in the weighty words of the Apostolic proverb (1 Cor. xv. 33) "Evil communications corrupt good manners." It is easy to deceive ourselves here. It is easy to work out plausible reasons why particular divine commands may not be founded in the nature of things, and hence may not be of binding force upon us. But all God's commands are binding, and he who chooses to violate them, however unimportant they may seem to him to be, incurs the risk of making himself an abomination.

Sins in matters of little importance, intrinsically and inadvertently committed, may, through the means which God has provided, be readily put away on repentance, and a true seeking of restored communion; but if neglected, or passed over because they seem of little moment, they lead to a heavier guiltiness.

The defiling effect of personal contact with that which is unclean is set forth in this chapter. Origen, in treating of it, calls attention to the corresponding effect of contact with that which is holy as illustrated by the restoration to life of the body of the man which touched the bones of Elisha (2 Kings xiii. 21), and of the woman whose issue of blood was staunched when she had touched the hem of the Saviour's garment (Matt. ix. 20). Both serve to show the influence exerted upon us by our associations; the spirit as surely as the body is defiled by contact with the unclean, and elevated by association with the pure.

Certain moral qualities of men are commonly described by reference to the animal creation. As this is frequently done in the New Testament (Matt. vii. 15; x. 16; xxiii. 33; Luke xiii. 32; Phil. iii. 2; 2 Pet. ii. 22, *etc.*), so it appears always to have been common among mankind. Therefore, in the classification as clean, of those animals associated with excellent qualities, and as unclean of those associated with evil qualities, a praise of virtue and a condemnation of evil was introduced into the domestic associations of the daily life. The necessity of such teaching has passed away with the coming of the clearer light of the Gospel.

Parting the hoof and chewing the cud are two marks of the clean animal which go together, and must both be found; though one may be apparently possessed, yet if the other is wanting, the animal is unclean. This Origen applies to one who meditates upon and understands the Scriptures, but does not order his life in accordance with their teaching. So it may be applied to faith and works; neither can truly exist without the other, and the semblance of either alone is unavailing.

Positive Divine laws, simply as laws, and even without regard to their immediate object, have a high moral value from their educationary power. From the garden of Eden down, man has been always subjected to such laws. As disobedience to them has resulted in harm, and placed the transgressor in an attitude of opposition to God; so has the faithful effort to obey them resulted in blessing, and brought those who have undertaken it into nearer relations to God. Whether the ground of the command could be understood, or whether the act enjoined or forbidden might seem to man morally colorless, yet the simple habit of obedience has always had a most salutary effect. "A law, the fitness and utility of which we cannot discover by our natural reason, is more a test of the spirit of obedience than a moral requirement that commends itself to our judgment

as good and proper; because our compliance with the latter may be but a compliment to our own intelligence, and not at all an act of deference to the divine authority." Hallam. The multitude of daily demands made upon the obedience of the Israelites offered to them a great opportunity of blessing, and is repeatedly declared to have been a test whether they had a heart to do God's will or no. Under the higher dispensation of the Gospel we are allowed to see more clearly the grounds of the Divine commands; nevertheless, the opportunities of rendering obedience, simply as obedience, without seeing the grounds upon which the command rests, is by no means entirely withdrawn from the Christian. Such opportunities improved are means of blessing, and become to us one of the many ways in which we "walk by faith and not by sight."

SECOND SECTION.

"*The purification and cleanness of the human conditions of the offerers. The lying-in women. The leprosy in men, in garments, in houses. Sexual impurities and purifications. Chaps. XII.—XV.*"—LANGE.

Laws of Purification after Childbirth.

CHAPTER XII.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
saying, If a woman have conceived[1] seed, and born a man child, then she shall be
unclean seven days; according to [as[2]] the days of the separation for her infirmity
3 shall she be unclean. And in the eighth day the flesh of his foreskin shall be cir-
4 cumcised. And she shall then continue in[3] the blood of her purifying three and
thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until
5 the days of her purifying be fulfilled. But if she bear a maid child, then she shall
be unclean two weeks, as in her separation: and she shall continue in the blood of
6 her purifying threescore and six days. And when the days of her purifying are
fulfilled, for a son, or for a daughter, she shall bring a lamb [sheep[4]] of the first
year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering,
7 unto the door of the tabernacle of the congregation, unto the priest: who shall offer
it before the LORD, and [5]make an atonement for her; and she shall be cleansed
from the issue of her blood. This *is* the law for her that hath born a male or a
8 female. And if she be not able to bring a lamb [one of the flock[6]], then she shall
bring two turtles, or two young pigeons; the one for the burnt offering, and the
other for a sin offering: and the priest shall make an atonement for her, and she
shall be clean.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. תַזְרִיעַ. The Sam. here has the Niphal. Comp. Gen. i. 11 for similar use of Hiphil.

[2] Ver. 2. כִּימֵי. The text institutes a comparison, saying that the one is the same as the other, rather than makes one the law for the other.

[3] Ver. 4. עַל. There is no distinction in the A. V. between this and the preposition of the preceding verse. Two MSS. read here also בִּדְמֵי as in ver. 4.

[4] Ver. 6. כֶּבֶשׂ. See Textual Note [6] on iii. 7.

[5] Ver. 7. One MS., the Sam., LXX., and Syr., here supply the word *priest*, which is necessarily understood from the connection.

[6] Ver. 8. שֶׂה a different word from that in ver. 6, and used either of sheep or goats, but according to Fürst, only of the young of either.

EXEGETICAL AND CRITICAL.

Here begins a new *parashah* of the law extending to xiii. 59; the parallel section of the prophets is 2 Kings iv. 42—v. 19, a prominent subject of which is the cleansing of Naaman from his leprosy.

The previous chapter was addressed to Moses and Aaron conjointly, and so is the following, the latter part of ch. xiv. (beginning at ver. 33), and ch. xv.; the present chapter and the earlier part of ch. xiv. are addressed to Moses alone. The reason of this difference seems to lie in the fact that the parts addressed to Moses alone are simple commands given to him as the legislator,

requiring no exercise of judgment in their application; while those addressed to both called for more or less of a discrimination which was entrusted by the law to the priests.

The previous chapter treated of uncleanness of men arising from the lower animals which, if attended to promptly, in no case required more for its purification than ablutions, and continued only until evening. This and the three following chapters treat of uncleanness arising from the human body, in most cases requiring expiatory sacrifices with various, and often prolonged, periods before the purification became complete. The various sources of this defilement are: child-bearing (xii.); leprosy (xiii., xiv.); and certain secretions (xv.); to these is added in Num. xix. 11–16 the most intense of all defilements, that arising from contact with a human corpse. The omission of a vast mass of other sources of impurity, and restriction of rites of purification to these few, certainly indicates (as Keil has shown) that these are not simply regulations for the promotion of cleanliness, or of good morals and decency, but had a higher symbolical and educational meaning. The defilement of child-bearing, which occupies the present chapter, is placed first not only because birth is the natural starting point for the treatment of all that concerns the human body, but also plainly to prevent any possible confusion between this defilement and those mentioned in ch. xv. 19–30. There is indeed a certain degree of connection between the two, and this made it all the more necessary that this should be treated by itself, as being a different thing and resting upon different grounds.

In regard to purifications in general, Kalisch says: "Next to sacrifices, purifications were the most important part of Hebrew rituals. Whenever both were prescribed together, the latter appeared indeed as merely preparatory to the former, since sacrifices were deemed the main agency of restored peace or holiness; but purifications, like offerings, were frequently ordained as separate and independent acts of worship: closely entwined with the thoughts and habits of the Hebrews, they formed an essential part of their religious system. . . . . The Hebrews 'purified,' or, as they understood the term, sanctified themselves, whenever they desired to rise to the Deity, that is, before solemn ceremonies and seasons, as sacrifices and festivals (Gen. xxxv. 2–4; 1 Sam. xvi. 5; comp. 2 Chron. xxx. 17); or whenever they expected the Deity to descend to them by some supernatural manifestation, as a disclosure of heavenly wisdom, or a deed of miraculous power and help (Ex. xix. 10, 14, 15; Josh. iii. 5; vii. 13). Therefore, when in a state of impurity, they were forbidden to enter the sanctuary, to keep the Passover. and to partake of holy food, whether of sacrificial meat, of sacred offerings and gifts, or of shew bread, because the clean only were fit to approach the holy God and all that appertains to Him (Lev. vii. 19–21; xxii. 3 ss.; Num. ix. 6 ss.; xviii. 11, 13; 1 Sam. xxi. 5)." Later he adds: "If compared with the purificatory laws of other nations, those of the Pentateuch appear in a favorable light. . . . . They exhibit no vestige of a dualism; in every detail they are stamped by the monotheistic creed; God alone, the merciful, wise and omnipotent Ruler, sends trials and diseases; and no evil genius has the power of causing uncleanness. They are singular in the noble principles on which they are framed—the perfection and holiness of God; and they are thereby raised above frivolity and unmeaning formalism. Moreover, it would be unjust to deny that they were understood as symbols, or as means of sanctification; to defile oneself and to sin, and also to cleanse and to hallow, are frequently used as equivalents. They must be pronounced simple if considered side by side with those of the Parsees, the Hindoos, the Egyptians, or the Talmud."

The connection here hinted at between uncleanness and sin, between purity and holiness, is a very important one. It rests partly on a symbolism which finds place in all languages, and is abundantly recognized in the diction of the New Testament; and partly upon that actual connection existing between the soul and the body (spoken of in the last chapter), whereby the one is deeply affected by the state and condition of the other. In both respects the educational value of the Levitical laws of purity to a people in their spiritual infancy were of the utmost value. The importance of the symbolism was further enhanced by the broad distinction made between defilements arising from human and those from other sources, and connecting the sin offering only with the former.

This chapter consists of two parts: vers. 1–5 relate to the time of seclusion, vers. 6–8 to the means of purification. The following are Lange's Exegetical Notes on the chapter in full:

"The origin of life makes man unclean in regard to his theocratic right of communion; just as death, or the touch of the dead, and no less that which impairs life—sickness, especially as it is represented by the leprosy, and so also every disturbance of the springs of life. But this surely does not mean that finite life itself was thought of as unclean, and that it must therefore be reconciled to the universal life (Bæhr II., p. 461, opposed to which Sommer and Keil); and it also does not mean that original sin alone has produced all this darkening of life, although the natural condition appears here throughout laden with sinfulness; since we find directions for the purification of lying-in women among the most different nations (see Knobel, p. 466)." [The following brief summary of some of these is given by Clark: "The Hindoo law pronounced the mother of a new-born child to be impure for forty days, required the father to bathe as soon as the birth had taken place, and debarred the whole family for a period from religious rites, while they were to 'confine themselves to an inward remembrance of the Deity:' in a Brahmin family this rule extended to all relations within the fourth degree, for ten days, at the end of which they had to bathe. According to the Parsee law, the mother and child were bathed, and the mother had to live in seclusion for forty days, after which she had to undergo other purifying rites. The Arabs are said by Burckhardt to regard

the mother as unclean for forty days. The ancient Greeks suffered neither child-birth nor death to take place within consecrated places: both mother and child were bathed, and the mother was not allowed to approach an altar for forty days. The term of forty days, it is evident, was generally regarded as a critical one for both the mother and the child.—The day on which the Romans gave the name to the child, the eighth day for a girl, and the ninth for a boy, was called *lustricus dies*, 'the day of purification,' because certain lustral rites in behalf of the child were performed on the occasion, and some sort of offering was made. The *Amphidromia* of the Greeks was a similar lustration for the child, when the name was given, probably between the seventh and tenth days (Menu v. 62; Ayeen Akbery, Vol. II., p. 556; Zend Avesta, ap. Bähr; Thucid. III. 104; Eurip. *Iph. Taur.* 382; Callim. *Hym. ad Jov.* 16, *Hym. ad Del.* 123; Censorin. *De Die Nat.* c. xi., p. 51; Celsus, II. 1; Festus, s. *Lustrici Dies* with the note in Lindemann, II. 480; Smith, *Dict. of Antiq.* s. *Amphidromia*)."—F. G.]—"But, in general, by this establishment of the uncleanness of the natural processes of birth and death, the truth was expressed, that the ideal life of man was already a kind of immortal life, which had to raise itself above the natural conditions of human life—the natural side of his being—and set itself in opposition thereto."

"If now any one says that all these regulations are not to be considered under the aspect of sanitary or dietetic, but only of typical or religious precepts, we must hold this antithesis to be thoroughly false; there are plain indications that always, from the tree of knowledge down, especially from the circumcision, the one particular was joined with the other."

"Ver. 2 ss. In regard to the uncleanness of lying-in women, in the first place there are two conditions to be distinguished: first, the time of their especial sickness; secondly, the time of their recovery through the blood (the issue of blood) of their purification. These times differ according as she has borne a son or a daughter. If the child be a boy, the time of her especial sickness is fixed at seven days, exactly like the regulation in regard to the monthly courses. Then on the eighth day the circumcision of the boy was to follow, and from that time for thirty-three days—the eighth day reckoned in—she was to remain at home with the boy, engaged in a constant process of recovery and purification. But why are the seven days of her especial uncleanness doubled to two weeks by the birth of a girl? It is said that this has its foundation in the belief of antiquity that "the bloody and watery issues last longer after the birth of a female than of a male" (see the citations from Hippocrates [*op. ed.* Kühn. i. p. 893], Aristotle [*Hist. anim.* vi. 22; vii. 3], and Burdach [*Physiologie* III., p. 34] in Keil). Whether this view formed a natural reason for the above regulation or not, there was certainly also a theocratic reason of importance: the boy was circumcised—the girl was not; for this the twice seven days might form an equivalent. The girl was so far a Jewess, but not yet an Israelitess" [*i. e.* a descendant of Abraham after the flesh, but not yet incorporated with the chosen people.—F. G.]. "It was now moreover the proper consequence that the thirty-three days of recovery were doubled to sixty-six days, wherein, indeed, the law of circumcision is still more strongly reflected. The totality of the forty days of purification at the birth of a boy corresponds to the former explanation of the forty days in the life of Moses and Elijah: it is the symbolical time of purification, of exclusion from the world, as it was extended for the whole people to forty years. And the doubling of the forty days in the case of the new-born girl explains itself, if forty days are reckoned for the girl and forty for the mother; a doubling which could not be applied to the circumcised boy. Moreover, the coöperation of the physical view, already noticed, may be also taken into consideration." [It is particularly to be noticed that the *uncleanness* continued only seven or fourteen days. During this time it appears from the analogy of xv. 19-24, the woman was unclean in the sense that every person and thing touched by her became itself unclean and capable of communicating defilement. After this period, the woman was no longer *unclean*, but might perform at home all the ordinary duties of domestic life; only she was forbidden to approach the sanctuary (*i. e.*, the court of the tabernacle) until the time of her purification. The suggestion of Lange (which was also the opinion of Calvin) that the difference in the length of time for the uncleanness and the purification at the birth of a boy or a girl was due to the fact of the boy's being formally received into the visible Church of God by circumcision, is a complete and satisfactory solution of a long-vexed question; but this solution necessarily carries with it the determination that the law had respect to the child as well as to the mother. To this two objections are proposed: first, the case of still-born children; but this was so exceptional that there was no occasion to provide for it in the law. When it did occur—if the principle above given is correct—there being no child for whom purification was required, the time would probably have been reduced to that which was considered necessary for the mother alone. The other objection arises from the necessity of including the infant Jesus in the purification of the Virgin Mary, Luke ii. 22 (where it is very observable that the Evangelist does not hesitate to say τοῦ καθαρισμοῦ αὐτῶν*), but this is easily disposed of on the principle announced by Himself in regard to His baptism that "thus it becometh us to fulfil all righteousness" (Matt. iii. 15). This is the view taken by S. Augustine (Quæst. in Hept. L. III. 40).—F. G.].

"Ver. 6. The equalization of girls with boys appears again in the appointed completing sacrifice." [That is, in the time at which it was offered; there was no distinction in the sacrifice itself.—F. G.]. "And in this there is not first a sin offering brought, and then a burnt offering, as in the trespass offerings; but first a costly burnt offering, as the expression of the consecration of the new life;—namely, a year old lamb, and then a sin offering small in propor-

* In note on Luke ii. 22 the view taken by Oosterzee is that the plural refers to Mary and *Joseph*.

tion, a young pigeon, or a turtle-dove." [This order of the offerings is a remarkable deviation from the general principle that when the two offerings came together, the sin offering always preceded. The reason of this exception appears to lie in the fact that at the birth of a child feelings of joy and gratitude are naturally uppermost; the thought of the child's heritage of sinfulness comes afterward.—F. G.]. "Only in case of necessity was the burnt offering reduced and made the same as in the sin offering." [This necessity seems to have been liberally interpreted by custom, and the smaller offering to have been allowed generally to the humbler classes of society. Comp. Luke ii. 22-24. The time of the offering also could not be before the fortieth or the eightieth day, but only a very strict construction of the law could forbid its being deferred to a later period for those living at a distance from the sanctuary, as appears to have been done at the birth of Samuel, 1 Sam. i. 22-25.—F. G.]. "That bearing and being born, as well as being unclean through sickness and touching the dead, could not be thought of without human complicity in sin, or at least in guilt, was set forth by this law; but how gently was this judgment expressed! If it is now said of this sacrifice from one point of view: **for a son, for a daughter** [ver. 6], and then again so **she shall be clean** [ver. 8], so again is the time, just as much as the sacrifice of purification, designated as common for mother and child. Keil is thus incorrect when he supposes that the woman did not require purification for the child, but only for herself. According to the fundamental principles of the Levitical law, it could not be conceived that a clean child lay on the breast of an unclean mother. In this very community of the Levitical uncleanness, this inner fellowship between mother and child is raised above the supposed separation in their condition. It is evident that the thing here treated of is indefinite sinfulness, but not "sins becoming known indirectly in the corporeal manifestation of them."

"Upon the laws of purity among other nations in regard to women in childbed, see Knobel, p. 466, and so too on the circumcision, p. 467."

DOCTRINAL AND ETHICAL.

I. "The theocratic law is joined throughout with the sanitary law, without giving up its predominating and symbolical Levitical signification. In the law of lying-in women there comes especially into notice the connection or unity between mother and child, and the difference between the man-child and the woman-child. See the Exegetical." Lange.

II. "The doctrine, echoed in a hundred creeds, that 'Purity is, next to life, the highest boon of man,' was among them also [the Israelites] a truth and a reality." Kalisch.

III. "The fall casts a shade of impenetrable darkness over the birth of a child of man. All that reason can say is, that this is another child of sin and heir of death. . . . The mother in Israel is here taught that while there is impurity and guilt connected with the bearer and the born of the fallen race, yet there is a propitiation on which she may rely for herself and for her offspring, and a purification which she has for herself, and may confidently expect for her child, while she trains him up in the way he should go." Murphy.

IV. This chapter shows clearly in the difference between the times of uncleanness and of purification at the birth of a boy and of a girl, the difference in relation to the ancient church brought about by circumcision. The Christian church has taken the place of the Jewish, and baptism has taken the place of circumcision; the same relation therefore may be expected to hold between these.

V. Inasmuch as a sin offering was to be presented conjointly for the mother and the new-born child, the doctrine of original sin is plainly taught in this law. Origen (Hom. viii. in Lev., § 8) draws the same conclusion from the fact that baptism is appointed "for the remission of sins," and yet is administered to infants.

HOMILETICAL AND PRACTICAL.

As the primeval curse on sin fell, for the woman, on child-bearing, so in child-bearing she becomes by the law unclean, and must present for her purification a *sin* offering. That curse remains and still clings to every child of sin coming into the world; for purification resort must be had to that true Propitiation for sin of which the sin offering was a type.

"As the mother and her child emerge out of the impurity, she learns to hope for the day when both will emerge out of the bondage and corruption of sin; as the child is circumcised on the eighth day, the confiding parents pray and wait and watch and work for the circumcision of the heart, which is hopefully foreshadowed by the outward rite; as the mother offers her burnt sacrifice and sin sacrifice she rejoices in the knowledge that there is a propitiation that is sufficient for her, and for her children, and for her children's children to all generations." Murphy.

"The priestly people of God have always a war to wage with the defilements of the natural life. Even the uncleanness which belongs to the natural vigor of a lying-in woman, and to a new-born child, must be taken away and atoned for." Lange.

In accordance with this law, "on the fortieth day after His birth from the Blessed Virgin's womb, Christ, the second Adam, our Emmanuel, was presented in the substance of our flesh; and on the fortieth day after His resurrection, or birth from the grave (Col. i. 18; Rev. i. 5), He was presented in our flesh in the heavenly sanctuary, and we were presented in Him in the dress of a cleansed and glorified humanity." Wordsworth.

THIRD SECTION.

Laws Concerning Leprosy

Chaps. XIII., XIV.

PRELIMINARY NOTE.

The disease of leprosy has happily become so rare in modern times in the better known parts of the world that much obscurity rests upon its pathology. The attempt will only be made here to point out those matters which may be considered as fixed by common consent, but which will be found sufficient for the illustration of the more important points in the following chapters.

In the first place, then, it appears indisputable that *leprosy* is a broad name covering several varieties of disease more or less related to one another. These are separable into two main classes, one covering the different forms of *Elephantiasis* (tuberculated and anæsthetic); the other, the *Lepra vulgaris, Psoriasis, Syphilis, etc.* It is the former class alone with which Leviticus has to do as a disease. At the present time the tuberculated variety is said to be the more common in those countries in which leprosy still exists to any considerable extent, while the anæsthetic was probably more prevalent in the time of Moses. The latter is described by Celsus under the name of λεύκη, and Keil maintains that the laws of Moses in regard to leprosy in man relate exclusively to this. Clark, however, has shown "that the two in a great number of cases work together, and as it did in the days of Moses, the disease appears occasionally in an ambiguous form." Wilson has recorded a number of cases in detail, showing the interchange of the two forms in the same patient. The symptoms of the disease intended by Moses sufficiently appear in the text itself, and if these symptoms cover what would now appear in medical nomenclature as different diseases, then all those diseases, classified under the general name of *leprosy* were intended to be included in the Levitical legislation.

Nothing whatever is said in the law either of the origin, the contagiousness, or the cure of the disease. In modern experience it seems to have been sufficiently proved that it is hereditary, but only to the extent of three or four generations, when it gradually disappears; neither is it in all cases hereditary, the children of lepers being sometimes entirely unaffected by leprosy, and on the other hand the disease often appearing without any hereditary taint. In its first appearance it is now often marked only by some slight "spot" upon the skin, giving no pain or other inconvenience, but obstinately resisting all efforts at removal, and slowly but irresistibly spreading. Sometimes months, sometimes years, even to the extent of twenty or thirty years, intervene between the first appearance of the "spots" and their development. It is not improbable that in the course of many centuries a considerable modification in the rapidity of its progress may have taken place in a disease which is found gradually to die out by hereditary transmission. The question of its contagiousness is still much mooted among the medical faculty. The better opinion seems to be that it is not immediately contagious, but is propagated by prolonged and intimate intercourse in the case of susceptible persons. At least it is certain that in all known instances of the prevalence of the disease one of the most important of the means of control has been the segregation of the lepers, and where this precaution has been neglected, the disease has continued to prevail. After the leprosy has once acquired a certain degree of development, there is no known means of cure. Everything hitherto attempted has been found to rather aggravate than mitigate the disorder. It is asserted that it yields to medical treatment in its earliest stages when the "spots" first appear, and a number of distinct cases of cure are recorded; but the doubt will always remain whether the disease which yields is really leprosy, or whether something else has not been confounded with an undeveloped stage of the true disease. However this may be, it is certain that after it has once become developed to any considerable extent it is incurable by any remedies at present known, although spontaneous cures do sometimes occur. The reliance for its control is more upon diet, cleanliness, and general regimen, than upon specific antidotes.

Medical observations upon the disease in modern times have been made in the island of Guadaloupe, where it broke out about the middle of the last century, and was very carefully investigated by M. Peyssonel, a physician sent out by the French government for the purpose. An account of the result of his examination, as well as of other investigations of English, French, and German physicians in other islands of the West Indies whither it had been imported from Africa, and in other parts of the world is given by Michaelis (*Laws of Moses*, Art. 208, 210). Also of especial importance is a "Report on the leprosy in Norway by Dr. Danielssen, chief physician of the leper hospital at Bergen, and Prof. Boeck" (Paris, 1848). The subject of late years has considerably interested physicians, and the London "College of physicians" have published a report upon it, based upon a series of questions addressed to nearly all parts of the world where the disease now prevails. Many other authorities are cited by Clark in his preliminary note

to these chapters. A particularly valuable discussion of the disease may be found in Wilson, *Diseases of the skin*, ch. xiii. (5th Am. Ed., pp. 300–314 and 333–381). The disease appears to have been more or less common in Western Europe from the eighth century down, but received a great extension at the time of the crusades. At one time a partial enumeration by Dugdale mentions eighty-five leper houses in England alone, six of which were in London, and it continued to linger in Scotland until the middle of the last century. It still exists to a considerable extent in Iceland and Norway, and in all the countries bordering the Eastern shores of the Mediterranean, especially Syria and Egypt, where it has found a home in all ages, in some parts of Africa, Arabia, and India.

The characteristics of the disease are the exceedingly slight symptoms at its first appearance; its insidious, and usually very slow progress, the horribly repulsive features of its later stages when the face becomes shockingly disfigured, and often the separate joints of the body become mortified and drop off one by one; and its usually sudden and unexpected termination at the last, when the leprosy reaches some vital organ, and gives rise to secondary disease, often dysentery, by which life is ended. Meanwhile, during the earlier stages, generally very prolonged, there is no suffering, and the ordinary enjoyments of life are uninterrupted.

Leprosy, with these characteristics, especially its hidden origin, and its insidious and resistless progress, has always seemed a mysterious disease, and among the heathen as well as among the Jews, has been looked upon as an infliction especially coming from God. In fact in Hebrew history it was so often employed in Divine judgments, as in the case of Miriam, of Gehazi, and of Uzziah, and was also so often healed by miraculous interposition, as in the case of Miriam also, and of Naaman, as to give some reason for this belief; while the peculiar treatment it received in the law tended still further to place leprosy in a position of alienation from the theocratic state, and actually included the leper in that "uncleanness" which was utterly excluded from approach to the sanctuary. The disease thus became a vivid symbolism of sin, and of the opposition in which this stands to the holiness of God; while at the same time its revolting aspect in its later stages made it such an image, and indeed a beginning, of death itself that it is often most appropriately described by Jewish as well as other writers as "a living death." Much of the association with death and the body in the corruption of death, thus attached to leprosy and the corruption at work in leprosy. It is not necessary here to speak of the prevailing Hebrew notion that all suffering was the consequence of individual sin, and was proportioned in severity to the degree of that sin; for however deeply seated such ideas may have been in the minds of many of the Israelites, and however much they may have increased the popular dread and abhorrence of leprosy, they find no shadow of encouragement whatever in the law.

In regard to what is called "leprosy" in houses, in textile fabrics, and in leather, it is not necessary to suppose that the name is intended to convey the idea of an organic disease in these inanimate things. The law will still be sufficiently clear if we look upon the name as merely applied in these cases to express a kind of disintegration or corruption, such as could be most readily and popularly described, from certain similarities in appearance, by the figurative use of the word. In the same way the terms *out of joint*, *sick*, and others have come among ourselves to be popularly used of inanimate things, and such words as *blistered*, *bald*, and *rotten*, have a technical figurative sense almost more common than their original literal one. These modes of disintegration have been often investigated with great learning and labor; but it is not surprising that at this distance of time, and after such profound changes in the arts and the habits of men, the result of all such investigations should remain somewhat unsatisfactory. Just enough has been ascertained to show that inanimate things, of the classes here described, are subject to processes of decay which might be aptly described by the word leprosy; but precisely what the processes were to which the Levitical law had reference it is probably impossible now to ascertain definitely. The most satisfactory treatment of the subject from this point of view is to be found in Michaelis (*ubi supra*, Art. 211). He instances in regard to houses, the formation of saltpetre or other nitrous salts upon the walls to such an extent in some parts of Germany as to become an article of commercial importance, and to be periodically scraped off for the market. By others the existence of iron pyrites in the dolomitic limestone used for building in Palestine has been suggested as leading in its decomposition to precisely the appearances described in the law—hollow streaks of the green ferrous sulphate and the red of ferric sulphate—upon the walls of the houses affected; but proof is wanting of the existence in that stone of pyrites in sufficient abundance to produce the effects contemplated in the law. Both these explanations, however, are suggestive of methods of disintegration which might have occurred, but for the determination of which we have not sufficient data. It is the same with the explanation of Michaelis in regard to woolen fabrics,—that the wool itself is affected by diseases of the sheep upon which it has grown. The fact itself does not seem sufficiently well authenticated; nor if it were, would it be applicable to garments of linen. Nevertheless, this is suggestive of defects in the materials,—which were in all cases of organic production—arising either from diseased growth, or from unskilfulness in the art of their preparation, which would after a time manifest themselves in the product, much in the same way as old books now sometimes become spotted over with a "leprosy" arising from an insufficient removal of the chemicals employed in the preparation of the paper pulp.

But whatever the nature and origin of this sort of "leprosy," it is plainly regarded in the Levitical law as is no sense contagious, or in any way calculated to produce directly injurious effects upon man. It is provided for in the law, it would appear, partly on the general ground of the inculcation of cleanliness, and partly from

association with the human disease to which it bore an external resemblance, and to which the utmost repugnance was to be encouraged. Even the likeness and suggestion of leprosy was to be held unclean in the homes of Israel.

No mention has thus far been made of a theory of this disease adopted by many physicians, and which, if established, might really assimilate the leprosy in houses and garments and skins to that in the human body, and explain the origin of all alike by the same cause. According to this theory, the disease is occasioned by vegetable spores, which find a suitable *nidus* for their development either in the human skin or in the other substances mentioned. If this theory should be accepted, the origin and effects of the disintegrating agencies would be the same in all cases. The late eminent physician, Dr. J. K. Mitchell, in his work upon the origin of malarious and epidemic fevers (*Five Essays*, p. 94), after quoting the law in relation to leprosy, says: "There is here described a disease whose cause must have been of organic growth, capable of living in the human being, and of creating there a foul and painful disease of contagious character, while it could also live and reproduce itself in garments of wool, linen, or skin; nay more, it could attach itself to the walls of a house, and there also effect its own reproduction. Animalcules, always capable of choice, would scarcely be found so transferable; and we are therefore justified in supposing that *green or red fungi so often seen in epidemic periods*, were the protean disease of man, and his garment, and his house." He further quotes from Hecker statements corroboratory of his views in regard to the *plagues* of 786 and 959. This theory, however, has not here been urged, partly because it yet needs further proof, partly because no theory at all is necessary to account for the Levitical legislation in view of the facts presented in the law.

For the literature of the subject, besides the reference above given, see the art. by Hayman, *Leper, Leprosy*, in Smith's *Bibl. Dict.*, and the Preliminary note on these chapters in Clark's *Com. on Lev.*, together with the appended notes to the same.

At the opening of his "Exegetical" Lange has the following, which may be appropriately placed here: "First of all, it must be made prominent that the leprosy, under the point of view taken, and the sentence of uncleanness, is placed as a companion to the uncleanness of birth, as the representative of all ways of death, of all sicknesses. It is unclean first in itself, as a death element in the stream of life—in the blood—even as the source of life appears disturbed in the relations of birth; but still more it is unclean as a sickness spreading by transmission and contagion.

"Hence it appears also as a polluting element of physical corruption, not only in men, but also through the analogy of an evil diffusing itself, in human garments and dwellings. The analogous evils of these were, on this account, called leprosy.

"In this extension over man and his whole sphere it is, in its characteristics, a speaking picture of sin and of evil the punishment of sin; it is, so to speak, the plastic manifestation, the medical phantom or representation of all the misery of sin.

"Accordingly the leprosy, and the contact with it, is the specific uncleanness which excluded the bearer of it from the theocratic community, so that he, as the typically excommunicated person, must dwell without the camp.

"Nothing is here said of the application of human means of healing in reference to this evil. The leper was left with his sickness to the mercy of God and to the wonderfully deep antithesis of recovery and death; the more so, since leprosy in a peculiar sense is a chronic crisis, a progressive disease, continually secreting matter, whether for life or for death. Mention is made of external counteraction only in regard to leprosy in garments and houses. Hence, from its nature, it is altogether placed under the supervision of the priest. The priest knew the characteristics of the leprosy, and the course of its crises; he had accordingly to decide upon the exclusion and upon the restoration of the sick, and to express the latter by the performance of the sacrifice of purification brought for this purpose by the convalescent.

"Thus in conformity to the spirit of Oriental antiquity, the priest here appears as the physician also for bodily sicknesses, as a watchman over the public health. But for the cosmic evils he was still less a match than for those of the body; against such the prophet must reveal miraculous helps, *e. g.*, against the bitterness of the water, and against the bite of the fiery serpents.

"The great contrast between the Old and the New Testaments is made prominent in the fact, that in the Old Testament the touch of the leper made unclean,—apparently even leprous;—while Christ by His touch of the lepers cleansed them from their leprosy. But it continued to be left to the priest, as the representative of the old covenant, to pronounce the fact. See Comm. S. Matt., p. 150."

"The name Leprosy, צָרַעַת is derived from צָרַע to strike down, to strike to the ground; the leprosy is the stroke of God. Gesenius distinguishes the leprosy in men, the leprosy in houses (probably the injury done by saltpetre), and the leprosy in garments (mould, mildew). On this chronic form of sickness, fully equal to the acute form of the plague, comp. the article *Leprosy* (Aussatz) in the dictionaries, especially in Herzog's *Real-encyclopädie*, and in Winer. Four principal forms are distinguished, of which three are particularly described by Winer: 1) The white leprosy, *Barras*, λευκή. "This prevailed among the Hebrews (2 Kings v. 27, *etc.*) and has hence been called by physicians *lepra Mosaica*. See the description in Winer, I. p. 114. 2) The *Elephantiasis*, *lepra nodosa*, or *tuberculosa*, tubercular leprosy, Egyptian boil, thus endemic in Egypt. "The sickness of Job was commonly considered in antiquity to have been this kind of leprosy." 3) The black leprosy or the dark *Barras*. Later medical researches (to which the articles in Bertheau's *Conversations-lexicon*, and Schenkel's *Bibel-lexicon* refer) show the differences between the various kinds as less defined;

the contagious character is called in question by Furrer (in Schenkel). In this matter indeed, it is a question whether the rigid isolation of the leprous has not hindered, in a great degree, the examples of contagion." For a catalogue of the literature, see Knobel, p. 469 and beyond.

A.—EXAMINATION AND ITS RESULT.

Chapter XIII. 1–46.

1, 2 And the Lord spake unto Moses and Aaron, saying, When a man shall have
in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of the
flesh *like* the plague [a spot[1]] of leprosy; then he shall be brought unto Aaron the
3 priest, or unto one of his sons the priests: and the priest shall look on the plague
[spot[1]] in the skin of the flesh: and *when* the hair in the plague [spot[1]] is turned[3]
white, and the plague [spot[1]] in sight *be* deeper than the skin[2] of his flesh, it *is* a
plague [spot[1]] of leprosy: and the priest shall look on him, and pronounce him
4 unclean. If the bright spot *be* white in the skin of his flesh, and in sight *be* not
deeper than the skin, and the hair thereof be not turned[3] white; then the priest
5 shall shut up *him that hath* the plague [shall bind up the spot[4]] seven days: and
the priest shall look on him the seventh day: and, behold, *if* the plague [spot[1]] in
his sight be at a stay, *and* the plague [spot[1]] spread not in the skin; then the
6 priest shall shut him up [shall bind it up[4]] seven days more: and the priest shall
look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark
[spot[1] *be* somewhat faint[5]], *and*[6] the plague [spot[1]] spread not in the skin, the priest
shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be
7 clean. But if the scab spread much abroad in the skin, after that he hath been
8 seen of the priest for his cleansing, he shall be seen of the priest again: and *if* the
priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.
9 When[7] the plague [spot[1]] of leprosy is in a man, then he shall be brought unto
10 the priest; and the priest shall see *him:* and, behold, *if* the rising *be* white in the

TEXTUAL AND GRAMMATICAL.

Note.—A free translation of this chapter in terms of modern medical science may be found in Wilson, p. 377.

[1] Ver. 2. נֶגַע, a word of very frequent occurrence in these two chapters where it is uniformly translated in the A. V. (except xiii. 42, 43, *sore*) *plague*, as it is also in Gen. xii. 17; Ex. xi. 1; Deut. xxiv. 8 (in reference also to leprosy); 1 Kings viii. 37, 38; Ps. xci. 10. Elsewhere the renderings of the A. V. are very various: *sore, stroke, stripe, wound*. By far the most common rendering in the LXX. is ἁφή—*tactus, ictus*. The idea of the word is a *stroke* or *blow*, and then the effect of this in a *wound* or *spot*. Clark therefore would translate here *stroke*, which meets well enough the meaning of the word itself, but does not in all cases convey the sense in English. It is perhaps impossible to find one word in English which can be used in all cases; but that which seems best adapted to Leviticus is the one given by Horsley and Lee, and adopted here: *spot*. So Keil, Wilson and others. There is no article in the Heb.

[2] Ver. 3. The sense is here undoubtedly *the scarf skin* (Clark), *the cuticle*, in contradistinction to *the cutis*, the true skin below. So Wilson, who says: "This distinction in reality constitutes one of the most important points of diagnosis between real leprosy and affections of the skin otherwise resembling leprosy." But as we have in Heb. only the one word עוֹר for both (except the ἅπ. λέγ. גֶּלֶד, Job xvi. 15), there does not seem to be warrant for changing the translation, especially as in English *skin* answers to either with the same indefiniteness.

[3] Ver. 4. The construction in vers. 3, 4 and 10 is without a preposition; in vers. 16 and 17 it is with the preposition לְ, as is expressed in the A. V.

[4] Vers. 4, 5, *etc.* According to Rosenmüller and Gesenius, נֶגַע is used by metonymy for the person upon whom it is. This view is adopted by Lange. It appears in the Targ. of Onk. and in the Vulg., and has been followed by the A. V. Far better is the rendering of the Sam., LXX. and Syr.: *the priest shall bind up the spot, or sore.* This is the exact translation of the Heb., and is advocated by Horsley, Boothroyd, and many others. Fuerst does not recognize the sense by metonymy. The same change should perhaps also be made in ver. 12. See Exegesis. In the case of shutting up the leprous house (xiv. 38) the word *house* is distinctly expressed in the Heb.

[5] Ver. 6. כֵּהָה—*dim, pale, faint, weak, dying.* The idea is that of something in the process of fading away, disappearing. LXX. ἀμαυρὰ, Vulg. *obscurior.*

[6] Ver. 6. It does not appear why the conjunction in the A. V. should be printed in italics; it is, however wanting in 18 MSS., the Sam., and LXX.

[7] Ver. 9. The conjunction is wanting in the Heb., but is supplied in the Sam. and versions.

[8] Vers. 10 and 24. מִחְיָה, according to Rosenmueller and Fuerst *an indication*, and this is the sense given in Targ., Onk. and the Syr., and apparently also in the Vulg. The LXX. renders ἀπὸ τοῦ ὑγιοῦς τῆς σαρκὸς τῆς ζώσης ἐν τῇ οὐλῇ,

skin, and it have turned[3] the hair white, and *there be* quick [a mark of[8]] raw flesh
11 in the rising; it *is* an old leprosy in the skin of his flesh, and the priest shall pro-
nounce him unclean, and shall not shut him up [bind it up[4]]: for he *is* unclean.
12 And if a leprosy break out abroad in the skin, and the leprosy cover all the
skin of *him that hath* the plague [spot[1]] from his head even to his foot, wheresoever
13 the priest looketh; then the priest shall consider: and, behold, *if* the leprosy have
covered all his flesh, he shall pronounce *him* clean *that hath* the plague [pronounce
14 the spot[1] clean[4]]: it [he[9]] is all turned white: he *is* clean. But when raw flesh
15 appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and
16 pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. Or if
the raw flesh turn [change[10]] again, and be changed [be turned[10]] unto white, he
17 shall come unto the priest; and the priest shall see him: and, behold, *if* the plague
[spot[1]] be turned into [unto[11]] white; then the priest shall pronounce *him* clean
that hath the plague [prononnce the spot[1] clean[4]]: he *is* clean.
18 The flesh also, in which,[12] *even* in the skin thereof, was a boil,[14] and is healed,
19 and in the place of the boil[14] there be a white rising, or a bright spot, white, and
20 somewhat reddish [and glistening[13]], and it be shewed to the priest; and if, when
the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof
be turned white; the priest shall pronounce him unclean: it *is* a plague [spot[1]] of
21 leprosy broken out of the boil.[14] But if the priest look on it, and, behold, *there be*
no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark
22 [faint[5]]; then the priest shall shut him up [shall bind it up[4]] seven days: and if
it spread much abroad in the skin, then the priest shall pronounce him unclean:
23 it *is* a plague [spot[1]]. But if the bright spot stay in his place, *and* spread not, it
is a burning boil [a scar of the boil[15]]; and the priest shall pronounce him clean.
24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning [a burn by
fire[16]], and the quick *flesh* that burneth [the mark of the burn[8]] have a white bright
25 spot, somewhat reddish [glistening[13]], or white: then the priest shall look upon it:
and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper
than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall
26 pronounce him unclean: it *is* the plague [spot[1]] of leprosy. But if the priest look
on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than
the *other* [*omit other*] skin, but *be* somewhat dark [faint[5]]; then the priest shall
27 shut him up [shall bind it up[4]] seven days: and the priest shall look upon him
the seventh day; *and* if it be spread much abroad in the skin, then the priest shall
28 pronounce him unclean: it *is* the plague [spot[1]] of leprosy. And if the bright spot
stay in his place, *and* spread not in the skin, but it *be* somewhat dark [faint[5]]: it
is a rising of the burning, and the priest shall pronounce him clean: for it *is* an
inflammation [a scar[15]] of the burning.

taking the מ as a preposition, and understanding it, as the Rabbins, of a spot of proud flesh in the midst of the cicatrice. The margin of the A. V. is *the quickening of living flesh; scar* would express the sense, but this is appropriated to צָרֶבֶת, vers. 23, 28, and *mark* gives the exact rendering of the Hebrew, and meets the requirements of the context.

[9] Ver. 13. The pronoun should obviously refer to the man rather than the spot.

[10] Ver. 16. נֶהְפַּךְ. This being the same verb as is used in vers. 3, 4, 17, in the same sense, the rendering should certainly be the same. The alteration in the A. V. was evidently on account of the previous translation of יָשׁוּב by *turn*. It is better to put the new word there.

[11] Ver. 17. The preposition is the same as in the previous verse, and the change in the A. V. may have been simply accidental.

[12] Ver. 18. The word בוֹ seems redundant, and is wanting in 4 MSS. and the Sam.

[13] Ver. 19. אֲדַמְדֶּמֶת. The reduplication of the letters in Heb. always intensifies the meaning (see Bochart, *Hieroz.* Pt. II., lib. V., c. vi.. Ed. Rosen. III, p. 612 ss); if therefore this be translated *red* at all, it must be *very red*, which would be inconsistent with the previous *white*. This obvious inconsistency has led the ancient versions into translations represented by the *somewhat reddish* of the A. V., and frequently to rendering the previous conjunction *or*. But as there is no conjunction at all in the Heb., it seems better to follow the suggestion of Pool, Patrick and others, and understand the word as meaning *very bright, shining, glistening*. Comp. the description of leprosy, Ex. iv. 6; Num. xii. 10; 2 Kings v. 27.

[14] Vers. 18 (*bis*), 20, 23. שְׁחִין, *burning ulcer*, would perhaps be a better, because a more general word; but *boil* was probably understood with sufficient latitude.

[15] Vers. 23 and 28. צָרֶבֶת הַשְּׁחִין, צ׳ הַמִּכְוָה, Rosenmueller, *cicatrix ulceris*. So all the ancient versions, and so Gesenius. So also Coverdale and Cranmer, and so Riggs. Fuerst, however, *inflammation*.

[16] Ver. 24. The margin of the A. V. is better than the text. This paragraph (vers. 24–28) is plainly in relation to leprosy developing from a burn on the skin. So Gesen, Fuerst, Pool, Patrick, *etc.* So the LXX. and Vulg.

29, 30 If a man or woman have a plague [spot[1]] upon the head or the beard; then
the priest shall see the plague [spot[1]]: and, behold, if it *be* in sight deeper than the
skin; *and there be* in it a [*omit* a] yellow thin hair; then the priest shall pronounce
31 him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard. And if the
priest look on the plague [spot[1]] of the scall, and, behold, it *be* not in sight deeper
than the skin, and *that there is* no black[17] hair in it; then the priest shall shut up
him that hath the plague of the scall [shall bind up[4] the spot[1] of the scall] seven
32 days: and in the seventh day the priest shall look on the plague[18] [spot]: and, be-
hold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in
33 sight deeper than the skin; he shall be shaven, but the scall shall he not shave;
and the priest shall shut up *him that hath* the scall [shall bind up the scall[4]] seven
34 days more: and in the seventh day the priest shall look on the scall: and, behold,
if the scall be not spread in the skin, nor *be* in sight deeper than the skin; then
the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35, 36 But if the scall spread much in the skin after his cleansing; then the priest
shall look on him: and, behold, if the scall be spread in the skin, the priest shall
37 not seek for yellow hair; he *is* unclean. But if the scall be in his sight at a stay
and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and
the priest shall pronounce him clean.
38 If a man also or a woman have in the skin of their flesh bright spots, *even* white
39 bright spots; then the priest shall look: and, behold, *if* the bright spots in the
skin of their flesh *be* darkish [faint[5]] white; it *is* a freckled spot[19] *that* groweth in
the skin; he *is* clean.
40 And the man whose hair is fallen off his head, he *is* bald;[20] *yet is* he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he
42 *is* forehead bald: *yet is* he clean. And if there be in the bald head, or bald fore-
head, a white reddish sore [glistening[18] spot[1]]; it *is* a leprosy sprung up in his bald
43 head, or his bald forehead. Then the priest shall look upon it: and, behold, *if*
the rising of the sore [spot[1]] *be* white reddish [glistening[18]] in his bald head, or in
44 his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous
man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague
[spot[1]] *is* in his head.
45 And the leper in whom the plague [spot[1]] *is*, his clothes shall be rent, and his
head bare,[21] and he shall put a covering upon his upper lip [his mouth[22]], and shall
46 cry, Unclean, unclean. All the days wherein the plague [spot[1]] *shall be* in him he
shall be defiled: he *is* unclean: he shall dwell alone [apart[23]]; without the camp
shall his habitation *be*.

B.—LEPROSY IN CLOTHING AND LEATHER.

Chapter XIII. 47–59.

47 The garment also that the plague [spot[1]] of leprosy is in, *whether it be* a woollen
48 garment, or a linen garment; whether *it be* in the warp, or woof; of linen, or of

[17] Ver. 31. The meaning of שָׁחֹר—*black* is established. The LXX., *yellow*, can therefore only be considered as an emendation of the text, substituting צָהֹב, and this is followed by Luther, Knobel, Keil, Murphy and others; it is, however, sustained by no other ancient version nor by any MS., and the change in the LXX. must be considered as simply an effort to avoid a difficulty. Keil and Clark propose, as a less desirable alternative, the omission of the negative particle. There is, however, no real difficulty in the text as it stands. See Exegesis.

[18] Ver. 32. The Sam. here substitutes נֶתֶק, *scall*, for נֶגַע, *spot*.

[19] Ver. 39. בֹּהַק, a word ἅπ. λέγ. according to Gesen. a harmless eruption of a whitish color which appears on the dark skin of the Arabs, and is still called by the same name.

[20] Ver. 40. קֵרֵחַ, used here apparently for the *back* of the head in contradistinction to גִּבֵּחַ, *the front*, which occurs only here (but its derivative, גַּבַּחַת, is found vers. 42 *bis*, 43 and 55). קֵרֵחַ, however, is elsewhere baldness in general. Comp. Deut. xiv. 1.

[21] Ver. 45. Comp. Textual Note [5] on x. 6.

[22] Ver. 45. שָׂפָם. There is some doubt as to the true meaning. It is translated *beard* in the A. V., 2 Sam. xix. 24 (25), and so Fuerst and Gesenius would render it here, guided by the etymology. All the ancient versions, however, translate it either *mouth* or *lips*, and a word etymologically signifying *beard* (or rather the *sprouting place of hair*) would easily come to have this sense in use. It is a different word from the זָקָן—*beard* of ver. 29.

[23] Ver. 46. בָּדָד. The *alone* of the A. V. would ordinarily be a good enough translation, but is liable to be misunderstood. The leper was simply to dwell apart from the clean Israelites, but might and did live with other lepers.

49 woollen; whether in a skin, or in anything made of skin; and if the plague [spot[1]]
be greenish or reddish [very green or very red[24]] in the garment, or in the skin,
either in the warp, or in the woof, or in anything of skin; it *is* a plague [spot[1]] of
50 leprosy, and shall be shewed unto the priest: and the priest shall look upon the
plague, and shut up *it that hath* the plague [spot,[1] and bind up[4] the spot[1]] seven
51 days: and he shall look on the plague [spot[1]] on the seventh day: if the plague
[spot[1]] be spread in the garment, either in the warp, or in the woof, or in a skin,
or in any work that is made of skin; the plague [spot[1]] *is* a fretting leprosy; it *is*
52 unclean. He shall therefore burn that garment, whether warp or woof, in woollen
or in linen, or anything of skin, wherein the plague [spot[1]] is: for it *is* a fretting
53 leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold,
the plague [spot[1]] be not spread in the garment, either in the warp, or in the woof,
54 or in anything of skin; then the priest shall command that they wash *the thing*
55 wherein the plague [spot[1]] *is*, and he shall shut [bind[4]] it up seven days more: and
the priest shall look on the plague [spot[1]], after that it is washed: and, behold, *if*
the plague [spot[1]] have not changed his color, and the plague [spot[1]] be not spread;
it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare
56 within or without.[25] And if the priest look, and, behold, the plague *be* somewhat
dark [the spot[1] *be* somewhat faint[5]] after the washing of it; then he shall rend it
57 out of the garment, or out of the skin, or out of the warp, or out of the woof: and
if it appear still in the garment, either in the warp, or in the woof, or in anything
of skin; it *is* a spreading *plague* [*omit* a *and plague*]; thou shalt burn that wherein
58 the plague [spot[1]] *is*, with fire. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague [spot[1]] be departed
from them, then it shall be washed the second time, and shall be clean.
59 This *is* the law of the plague [spot[1]] of leprosy in a garment of woollen or linen,
either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

C.—CLEANSING AND RESTORATION OF A LEPER.

CHAPTER XIV. 1–32.

1, 2 AND the LORD spake unto Moses, saying, This shall be the law of the
3 leper in the day of his cleansing: He shall be brought unto the priest: and
the priest shall go forth out of the camp; and the priest shall look, and, behold, *if*
4 the plague [spot[1]] of leprosy be healed in the leper; then shall the priest command
to take[26] for him that is to be cleansed two birds[27] alive *and* clean, and cedar wood
5 and scarlet, and hyssop: and the priest shall command that one of the birds be
6 killed in an earthen vessel over running [living[28]] water: as for[29] the living bird,
he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip
them and the living bird in the blood of the bird *that was* killed over the running
7 [living[28]] water: and he shall sprinkle upon him that is to be cleansed from the
leprosy seven times, and shall pronounce him clean, and shall let the living bird
8 loose into the open fields. And he that is to be cleansed shall wash his clothes,
and shave off all his hair, and wash [bathe[30]] himself in water, that he may be

[24] Ver. 49. יְרַקְרַק. The reduplication of the letters intensifies the meaning. Comp. note [18] on ver. 19. אֲדַמְדֶּמֶת, too, as noted above, may here mean either *very red*, or, as before, *glistening*. There is so little knowledge about the fact that neither of them can be certainly decided upon; but as in this case we have the disjunctive (as also in xiv. 37), it seems more probable that two distinct colors were intended.

[25] Ver. 55. The margin of the A. V. gives the literal rendering of the Heb. *bald in the head thereof, or in the forehead thereof*, and there can be no doubt that these are terms figuratively applied to the cloth or skin for the right and wrong side, as in the text.

[26] CHAP. XIV. Ver. 4. The Sam., LXX. and Syr. here read the verb in the plural, expressing the fulfillment of the command.

[27] Ver. 4. The margin of the A. V. reads *sparrows*, for which there seems to be no other authority than the Vulg. The Heb. does not define the kind of bird at all.

[28] Ver. 5. Better, *living water*, which is the exact rendering of the Heb. Ordinarily *living water* is a figure for running water; but here the water is contained in a vessel, and had therefore simply been filled from a spring or running stream.

[29] Ver. 6. אֶת. The conjunction which seems to be needed at the beginning of this verse is supplied in the Sam. and 6 MSS. There is nothing in Heb. answering to the *as for* of the A. V.

[30] Ver. 8. רָחַץ is applied only to the washing of the surface of objects which water will not penetrate. Comp. i. 9, 13; ix. 14, *etc.* It is a different word from כָּבַס of the previous clause, which is used of a more thorough washing or *full-*

clean: and after that he shall come into the camp, and shall tarry abroad out of
his tent seven days.
9 But it shall be on the seventh day, that he shall shave all his hair off his head
and his beard and his eyebrows, even all his hair he shall shave off: and he shall
wash his clothes, also he shall wash [bathe[30]] his flesh in water, and he shall be
clean.
10 And on the eighth day he shall take two he lambs [two young rams[31]] without
blemish, and one ewe lamb of the first year without blemish, and three tenth deals
of fine flour *for* a meat offering [an oblation[32]], mingled with oil, and one log of oil.
11 And the priest that maketh *him* clean shall present the man that is to be made
clean, and those things, before the LORD, *at* the door of the tabernacle of the con-
12 gregation: and the priest shall take one he lamb [ram[31]], and offer him for a tres-
pass offering, and the log of oil, and wave them *for* a wave offering before the LORD:
13 and he[33] shall slay the lamb [ram[31]] in the place where he[33] shall kill the sin offer-
ing and the burnt offering, in the holy place: for as the sin offering *is* the priest's,
14 *so is*[34] the trespass offering: it *is* most holy: and the priest shall take *some* of the
blood of the trespass offering, and the priest shall put *it* upon the tip of the right
ear of him that is to be cleansed, and upon the thumb of his right hand, and upon
15 the great toe of his right foot: and the priest shall take *some* of the log of oil, and
16 pour *it* into the palm of his own left hand: and the priest shall dip his right finger
in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven
17 times before the LORD: and of the rest of the oil that *is* in his hand shall the priest
put upon the tip of the right ear of him that is to be cleansed, and upon the thumb
of his right hand, and upon the great toe of his right foot, upon the blood[35] of the
18 trespass offering: and the remnant of[36] the oil that *is* in the priest's hand he shall
pour [put[37]] upon the head of him that is to be cleansed: and the priest shall make
19 an atonement for him before the LORD. And the priest shall offer the sin offering,
and make an atonement for him that is to be cleansed from his uncleanness; and
20 afterward he shall kill the burnt offering: and the priest shall offer the burnt
offering and the meat offering [oblation[32]] upon the altar:[38] and the priest shall
make an atonement for him, and he shall be clean.
21 And if he *be* poor, and cannot get so much: then he shall take one lamb [ram[31]]
for a trespass offering to be waved, to make an atonement for him, and one tenth
22 deal of fine flour mingled with oil for a meat offering, and a log of oil; and two
turtle doves, or two young pigeons, such as he is able to get; and the one shall be
23 a sin offering, and the other a burnt offering. And he shall bring them on the
eighth day for [of[39]] his cleansing unto the priest, unto the door of the tabernacle
24 of the congregation, before the LORD. And the priest shall take the lamb [ram[31]]
of the trespass offering, and the log of oil, and the priest shall wave them *for* a
25 wave offering before the LORD: and he shall kill the lamb [ram[31]] of the trespass
offering, and the priest shall take *some* of the blood of the trespass offering, and
put *it* upon the tip of the right ear of him that is to be cleansed, and upon the

ing. The English is unable in all cases to preserve the distinction; but it should be done as far as possible, and רָחַץ is frequently translated *bathe* in the following chapter (xv. 5, 6, 7, 8, 10, 11, 13, 18, 21, 22, 27) and elsewhere.

[31] Ver. 10. שְׁנֵי־כְבָשִׂים. See Textual Note [5] on iii. 7. The age is not exactly specified in the Heb.; but the Sam. and LXX. add *of the first year*, as in the following clause.

[32] Ver. 10. See Textual Note [2] on ii. 1.

[33] Ver. 12. The Sam. and LXX. have the plural. Probably the sing. of the Heb. is not intended to have the priest for its nominative, but to be impersonal.

[34] Ver. 13. One MS., the Sam., LXX. and Vulg. supply the particle of comparison, כְּ.

[35] Ver. 17. Two MSS., the LXX. and Vulg. here read, as the Heb. in ver. 28, *upon the place of the blood.*

[36] Ver 18. For בַּשֶּׁמֶן three MSS. and the Syr. read מִן־הַשֶּׁמֶן, as in ver. 16. On this use of בְּ, however, see Fuerst, Lex. ־בְּ, 3, *b*. γ. Gesen. Lex. A. 2.

[37] Ver. 18. יִתֵּן is better translated *put*, both as more agreeable to the meaning of the word itself, and because the oil remaining in the left hand could hardly suffice for *pouring*.

[38] Ver. 20. The Sam. and LXX. add *before the Lord.*

[39] Ver. 23. The preposition is here so liable to be misunderstood that it is better to change it. It has reference to the eighth day appointed for his cleansing (as the Vulg.), not to the sacrifices for his cleansing (as the LXX). So Geddes and Boothroyd. In ver. 10 the difficulty does not occur.

26 thumb of his right hand, and upon the great toe of his right foot: and the priest
27 shall pour of the oil into the palm of his own[40] left hand: and the priest shall
sprinkle with his right finger *some* of the oil that *is* in his left hand seven times
28 before the LORD: and the priest shall put of the oil that *is* in his hand upon the
tip of the right ear of him that is to be cleansed, and upon the thumb of his right
hand, and upon the great toe of his right foot, upon the place of the blood of the
29 trespass offering: and the rest of[41] the oil that *is* in the priest's hand he shall put
upon the head of him that is to be cleansed, to make an atonement for him before
30 the LORD. And he shall offer the one of the turtle doves, or of the young pigeons,
31 such as he can get; *even* such as he is able to get, the one *for* a sin offering, and
the other *for* a burnt offering, with the meat offering: and the priest shall make
an atonement for him that is to be cleansed before the LORD.
32 This *is* the law *of him* in whom *is* the plague [spot[1]] of leprosy, whose hand is
not able to get *that which pertaineth* to his cleansing.

D.—LEPROSY IN A HOUSE.

CHAPTER XIV. 33–53.

33, 34 And the LORD spake unto Moses and unto Aaron, saying, When ye be come
into the land of Canaan, which I give to you for a possession, and I put the plague
35 [spot[1]] of leprosy in a house of the land of your possession; and he that owneth
the house shall come and tell the priest, saying, It seemeth to me *there is* as it were
36 a plague [spot[1]] in the house: then the priest shall command that they empty the
house, before the priest go *into it* to see the plague [spot[1]], that all that *is* in the
house be not made unclean: and afterward the priest shall go in to see the house:
37 and he shall look on the plague [spot[1]], and, behold, *if* the plague [spot[1]] *be* in the
walls of the house with hollow strakes,[42] greenish or reddish [very green or very
38 red[43]], which in sight *are* lower than the wall; then the priest shall go out of the
39 house to the door of the house, and shut up the house seven days: and the priest
shall come again the seventh day, and shall look: and, behold, *if* the plague [spot[1]]
40 be spread in the walls of the house; then the priest shall command that they take
away the stones in which the plague [spot[1]] *is*, and they shall cast them into an
41 unclean place without the city: and he[44] shall cause the house to be scraped within
round about, and they shall pour out the dust that they scrape off without the city
42 into an unclean place: and they shall take other stones, and put *them* in the place
of those stones; and he[44] shall take other mortar, and shall plaister the house.
43 And if the plague [spot[1]] come again, and break out in the house, after that he[44]
hath taken away the stones, and after he hath scraped the house, and after it is
44 plaistered; then the priest shall come and look, and, behold, *if* the plague [spot[1]]
45 be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean. And
he[44] shall break down the house, the stones of it, and the timber thereof, and all
the mortar of the house; and he[44] shall carry *them* forth out of the city into an
46 unclean place. Moreover he that goeth into the house all the while that it is shut
47 up shall be unclean until the even. And he that lieth in the house shall wash his
clothes; and he that eateth in the house shall wash his clothes.[45]
48 And if the priest shall come in, and look *upon it*, and, behold, the plague [spot[1]]
hath not spread in the house, after the house was plaistered: then the priest shall
49 pronounce the house clean, because the plague [spot[1]] is healed. And he shall take
50 to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he

[40] Ver. 26. עַל־כַּף הַכֹּהֵן, an expression understood by Houbigant to mean that one priest should pour into the hand of another; the sense given in the A. V. following the Vulg. is, however, doubtless correct.

[41] Ver. 29. The Sam. here reverses its change of reading in ver. 18, and has בְּ for מִן.

[42] Ver. 36. שְׁקַעֲרוּרֹת, a word ἅπ. λέγ., but its meaning sufficiently well ascertained. The A. V. follows the LXX., Chald. and Vulg., and the same sense is given by Rosenm., Fuerst and Gesen, though by each with a different etymology.

[43] Ver. 37. See Notes [13] on xiii. 19, and [24] on ver. 49.

[44] Ver. 41. All the ancient versions except the Vulg. change the causative form of the verb to the plural, as the following verb is plural. Also in vers. 42, 43, 45, 49, they have the plural.

[45] Ver. 47. The LXX. here adds, what is of course implied, *and be unclean until the even.*

51 shall kill the one of the birds in an earthen vessel over running water: and he shall
take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip
them in the blood of the slain bird, and[46] in the running [living[28]] water, and sprin-
52 kle the house seven times: and he shall cleanse the house with the blood of the bird,
and with the running [living[28]] water, and with the living bird, and with the cedar
53 wood, and with the hyssop, and with the scarlet: but he shall let go the living bird
out of the city into the open fields, and make an atonement for the house: and it
shall be clean.

E. — CONCLUSION.

Chap. XIV. 54–57.

54, 55 This *is* the law for all manner of plague [spot[1]] of leprosy, and scall, and for
56 the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a
57 bright spot: to teach when *it is* unclean, and when *it is* clean: this *is* the law of
leprosy.

[46] Ver. 51. The LXX. has *dip them in the blood of the bird that has been killed over the living water*, and this is doubtless the sense of the text.

EXEGETICAL AND CRITICAL.

A. The Examination and its result.

The indications of the disease. Vers. 1–8.

Ver. 1. This communication is addressed to Moses and Aaron conjointly because it requires examinations and determinations entrusted to the priests.

Vers. 2–8. The first case, of symptoms like leprosy. Ver. 2. **Man** is of course used generically for a person of either sex. No stress is to be laid upon the fact that the expression **skin of his flesh** is found only in this chapter; for the word **skin** occurs here nearly as often as in all the rest of the Scripture put together, and very similar expressions do occur elsewhere, *e. g.* Ex. xxxiv. 29, 30, 35, "the skin of his face," and the skin is often spoken of as covering the flesh, *e. g.* Ezek. xxxvii. 6, 8, *etc.*—**A rising, a scab, or a bright spot,** are different indications of incipient leprosy; the disease itself was more deeply seated, but it betrayed itself, as it does still, by these marks. The last two terms are only used in connection with this disease, and the first is only elsewhere used figuratively of dignity or excellency. "The name **leprosy** צָרַעַת is derived from צָרַע = *to strike down, to strike to the ground:* the leper is he who has been smitten by God." Lange. For the examination of the leper one of the ordinary priests was sufficient as well as the high-priest; the Talmudists assert that priests debarred by physical imperfection from ministering at the altar were competent to the examination of lepers. The priests were expected, if occasion required, to consult with experts, but the formal sentence rested with them alone.

Ver. 3. These marks, however, might exist without having been caused by leprosy. Two distinguishing characteristics are now mentioned, and if both these concurred, there could be no doubt about the case—the priest was at once to **pronounce him unclean**; (a) if the hair growing upon the spot had turned white. The hair of the Israelites was normally black; if it had **turned white** upon the spot it betrayed a cause at work beneath the surface of the skin. (b) If the spot was in appearance **deeper than the skin.** "These signs are recognized by modern observers (*e. g.* Hensler); and among the Arabs leprosy is regarded as curable if the hair remains black upon the white spots, but incurable if it becomes whitish in color." Keil. Judgment was of course required in the application of the second test; but if the indications were clear, the case was decided, and the duty of the priest was to declare the existing fact.

Vers. 4–8. The determination of cases in which the indications are not decisive. First, vers. 4-6, the case in which the suspicion of leprosy should prove unfounded. If there were suspicious looking spots, but yet they appeared on examination to be merely superficial, and there was no change in the color of the hair growing in them, either of two things might be possible: the spots might be the effect of true leprosy not yet sufficiently developed to give decisive indications; or they might be a mere eruption upon the skin, of no importance. To ascertain which of these was the fact, the priest was to **bind up the spot seven days.**—At the end of that time a second examination was to be made; if then the indications were favorable, the same process was to be repeated. If at the end of this time the indications were still favorable, and especially if the suspicious spot had become **faint,** tending to disappear, the priest was to pronounce the man clean. Yet still the very suspicion, unfounded as it proved to be, had brought some semblance of a taint upon the man, and he must **wash his clothes.** These two periods of seven days each are usually looked upon as periods of a sort of quarantine, during which the man himself was to be secluded, and this view has been incorporated into the A. V. here and throughout these chapters. It is not, however, required by the Hebrew, and in view of the great hardship it would impose upon those who were in reality entirely free from the disease, it seems more likely that the simple rendering of the Hebrew gives the true sense. The extreme slowness with which leprosy is oftentimes developed has been considered a difficulty in the way of a determination in reality, in so short a time;

however, the two things are not at all incompatible. A fortnight was quite long enough to determine the character of any ordinary eruption; if it was none of these, and yet possessed the characteristics of leprosy, then it must be decided to be leprosy, although months or years might pass before the disease showed much further progress. Vers. 7, 8, however, show that even the leprous spots themselves did not remain quite unchanged during this time. On the second examination the priest could ascertain if the spots had begun to spread. If not, the disease, although it might possibly already exist, was not pronounced; but if they had spread, all doubt was at an end; **the priest shall pronounce him unclean.** Another view is taken of ver. 7. Rosenmüller says that in the word לְטָהֳרָתוֹ the לְ is to be taken for *postquam* as in Ex. xix. 1; Num. i. 1; 1 Kings iii. 18; this sense is followed in the Vulg. and Luther, and adopted by Vatablus, Patrick, and other commentators. According to this the law would relate to the breaking out of the leprosy afresh at some time after he had been pronounced clean by the priest. The translation of the A. V., however, which is here followed, seems more exactly the sense of the Hebrew.

Vers. 9–11. The second case is one in which ulceration has already begun. Either it is a long-standing case in which the command for inspection has been neglected, or else one in which sentence of cleanness has been pronounced on insufficient grounds. With the appearance **of a mark of raw flesh in the rising**, in combination with the other indications, all doubt was removed; it must be **an old leprosy**, and the priest shall at once **pronounce him unclean.**

Vers. 12–17. The third case is looked upon according to differing medical views, either as a different disease, the *lepra vulgaris*, which "scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years" (Clark); or as a case of the true leprosy in which "the breaking out of the leprous matter in this complete and rapid way upon the surface of the whole body was the crisis of the disease; the diseased matter turned into a scurf, which died away and then fell off" (Keil). Patrick compares it to the eruptions in measles and small pox, when there is safety in their full development. The suspected person thus either had a harmless disease, or he had had the leprosy and was cured. In either case sentence of cleanness was to be pronounced. But (vers. 14, 15) if ulceration appeared (it would seem either at the moment or afterwards) he was at once to be declared unclean. This ulceration, however, might proceed from some other cause; therefore, although the man must be declared unclean in view of so suspicious an indication, yet if it afterwards passed away, the sentence might be reversed, and the man pronounced clean without further investigation.

Vers. 18–23. The fourth case is that of a suspected leprosy arising from an abscess or boil which had been healed. Such disturbed conditions of the surface were peculiarly apt to become the seat of disease. The indications are much the same as in the other cases, the terms first mentioned here being equally applicable to the others. Reliance is again placed (ver. 20) upon the depth of the spot and the change in the color of the hair. If these indications were clear, as in ver. 8, the priest should at once pronounce the man unclean; if they were doubtful, he was to proceed as in ver. 4, and be guided by the result of a second examination at the end of seven days. In such a case a single interval of a week appears to have been sufficient, and no further examination is provided for. After one week it could be certainly determined whether it was merely the scar of the ulcer, or whether leprosy had really broken out in it.

Vers. 24–28. The fifth case is that of suspected leprosy developing from a burn, another of those injuries favorable for the development of the disease. The indications and the procedure are precisely the same as before. In ver. 26 the A. V. has inserted the word *other* unfortunately.

Vers. 29–37. The case of leprosy suspected in an eruption upon the hairy part of the head, or upon the beard. Although this is spoken expressly in regard to both men and women, yet the indications are so dependent upon hair that it is not proper to substitute here *chin* for *beard*, as is done by Keil. The word used זָקָן is a different one from the שָׂפָם of ver. 45, which is often translated *beard;* the Ancient Versions, however, give *beard* here, and either *mouth* or *lips* there. Pliny (*Nat. Hist.* lib. xxvi. 1) speaks of such a disease imported into Italy from Asia in the reign of Tiberius, neither painful nor fatal, "yet any death preferable to it." In ver. 30 the A. V. has unnecessarily modified the symptoms by inserting the indefinite article before **yellow thin hair.** The word שֵׂעָר is collective, as in ver. 8, and freq. In this form of the disease the natural hair seems to have been supplanted by **thin, yellow** (צָהֹב=*golden*, shining) **hair.** This is declared to be נֶתֶק, translated in the A. V. **dry scall**, and immediately explained as **a leprosy upon the head or beard.** The word occurs only in these chapters. The indications given in vers. 29, 30, were not absolutely decisive. It would seem from ver. 31, that in the coming on of true leprosy the effect upon the hair was only gradually produced, part of the hair remaining for a time of its natural color; while in the case of other harmless cutaneous eruptions, of more rapid progress, all the hair on the affected spot was speedily changed. Hence the entire absence of **black hair** at the first was a favorable symptom. In this view the text is consistent enough with itself as it stands, and Keil is wrong in saying "there is certainly an error in the text." In case of this favorable symptom the priest should bind up the spot for two periods of a week, making a further examination at the end of each of them. The favorable indications were that the spot did not spread, did not appear to be deep-seated, and the yellow hair disappeared. If this was the case at the end of the first period, the person was to be shaven with the exception of the spot, and at the end of the second pronounced clean, and **to wash his clothes.**—If, however, (vers. 35, 36)

the trouble afterwards spread, the person was to be again examined by the priest, and being satisfied of this single fact, the priest must pronounce him unclean. Yet if this spreading was only temporary, he might finally be pronounced clean (ver. 37) provided the natural hair grew again in the spot.

Vers. 38, 39. **This is the case of a harmless** eruption in the skin termed בֹּהַק, LXX. ἀλφός. It is still known among the Arabs and called by the same name, *bohak*. "It is an eruption upon the skin, appearing in somewhat elevated spots or rings of unequal sizes and a pale white color, which do not change the hair; it causes no inconvenience, and lasts from two months to two years." Keil. It is placed here, because it might be, without proper examination, mistaken for leprosy, and its appearance was probably most nearly assimilated to the symptoms last mentioned. The sufferer by it was at once discharged as clean, without further ceremony.

Vers. 40–44. The baldness of the head, whether on the front or back, constitutes no uncleanness; yet leprosy might be developed in the bald parts, and then was to be dealt with as in other cases. The reason for speaking of baldness at all in this connection is probably that the color of the hair has been made of so much importance in determining the symptoms of leprosy, that the legislator would cut off all opportunity for cavil in suspected cases.

Vers. 45, 46. The law for the pronounced leper. The leper was in the first place to put on the signs of mourning (comp. Ezek. xxiv. 17, 22), some say "for himself as one over whom death had already gained the victory" (Clark); but it may have been merely as a mark of great affliction, and some of the signs were also signs of shame (comp. Mic. iii. 7). **And shall cry, Unclean, unclean,** as a warning to any passers by. This command is not, as sometimes asserted, to guard against the danger of communicating the disease; but rather to avoid making others ceremonially unclean by contact with a leper. The Rabbins carried this sort of defilement so far as to assert that "by merely entering a house, a leper polluted everything without it." (*Mishna*, Kelim i. 4; Negaim xiii. 11, as cited by Keil). **All the days.**—The law constantly keeps in view the possibility of the recovery of the leper; but it is uncertain whether this indicates that the true leprosy was then less incurable than now, or whether it has regard to the possibility of error in the determination of the disease. In either case, while the symptoms continued for which he had been pronounced unclean, and until by the same authority he was again formally declared clean (xiv. 1–32), he was **to dwell apart; without the camp.** Comp. Num. v. 2–4; xii. 14, 15; 2 Ki. xv. 5; Lk. xvii. 12. The Jews say that there were three camps from all of which the leper was excluded: that of God (the tabernacle), that of the Levites, and that of Israel. After the settlement in the Holy Land the camp was considered in this, as in other commands, to be represented by the walled city. Yet after the erection of synagogues lepers were allowed to enter a particular part of them set apart for their use, (Mishna *ubi supra*).

B. Leprosy in clothing and Leather, xiii. 47–59.

Only three materials for clothing are here mentioned: wool, linen, and skins. The two former were the usual materials among the ancient Egyptians and Greeks, and only these are mentioned Deut. xxii. 11; Prov. xxxi. 13; Hos. ii. 9. It is a dispute among the Talmudists whether garments of camel's hair are included or not. Woolen and linen were forbidden by the law (xix. 19) to be mixed in the same garment. On the nature of the leprosy here described, see the preliminary note to this chapter. Ver. 48. **Whether it be in the warp or woof** has occasioned much unnecessary perplexity on account of the supposed difficulty in one of these remaining unaffected in the cloth by any disintegration occurring in the other; and Keil would translate "*the flax and the wool;*" Clark, De Wette, Knobel and others, (with whom Keil also seems to concur) explain it of *yarn prepared for warp* and *yarn prepared for woof.* There is really however, no difficulty in the matter, if the trouble is supposed to arise from some original fault in the material or in the processes of its preparation. Whichever was made of such material would first show the defect, and it could be seen in the cloth that the trouble arose from either the warp or the woof, as the case might be. The same sort of thing is sometimes observed in cloth now when the proper proportion has not been observed between the strength of the two kinds of thread, so that the cloth will tear with undue ease in one direction but not in the other; or when, in cloth woven of different colors, one set of threads has been injured in the dyeing. A distinction is made between **a skin** and **any thing made of skin.** The former were whole skins, as sheep skins dressed with the wool on for a sort of cloak for the poor, or for mats, *etc.*, and also made into leather for bottles and other uses; the latter the endless variety of smaller articles made of leather. Ver. 49. A strong green or red spot was *prima facie* evidence of leprosy, and subjected that in which it appeared to priestly examination. According to Maimonides (cited by Patrick) the spot must be "as broad as a bean," and if smaller than this was of no consequence. Ver. 50. **Bind up the spot.**—Here as in ver. 4, *etc.*, the usual interpretation is that of the A. V., *shut up it that hath the spot;* but the Hebrew in all these places only means necessarily the binding up of the spot itself, not a sort of quarantine upon the person or thing on which it is. See Textual note 4. In this case there is not the same hardship involved in the other rendering as in the case of the human subject: but still the rendering is objectionable as implying much more strongly than the law itself the idea of contagiousness. Vers. 51-58 describe the appearances by which the priest must determine whether the suspicious spots were really leprosy or not. These turn upon whether the spot increased. If it did, then he was at once to **burn that garment.** The expression in vers. 52, and 58, **whether warp or woof,** and in ver. 56 **out of the warp or out of the woof** is to be understood of the cloth in which the disease has appeared in either the warp or the woof. **Fretting,** vers. 51, 52

(Bochart, *lepra exasperata*), is equivalent to *corroding*. If however, the spot had not increased at the examination made at the end of a week, the suspected article was to be washed and the process repeated. If at the end of another week after the washing there was no change in the color of the spot, the thing was to be condemned and burned, although there was no apparent spreading. In such case **it is fret inward,** *i. e.*, the material itself was faulty and unfit for use. **Whether it be bare within or without**; lit. bald in the head thereof, or in the forehead thereof, (Margin A. V. See Texual note 20). As the disease itself is figuratively named from its resemblance to the human leprosy, so these terms are used in the same way, and are generally considered to mean the right or the wrong side of the cloth or skin. On the other hand, if at the end of the week after the washing the spot had become less distinct (ver. 56), it was to be torn out of the garment or skin. If it reappeared (ver. 57) the thing was to be burned; but otherwise (ver. 58) to be washed a second time and then pronounced clean. Ver. 59 is simply the usual conclusion, stating that the foregoing is the law for the cases specified.

C. Cleansing and restoration of the leper, xiv. 1–32.

This communication was addressed to Moses alone, because there were no questions to be determined by priestly examination; it simply directs what is to be done in the case of a person already pronounced clean by the priest. Vers. 1–20 prescribe the normal course, vers. 21–31 allow certain modifications for the poor, and ver. 32 is the conclusion.

A new Proper Lesson of the law begins here, and extends to the close of the following chapter; the parallel lesson from the prophets is 2 Ki. vii. 3–20, containing the account brought into Samaria by the four lepers of the flight of the besieging army of the Syrians.

Lange: "*a.* The theocratico-political atonement, or the taking again of the person pronounced clean into the camp, *i. e.*, into the congregation of the people. Hence this first act of atonement took place without the camp (later, before the gate of the city). The leper was to be represented by two birds, living and clean. They must be wild birds, since the tame turtle doves or the young pigeons would not have flown away when released. Since these birds represent the maximum of free motion, we may certainly find this thought indicated: want of free motion was a chief cause of the leprosy." [This inference, however, it is to be remembered, is only an *inference*, not a part of the law which carefully abstains from any mention of the causes]. "One of these birds was slain over a vessel in which there was already some fresh spring or river water. It is not to be understood that in this the purification by water was indicated together with the atoning blood, since the washing follows farther on; on the contrary, in the fresh water the thought of living motion is again brought out. The blood of the slain bird dropped into this water; the few drops of blood, in and of themselves, would not suffice for the sprinkling. Nevertheless also, the blood of the slain bird considered as typically sick, through death became fresh again in its signification. The living bird, which was to remain alive, was dipped in the augmented blood of the dead bird. But very note-worthy are the allegorical accompaniments which jointly serve to illustrate the living bird, and were therefore dipped with it in the blood; a piece of cedar wood, as a symbol of *the endurance of life;* a piece of scarlet, as a symbol of *the freshness of life;* some hyssop, as a symbol of *the purity of life through constant purifications of life.*" (See Keil, p. 106, [trans., p. 385 *s.*]). After the living bird with these accompaniments had been dipped in the blood, the person to be cleansed was sprinkled seven times with this blood. No further mention is made of the dead bird, since its flesh was not a sacrifice; but the living bird, hallowed by the blood of the dead, is set free. We may rightly see in the two birds the double position of the leper in his leprosy: in the slain bird he appears as he had fallen into death; in the one that is set free, on the contrary, he appears as by God's mercy he is recovered to unrestrained motion. But we might also in this contrast find the thought, that the leprosy, as it falls upon one part of the community, keeps the other part all the more free; or, that health and disease are separated as opposite poles in regard to the common national life. In any case, it is a fact that, in regions where Cretinism prevails, which is analogous to leprosy, the freshest and strongest forms occur near the sick. Meanwhile, the person sprinkled with the blood must complete this purification in several ways: first, by washing his clothes; secondly, by cutting off all his hair from his whole body, (whether also his eyebrows and eyelashes?); thirdly, by bathing himself. Then he might go into the camp, but must yet add seven days more on the outside of his tent. Why? Keil answers with the Chaldee *et non accedat ad latus uxoris suæ.* But the law would not have been too modest to say so. With this is to be noticed that this same direction is applied to several analogous cases. He who is healed of a running issue, must wait seven days after the recognition of his healing before he can bring his sacrifice (xv. 13). The same applies to the woman with an issue of blood (*ib.* 28). So too, for the Nazarite in whose presence a man had died (Num. vi. 10). Particularly weighty is the direction of the seven days' waiting which, according to viii. 35, must introduce the final consecration of the priests. We cannot say that during these seven days the priest was yet unclean; but he had not indeed become fully clean for the service of the priesthood. When we look back at the ordinance of the second seven days in reference to one who has been recognized as clean—the leprous man, or garment, or house,—there appears a distinction of cleanness of a first and second grade, a negative and a positive cleanness, which latter was a kind of priestly consecration. Every Israelite, in his degree should have this priestly consecration; but especially near to it stood the Nazarite, and next to him we place the cleansed leper. In the new covenant, the highly favored sinner stands higher than the Christian of less experience of salvation; the son, who was lost and found, higher than the elder brother; Mary Magdalene

higher than a common maiden." [It must be always borne in mind, however, that this superiority does not rest upon any advantage in having sinned, but upon the earnestness of love on the part of him who has been forgiven. See Lk. vii. 47. F. G.]. "This fact appears to have been typically represented in the Old Testament by the restoration of the cleansed leper to the worship of the congregation." [It was represented, that is to say, in the very full ceremonies and sacrifices accompanying the restoration, but not in any higher position of the cleansed leper after his restoration was accomplished.—F. G.].

"*b*. The theocratico-religious atonement. The offering obligatory upon the leper was very extensive; two he-lambs, one ewe-lamb, three tenth parts of wheaten flour mingled with oil, and a log of oil. The trespass offering formed the beginning of the offering, for the leper has by the connection with his people come into its guilt." [Nevertheless, it is hard to see how this could have been the reason, when the leper had been absolutely separated from his people, and was now to be restored to his connection with them. But see under ver. 12.—F. G.]. "The blood of this trespass offering was first treated like the blood of the trespass offering of the priest; it was put on the tip of the right ear, on the thumb of the right hand, and on the thumb or great toe of the right foot, all with the same meaning as in the consecration of the priests. In addition to this, the oil comes into use, which indeed, as being common oil, is different from the anointing oil of the priests, but is still a symbol of the spiritual life. With this oil in minute measure, the priest, with a finger of his right hand dipped in the oil which had been poured into the hollow of the left, executed a seven-fold sprinkling before the Lord, *i. e.*, towards the sanctuary. Then, with the rest of the oil, the three parts of the body were anointed which had been smeared with the blood of the trespass offering. The blood baptism preceded, as the negative consecration; the oil baptism must follow, as the positive atonement. The head of the leper was also anointed with the oil. He was thus to be made a man of the Spirit in each way, by his tribulation, and his deliverance. Then followed the sin offering, for which, in accordance with iv. 28, 32, the ewe-lamb was to be used. In this place the addition is made: he **shall make an atonement for him that is to be cleansed** [xiv. 31]. Plainly his sin is assumed in this to be individual guilt, in contradistinction from his share in the common guilt. It is rightly presupposed that the leprosy in each one stands in connection with his individual sinfulness; however light, it has for its result, sins of ill-will, of bitterness, of impatience, of self-forgetfulness, of prejudice toward the community. Now first can the presentation of the burnt offering follow, with the other he-lamb, and with the meat offering."

"The ordinance may be modified in case the person to be purified is poor. The direction for the sacrifice itself is indeed almost analogous to the direction in the case of the poor woman in child-birth; only here the lamb for the trespass offering, the tenth deal of wheaten flour sprinkled with oil for a meat offering, and the log of oil for anointing, could not be dispensed with by the bringing of two doves or young pigeons. Moreover, the trespass offering, as well as the oil, is directed to be made a wave-offering before Jehovah. It is the same ritual as the wave or the consecration offering at the consecration of the priests (viii. 22, 27). Thus this waving here also can only signify a peculiar consecration of the leper, which is more strongly expressed in the case of the poor leper who must be shaken free with his gift, must be brought to a swinging up, or heave offering (Aufschwung)."

Some points in the above will be found differently treated below.

Vers. 1–3. The starting point for the following directions is the priestly inspection of the leper supposed to be healed. This must take place without the camp, and if it resulted favorably, then the following directions were to be observed. (The expression נִרְפָּא מִן, as Keil notes, is a "*const. prægnans*, healed away from, *i. e.*, healed and gone away from").

Vers. 4–8. The restoration to the camp. This was formally accomplished by a very full and significant ritual, proportioned to the abhorrence in which leprosy was to be held, and the rigidness of the exclusion of the leper from the society of his people. There was no sacrifice, since the person to be cleansed was not yet in a condition to offer sacrifice, nor was anything offered, or even brought by him, nor was anything placed upon the altar. The ceremony was, however, a purification which is always related to sacrifice as a symbolic step towards a restoration to fellowship with God.

For the significance of the things used in this ceremony, Abarbanel is quoted by Patrick to the following effect: the *living birds* signify that the leper's dead flesh was restored to life and vigor; the *cedar wood* restoration from putrefaction; the *scarlet* (wool, or thread, or a bit of cloth) restoration of the color of health to the complexion; the *hyssop* (which was fragrant) restoration from the exceedingly ill odor of the disease.

An earthen vessel was taken—probably that after this use it might be broken up and destroyed—and partly filled with water from a spring or brook, and one of the birds killed over it in such a way that its blood should fall into and be mingled with the water. In this the living bird was to be dipped with the other things, and then the person to be cleansed was sprinkled with it with that sevenfold sprinkling prescribed on occasions of peculiar solemnity (see iv. 6); and the person was then to be pronounced clean. After this the living bird was let **loose into the open field**. In attempting to estimate the significance of this rite, it is to be remembered that precisely the same ritual is prescribed for the cleansing of the leprous house (vers. 49–53), and the cedar, scarlet and hyssop, were also burned with the red heifer, whose ashes, placed in water, were to be used for purifications (Num. xix. 6). The water, the blood, the cedar and the scarlet are mentioned in the Ep. to the Heb. (ix. 19, 20) as having been used by Moses in sprinkling the Book of the Covenant and the people (see Ex. xxiv. 6–8), and generally hyssop was used in various forms of sprinkling. Except therefore in regard to the birds, no significance can be attributed to these things which

is not common to other purifications besides those of the leper, and even in regard to the birds, none which is not common to the cleansing of the leprous man and the leprous house (ver. 53). In view of this, and of the analogy of the scapegoat (xvi. 21, 22), the living bird let loose must be considered as bearing away the uncleanness of the leper (Von Gerlach), and not as signifying the social resurrection of the leper in his restoration to the congregation. Of this last, the bird flying away to return no more could hardly have been a symbol. On the natural history of the cedar (*Juniperus oxycedrus*), and the hyssop, see Clarke. The scarlet is said in the *Mishna* to have been used for tying the other things to the living bird when they were dipped together in the water mingled with blood. Nothing is said of the disposal of all these things after they had fulfilled their purpose. After this ceremonial, the symbolical cleansing was still further set forth (ver. 8) by the leper's washing his clothes, and shaving off all his hair, and bathing himself. He might then enter the camp, but not yet his own tent. This remaining restriction seems designed to still further impress upon the mind the fearful character of the disease from which the leper had recovered; and still more, to postpone the full restoration of the leper to his family until he had first, by the prescribed sacrifices, been restored to fellowship with God.

Ver. 9. After an interval of a week, the restored person was to be again shaved completely, to again wash his clothes, and again bathe himself. He was now prepared to offer the prescribed sacrifices on the following day; for he was now **clean.**

Vers. 10–20. The restoration to fellowship with God, and admission to the sanctuary. Now for the first time the cleansed leper brings himself the things necessary for the completion of his cleansing. Three victims are to be offered; for a trespass, for a sin, and for a burnt offering. With these also he brought the prescribed oblation and the oil for his anointing; the oil was to be waved with the trespass offering (ver. 12) as its consecration to God, and the whole oblation (although *three* tenth deals seem to be required with reference to the three sacrifices) was to be offered upon the altar with the burnt offering (ver. 20). The flour amounted to nearly six quarts, the separate oil to about half a pint. Ver. 12. **Offer him for a trespass offering.**—The offering thus designated was not required to be of a definite value, as in the ordinary trespass offerings, and it was altogether peculiar in its ritual, being waved with the oil **for a wave offering before the Lord.**—This was never done with any part of the ordinary trespass offering (v. 14–vi. 7); only in the sacrifice of xxiii. 20 was the *whole* victim ever waved; as still another peculiarity, the wave offering was placed in this case, not in the hands of the offerer, but in those of the priest. What then was here the significance of the waving? Keil, Clark, and others, consider it as a consecration of the cleansed leper represented by the victim. It is true that there was, in the ritual as a whole, a kind of consecration of the person to his restored position as one of the people of the Lord; but this can scarcely have been the meaning of this particular ceremony. When the Levites were consecrated to the service of the Lord by a wave offering, they were themselves waved (Num. viii. 11; Heb. A. V. marg.); when the priests were consecrated, the wave offering was placed in their hands, and consisted of certain parts, not of a trespass offering, but of their "ram of consecration" (viii. 25-28); when portions of the ordinary peace offerings were consecrated by waving, they were always placed in the hands of the offerer. From all these the waving of the whole ram of the leper's trespass offering essentially differs; nor does it seem possible that it could signify his consecration, unless it were in some way placed in his own hands. More probably, this part of the ritual was simply designed to distinguish the leper's from the ordinary trespass offering; that while it was still to be classed generically with that offering, it was yet specifically distinct from it. A consideration of this fact will remove, partially at least, the difficulty of understanding why a trespass offering should have been required of the cleansed leper. The reason given by Oehler and others, that it was a kind of fine, or satisfaction rendered for the fact, that during the whole period of his sickness, in consequence of his exclusion from the camp, the leper had failed to perform his theocratic duties, is shown by Keil to be entirely untenable, since no such offering was required in parallel cases of persons excluded from the sanctuary when affected with diseased secretions; to this it may be added, that no penalty was required, as in the case of trespass offerings for such offences. Nor is the reason above given by Lange quite satisfactory. The true idea in this offering seems to be that the leper, by his very sickness, had been in the condition of an offender against the theocratic law of purity; yet that this was, in his case, not an actual, but only a *quasi* trespass, is shown by the omission to require it to be of definite value and by the ritual directing it to be made also into a wave offering. The leper had not merely failed to present his required offerings in consequence of his exclusion from the camp, but he had actually lived in a condition of extremest theocratic uncleanness (far more so than in the case of the secretions), and consequently in symbolic opposition to the Head of the theocracy. He must therefore present a trespass offering; but as all this had been done not only involuntarily, but most unwillingly, the offering was distinguished by being waved. Ver. 13. **For as the sin offering is the priest's, so is the trespass offering.**—This, already known as the general law (vii. 7), is here repeated, because otherwise the peculiarity of this trespass offering might seem to make it an exception. **It is most holy.** See on ii. 3.

In regard to the order of the various offerings: here the sin offering (ver. 19) precedes the burnt offering according to the general rule; but the trespass offering comes before them both. The reason above given why the trespass offering should have been offered at all, explains also why it should have been offered first. In the case of the reconsecration of the defiled Nazarite (Num. vi. 11, 12), the condition of the offerer was different; he was already in full standing

as a member of the theocracy, and offered the sin-offering first, and then the trespass offering. Here the healed leper must present the trespass offering first, as the mark of his restoration to the privileges of the theocratic community, before he offers any other sacrifice.

The restored leper was touched with the blood of the victim (ver. 14) in the same way as the priests with the blood of the ram of consecration (viii. 23), and doubtless with the same general symbolical meaning. Next comes the use of the oil. It was first employed in a sevenfold sprinkling towards the sanctuary (ver. 16), and then touched with the finger of the priest upon all the points which had already been touched with the blood of the victim, "which seems to have been a token of forgiveness by the blood, and of healing by the oil." Patrick. With the remnant of the oil in his hand, the priest was to anoint **the head of him that is to be cleansed.** In all this then there appears with sufficient plainness, a kind of consecration; but it was a consecration, not to any peculiar position or privilege, but simply to his becoming again one of the chosen people—the nation who were by their calling "a kingdom of priests,"—from whom he had been temporarily excluded. This is sufficiently shown by the following clause, to **make an atonement for him before the LORD.** The unction was not as a propitiation for his sin, in the ordinary sense of the word—that is provided for by the same expression in connection with the sin offering in the following verse (ver. 19); but it was to *cover over* the gulf by which he had been separated, to make an *at-one-ment* for him who had been alienated and separated by his leprosy. Then follows the sin offering with its proper atonement. There need be no question here of the propriety of the sin offering; it was always in place for sinful man, but especially for one who had been so long debarred from bringing it to the altar. Lastly, came also (ver. 20) the burnt offering with its atonement. With the last was offered a threefold oblation; for although the oblation might not be offered with the trespass and sin offering, yet in this case these were so peculiar in their use that they were able each to pass on an additional oblation, as it were, to the burnt offering.

Vers. 21–31. The alternative offering of the poor leper. In this case all things proceed as before with the same offerings and the same ritual, except that for the sin and burnt offerings. turtle doves or young pigeons are allowed, and the oblation is reduced to the normal oblation for the burnt offering (Num. xv. 4) of **one tenth deal of fine flour mingled with oil.**

It will be seen that the restoration of the healed leper thus consisted of several stages. First, he was examined by the priest, and satisfactory evidence being found that the disease was cured, he was then purified *without the camp* by a solemn and significant ceremonial, which yet was not a sacrifice. After this he was admitted to the camp, but must still remain a week without entering either his own tent or the sanctuary. At the end of this time he offered a singularly full and solemn sacrifice, consisting of a modified trespass offering, together with a sin and burnt offering. He was touched with the blood of his offering and anointed with oil. Each stage of his restoration was marked by lustrations. Thus at last was he once more restored to full communion with God and full fellowship with the covenant people.

D. Leprosy in a house. Vers. 33–53.

The communication on this subject is again addressed to Moses and Aaron conjointly, since here again the exercise of the priestly functions of examination and determination is called into play (ver. 33), and it all looks forward distinctly to the future, **when ye be come into the land of Canaan** (ver. 34), for in the wilderness, of course, they had no houses. The wholly prospective character of this part of the law explains why it is placed last of all.

"This regulation is plainly concerning keeping the houses clean,—the sanitary police as regards the houses;—just as the Jewish poor-law (see Winer, Art. *Arme etc.*) is a striking proof of the humanity of the Mosaic legislation. One may well say:—the tender care for the superintendence of health and of the poor, which here appears in Israel in typical and legal form, still in the Christian commonwealth comes far short of the true spiritual realization. Trouble of dwellings and poor troubles, bad dwellings and faulty superintendence of the poor, are a chapter which our time has first taken into the circle of its activity." Lange. That the "leprous" houses were unhealthy, does not yet seem established on sufficient proof; so far as this law is concerned, it may be that the legislation rests entirely on other grounds. At the same time, the view of Lange may be true.

Ver. 34. **I put the spot of leprosy in a house.**—"Thus also these evil conditions in houses are decrees of Jehovah. As the house is the enlarged human family, so the decree upon the house is an enlargement of the decree upon man." Lange. "Jehovah here speaks as the Lord of all created things, determining their decay and destruction, as well as their production; comp. Isa. xlv. 7." Clark. Abundant quotations from Jewish authorities are cited by Patrick, showing that they looked upon this infliction (from which, however, they considered Jerusalem to be exempted) as a special and direct divine judgment. Certainly, as Keil notes in opposition to Knobel, the expression here excludes the idea that the leprosy was communicated to houses by infection from man; and this becomes still more certain from the fact that the people who had been in the house are regarded as clean.

When notice had been sent to the priest (ver. 35) of a suspicious appearance in the house, he was first to order it to be "cleared (ver. 36), lest everything in it should become unclean. Consequently, as what was in the house became unclean only when the priest had declared the house affected with leprosy, the reason for the defilement is not to be sought for in physical infection, but must have been of an ideal or symbolical kind." Keil. The rules guiding the priestly examination, and the course to be pursued in consequence of his decision (vers. 37–47), are as nearly as possible like those given in the case of cloth and of skin. First: If on the preliminary examination there seemed to be good

ground for suspicion, the house was to be shut up for a week (ver. 38); it was then re-examined, and if the grounds of suspicion were confirmed by the spread of the trouble, the affected stones were to be taken out, the inside of the house scraped, and the stones and dirt to be carried **without the city unto an unclean place.** Then other stones were to be put in their place, and the house plastered with other mortar, (ver. 42). This ended the matter, if no fresh ground of suspicion arose. But if the trouble reappeared, the priest must examine the house once more, and if he found that the leprosy had broken out afresh, he must command the entire demolition of the house, and the carrying forth of its material to an unclean place (ver. 45). Any one entering the house while shut up became unclean till evening; and if he ate or slept in the house, he must also wash his clothes (vers. 46, 47). From what has been said before, it is clear that the ground of this provision was not any supposed danger of infection, but to prevent the contraction of symbolical uncleanness.

Vers. 48–53. The ceremony of purification. In case the leprosy did not spread in the house after the means used for its cure, the priest was to pronounce it clean, and then to perform purificatory rites exactly like those used for the leper without the camp. In reference to the views expressed there, Lange says, here "One may indeed ask whether the allegorizing there spoken of would also be proper here. The contrast between the living bird, which flies free, and the dead bird, seems here to illustrate the contrast between the healthy sojourn under God's free heaven, and the harmful sojourn in musty, diseased houses. But the fact is also here well worthy of note, that there is not the least mention made of any atoning worship." In ver. 53 it is said that the priest shall **make an atonement for the house.** This is often spoken of as figurative; but in fact it is better to take it quite literally. According to the primary meaning of the Hebrew word "he shall cover," *i. e.*, he shall, by this ceremony, put out of sight the uncleanness of the house; or in its derived and customary sense, he shall make an at-one-ment, *i. e.*, he shall restore the house from its tainted character, shut up and forbidden to be used, to its proper relations and purposes. On leprosy in garments and houses, see preliminary note.

E. Conclusion. Vers. 54–57.

These verses simply form the conclusion of the whole law of leprosy contained in chapters xiii. and xiv. Although these chapters are made up of no less than three separate divine communications (xiii. 1; xiv. 1; 33), yet they constitute altogether but one closely connected series of laws. The summary is in the usual form; but in ver. 56 the names of the symptoms of various forms of leprosy are repeated from xiii. 2.

DOCTRINAL AND ETHICAL.

I On leprosy in clothes: "The alternative, according to which the Levitical regulations are to have either a religious typical meaning alone, or a dietetic sanitary purpose alone, is here shown with especial clearness to be incorrect. The typical point, indeed, is not to be mistaken: even the attire of men was not to be infected with plague spots of sinful corruption. But not less prominently, the point of the moral duty of cleanliness is brought forward upon a religious basis." Lange, Exeg.

II. On leprosy in man: "We must distinguish between the horror of death of the Grecian spirit, and the theocratic antipathy against the signs of death in life, and the remains of the living in the corpse. The act of dying was ethical for the Hebrews in a bad, or in a good sense. Even the Old Testament knows an ethical Euthanasia opposed to the death of despair. But in a sphere where all is founded upon immortal life, a being for life and not for death, all signs of decay must be put aside." Lange, Exeg.

III. The peculiar defilement of leprosy, leading to exclusion from the camp, or in other words, to excommunication from the ancient church, evidently has its foundation in the peculiar character of the disease. It was especially associated with death, usually ultimately resulting in death, and being in its later stages, a sort of living death—a death already begun in the members—and presenting a fearful image of death. But death was the sentence upon sin, and hence leprosy and its treatment have always been understood as symbolizing sin and its treatment, both by Jewish and Christian commentators.

IV. The examination and determination of leprosy was intrusted to the priests, not on account of their being supposed to possess superior medical knowledge, but only in view of its theocratic relations. Any other treatment of the leper might properly be undertaken by physicians when any were to be had; but the exclusion of the leper from, or his restoration to the commonwealth of Israel, the communion of the church of God, was properly a priestly act. It is to this alone that the law applies. This was indeed, in strictness the province of God Himself; but as He committed the administration of His church in general to human hands, so also particularly in this matter. The sentence of the priests was final, and admitted of no appeal; the authority had been Divinely committed to them, and although they might perhaps sometimes decide wrongly, there was no other redress than a further examination when there seemed to be occasion for it, by the same authority. Thus was the priestly authority to bind and loose in the ancient church confirmed in heaven. Of course their decrees of exclusion from the earthly church did not determine anything concerning the leper's salvation.

V. By the extension of the term *leprosy* to garments and houses, and the similar treatment of them when thus affected, it seems to be taught that there is not merely an analogy, but a certain sympathy between man and the inanimate things by which he is surrounded. (Comp. Rom. viii. 22). They are to be associated in his mind with his own state and condition, and are to be so treated as to bring home to him in a lively way the things that concern himself. The Rabbins consider the trouble in houses as confined to the land of Canaan, and Divinely sent as a warning to the people against their sinfulness. If

this warning were unheeded, then the leprosy passed to their clothes, and finally to their persons. However this may be, it is noticeable that the leprosy here treated is only, as suggested by Lange, in the various habitations of the human spirit; in the body, which is indeed an actual part of the man himself, but which is often looked upon and spoken of as the tabernacle of the soul; in the clothing, which was a still more outer covering; and finally in the house, the outermost dwelling. Not a word is ever spoken of leprosy in animals.

VI. In the ceremonial for the purification of leprosy, so much more full than for any other defilement, it is seen how the purificatory rites rise in importance as the uncleanness becomes a more striking symbol of the impurity of sin. This symbolism reached its climax in the leper, and in his purification; but yet it was only symbolism; for as the defilement of sin lies deeper, so must the sacrifice for its removal be higher.

VII. Calvin observes that the final cleansing of the leper was appointed for the eighth day after his entrance into the camp. As his circumcision, or first admission into the church of God was on the eighth day after his birth into the world; so now he was, on the corresponding day, to be born again into the church after his exclusion. Another parallel, too, may be here carried out between first entering into communion with God, and being restored to it by repentance after having been alienated by sin.

HOMILETICAL AND PRACTICAL.

"The priestly people of God have always a war to wage with the defilements of the natural life. . . . Especially is the uncleanness of leprosy, and in it of all diseases, to be combated; so also all the unhealthy conditions of houses and clothes are an object of the priestly battle, of the wrestling after an ideal moulding of all the conditions of life. How much these costly types still lack of their complete fulfillment in the Christian community has already been pointed out." Lange.

Leprosy defiled all who came in contact with it; a lively image of the contaminating effect of sin. See 1 Cor. xv. 33. Yet it did not defile the priests, who were to make a close and careful inspection of it, because this was their commanded duty; so neither does sin contaminate those who, in the fear of God and as duty to Him, strive to the utmost to recover and save the sinner.

As the priest for the purification of the leper went without the camp, and there stayed and held converse with the leper for his cleansing, so Christ left His dwelling-place in heaven and came among sinners that He might purify them from their sin. Hesychius. "It is remarkable how well even the Jewish teachers themselves understood the symbolical meaning of this regulation" [concerning the exclusion of the leper from the camp]; "for thus speaks one of them on this place: 'If a man considers this, he will be humbled and ashamed on account of his sin; since every sin is a leprosy, a spot upon his soul. And, as it is written of the leper, his clothes shall be rent, *etc.;* in like manner, the defilement on his soul, which is far removed from the holiness on high, shall equally separate him from the camp of Israel. And if a man turns to repentance in order to be cleansed from his spots, behold he is clean from his leprosy, but otherwise the leprosy remains clinging to his soul; and in this world, and in the world to come, he is far removed from the whole camp there above until he has become cleansed.' The law instructs how to know leprosy, pronounces the leper unclean, shuts him out from the congregation, but it has not power to heal him; this was reserved for the Son of God, to cleanse bodily in figure, and spiritually also, as the true Redeemer from sin and its consequences." Von Gerlach.

"Ceremonial uncleanness involves ceremonial guilt, and demands an atonement. So moral impurity involves moral guilt, which requires a propitiation. The uncleanness and the guilt mutually imply each other; yet they are totally distinct, and must be removed by totally different means. The Spirit of God by the truth of Revelation removes moral impurity; the Mediator, by His undertaking for the guilty, relieves him from the consequences of his guilt. . . . . The symbols of purification and propitiation come together in the ceremonial connected with the leper's re-entrance into communion with God. The water and the blood meet in the initial sacrifice; the oil and the blood are associated in the final one." Murphy.

As the cicatrices left by ulcers and burns were points where leprosy was peculiarly likely to be developed, so Origen, following the allegorical interpretation, notes that the wounds upon the soul, though healed, are peculiarly liable to become the occasion for the development of sin. The integrity of purity once lost, there is a dangerous spot in the heart which needs the care of the great Physician of souls.

The Christian Fathers generally give a spiritual interpretation of the two birds used in the purification of the leper or the leprous house. Thus Theodoret (Qu. 19): "They contain a type of the Passion of salvation. For as the one bird was slain and the other, dipped in its blood, was set free; so our Lord was crucified for leprous humanity, the flesh indeed receiving death, but the Divinity appropriating to itself the suffering of the humanity." This thought is quite common in the Fathers. The two birds typify the two natures of Christ, and the purification of the sinner is accomplished only by their union in Him.

The Fathers also consider the leprous house symbolical of Israel. (See *e. g.* Theodoret, Qu. 18): Israel was examined and purified, and the evil stones of its building removed by the many judgments upon the nation, and especially by the carrying away "without the camp" to Babylon. But at last when its incurable sin broke out afresh in the crucifixion of the Lord of life, the whole house was pulled down and its stones cast out into an unclean place.

Blood and water are constantly joined together in the purifications of the law, as in this of leprosy, so in all other cases. Whatever may be the underlying truth on which this symbolism rests, the symbolism itself culminates in the reality of the purification for sin accomplished by Christ upon the cross, out of whose side flowed the blood and the water for the cleansing of the world. See Jno. xix. 34; 1 Jno. v. 6, 8.

FOURTH SECTION.

Sexual Impurities and Cleansings.

CHAPTER XV. 1–33.

1,2 And the Lord spake unto Moses and to Aaron, saying, Speak unto the children
of Israel, and say unto them, When any man hath a running issue out of his flesh,
3 *because of* his issue he *is* unclean. And this shall be his uncleanness in his issue:
whether his flesh run with his issue, or his flesh be stopped from his issue,[1] it *is* his
4 uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and
5 every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his
bed shall wash his clothes, and bathe *himself* in water, and be unclean until the
6 even. And he that sitteth on *any* thing whereon he sat that hath the issue shall
7 wash his clothes, and bathe *himself* in water, and be unclean until the even. And
he that toucheth the flesh of him that hath the issue shall wash his clothes, and
8 bathe *himself* in water, and be unclean until the even. And if he that hath the
issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself*
9 in water, and be unclean until the even. And what saddle soever he rideth upon
10 that hath the issue shall be unclean. And whosoever toucheth any thing that was
under him shall be unclean until the even: and he that beareth *any of* those things
shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in
water,[2] he shall wash his clothes, and bathe *himself* in water, and be unclean until
12 the even. And the vessel of earth, that he toucheth which hath the issue, shall be
13 broken: and every vessel of wood shall be rinsed in water. And when he that
hath an issue is cleansed of his issue; then he shall number to himself seven days
for his cleansing, and wash his clothes, and bathe his flesh in running water, and
14 shall be clean. And on the eighth day he shall take to him two turtle doves, or two
young pigeons, and come before the Lord unto the door of the tabernacle of the
15 congregation, and give them unto the priest: and the priest shall offer them, the
one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make
an atonement for him before the Lord for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his
17 flesh in water, and be unclean until the even. And every garment, and every skin,
whereon is the seed of copulation, shall be washed with water, and be unclean until
the even.

18 The woman also with whom man[3] shall lie *with* seed of copulation, they shall
both bathe *themselves* in water, and be unclean until the even.

19 And if a woman have an issue, *and*[4] her issue in her flesh be blood, she shall be
put apart seven days: and[5] whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon in her separation shall be unclean: every
21 thing also that she sitteth upon shall be unclean. And whosoever toucheth her
bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and
23 bathe *himself* in water, and be unclean until the even. And if it *be* on *her* bed, or
on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the
24 even. And if any man[3] lie with her at all, and her flowers be upon him, he shall
be unclean seven days; and all the bed whereon he lieth shall be unclean.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The Sam. and LXX. here add the clause "he is unclean during all the time his issue runneth or is stopped."

[2] Ver. 11. According to the Syriac, this washing of the hands was to be the act, not of the unclean person himself, but of him whom he touched.

[3] Vers. 18 and 24. The Sam. adds the possessive pronoun making this "her husband."

[4] Ver. 19. The Sam and 10 MSS. supply the missing conjunction.

[5] Ver. 19. The conjunction here is omitted by many MSS., the LXX. and Vulg.

25 And if a woman have an issue of her blood many days out of the time of her
separation, or if it run beyond the time of her separation; all the days of the issue
of her uncleanness shall be as the days of her separation: she *shall be* unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed
of her separation: and whatsoever she sitteth upon shall be unclean, as the unclean-
27 ness of her separation. And whosoever toucheth those things[6] shall be unclean, and
shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
28 But if she be cleansed of her issue, then she shall number to herself seven days, and
29 after that she shall be clean. And on the eighth day she shall take unto her two
turtles, or two young pigeons, and bring them unto the priest, to the door of the
30 tabernacle of the [*om.* the] congregation. And the priest shall offer the one *for* a sin
offering, and the other *for* a burnt offering; and the priest shall make an atone-
ment for her before the LORD for the issue of her uncleanness.
31 Thus shall ye separate[7] the children of Israel from their uncleanness; that they
die not in their uncleanness, when they defile my tabernacle [dwelling place[8]] that
is among them.
32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him,
33 and is defiled therewith; and of her that is sick of her flowers, and of him that
hath an issue, of the man and of the woman, and of him that lieth with her that is
unclean.

[6] Ver. 27. בָּם 5 MSS. read בָּהּ toucheth *her*.

[7] Ver. 31. For וְהִזַּרְתֶּם — *ye shall separate*, the Sam., 4 MSS., LXX., and Vulg. read הִזְהַרְתֶּם — *ye shall warn*; but there seems no sufficient reason for the change.

[8] Ver. 31. מִשְׁכָּן properly signifies dwelling-place, and although always rendered *tabernacle* in Ex. and Lev. in the A. V., needs to be distinguished from the אֹהֶל. Comp. note on viii. 10.

EXEGETICAL AND CRITICAL.

The whole of Lange's Exegetical explanations under this chapter are here given. "1. In his sacrificial law, Moses has throughout translated moral conditions into ritual forms; and he has done this, under the spirit of revelation, truly with wonderful safety, striking precision, and delicacy. Accordingly he here shows the subtle, contagious effects in evil in legal pædagogic images of the sexual impurities, as they incur guilt, or are more or less innocent, in connection with original sin. In so far as our chapter refers back, it forms the climax of the preceding conditions of guilt; but in its reference to the following chapter, it forms the foundation for the idea of a general atonement for the people, still necessary after all the definite single atonements."

"2. The law carries with it the consequence that all men are placed, by virtue of their manifold connections and contacts, under the sentence: Ye are unclean—unclean even after all more definite atonements. Haggai has drawn out this thought fully; John the Baptist brought it into application (Hag. ii. 18 *ss.*, see Com. Matt. p. 68). Hence the great day of atonement must follow all the more special sin offerings, and even this can only suffice for pardonable sins; while the unpardonable sins were sent into the desert upon the he-goat designated for Azazel. The idea of the πάρεσις: Rom. iii."

"3. The cases of sexual impurity which are detailed here are the following:"

"Vers. 1–15. Latent flowing of semen, gonorrhœa. In this sense it is called **a running issue out of his flesh.** This uncleanness of the highest degree, as such, is defiling on every side: touching the bed of the unclean person, his seat, his body, his saddle; being smeared with his spittle, touching anything that passes from him;—all makes unclean in the first degree for one day, and requires a washing of the clothes, and a bath. The purifying quarantine lasts for eight days. Timidly he must approach the sanctuary with two turtle-doves, or young pigeons, one of which was appointed for a sin offering, and the other for a burnt offering. This disease not only contaminated, but extended its contaminating power to whatever it touched. In Num. v. 2, it is provided that the person so affected should be excluded from the camp." [It does not seem altogether certain that the affection here described was *gonorrhœa*, although it is so translated in the LXX., vers. 4, 5, 6, 8, 9, *etc.* That the word *flesh* is not an euphemism (Knobel) for the organ of generation is evident from vers. 7 and 13; still, that the latter is in view as the seat of the issue, is more than probable from the analogy of the woman in ver. 19, But in regard to the character of the issue itself nothing is said. It could hardly have been hemorrhoidal, since there is no mention of blood; it is not likely to have been syphilitic (*gonorrhœa virulenta*), notwithstanding the opinion of Michaelis, (laws, art. 212), both because it is more than doubtful if this disease was known in antiquity, and because, if it existed, its presence would betray cause for more severe measures than are here prescribed; it may have been a *gonorrhœa* arising from weakness, according to the view of Lange, and as supposed by Jerome and the Rabbins; but it is noticeable that there is no mention whatever made of *semen* in connection with it, and in xxii. 4, this is distinguished from "a running issue." Or it may have been "more probably, simply *blennorrhœa urethræ*,

a discharge of mucus arising from a catarrhal affection of the mucous membrane of the urethra (urethritis)." Keil; so too, Kalisch. In ver. 3, a distinction is noticed in the character of the disease which, however, was of no consequence for the purpose in hand; the issue might be continuous, or it might be temporarily retained. In either case the disease was there, and its subject was unclean. Rosenmüller would understand *flesh* in ver. 7 to be an euphemism as in ver. 2, and the law to cover especially the case of the physician. In ver. 11 a provision is made that the person affected might prevent the communication of uncleanness by his touch, by first rinsing **his hands in water**; thus showing that the uncleanness communicated was of a symbolical character. Vers. 14, 15 provide for a sin offering and burnt offering, of the humblest kind indeed, but yet here, as everywhere in the law, sufficient to keep alive the association between uncleanness and sin. It is declared that **the priest shall make an atonement for him before the LORD for his issue**, thus distinctly declaring his uncleanness to have been the ground of an alienation from God, to be removed by a propitiatory sacrifice.—F. G.].

"Vers. 16, 17. A single emission of seed was treated as a single uncleanness." [It is probable that the law had in view an involuntary act; but it would, nevertheless, apply in all cases, and thus its importance in checking the fearful evil of self-pollution needs no comment.—F. G.].

"Ver. 18. So too was the result of a man and woman sleeping together." [This euphemism may possibly be misunderstood. The uncleanness resulted only in case of sexual intercourse, and hence abstinence from such intercourse was a necessary part of preparation for occasions especially requiring cleanness. Ex. xix. 15; 1 Sam. xxi. 5, 6, *etc.*. The law must have operated as an important check upon sensual passions. For proof that the same custom was common among other nations, see Knobel. It is always to be remembered, however, that this defilement is connected with the general sinful condition of man, and did not pertain to his original state. See Gen. i. 28.—F. G.].

"Vers. 19–24. The menstruation was defined as an uncleanness for seven days." [The actual duration is not normally more than four or five days; but the period of a week seems to be fixed, partly to fully cover all ordinary cases, partly "on account of the significance of the number seven." Keil. During all this time the woman communicated uncleanness to every person she touched: but especially (ver. 24) whoever had sexual intercourse with her (for Keil shows that this must be the meaning) became unclean for the full term of her uncleanness, seven days. In xx. 18 it is provided that in case of such intercourse both parties should be "cut off from among their people," as having committed an abominable act. The case here provided for must therefore be that of the sudden and unexpected coming on of menstruation, so that the man became unintentionally defiled. But while uncleanness was thus strongly communicated to *persons*, it only affected among *things* those on which the woman sat or lay down. She was thus not debarred from the fulfillment of her ordinary domestic duties.

[It has already been noticed under chap. xii. that the provisions of the law in regard to child birth are intentionally separated from the present law in order to mark birth distinctly and emphatically as a subject by itself. The two things may be closely connected naturally; but when there has occurred another beginning of human life, the entrance upon the world of another immortal and accountable being, the event has a gravity and importance which requires its distinct treatment apart from the ordinary, frequently recurring conditions of life.—F. G.].

"Vers. 25–30. The woman diseased with a bloody issue was placed under the same regulation as the man with a flow of semen." [Blood seems to be used here (as throughout this chapter) for that which has the general appearance of blood, and is popularly called by that name. Hence what is here referred to is an issue of a menstrual character, either out of its proper time, or prolonged beyond its time. This being abnormal required the same treatment, the same exclusion from the camp (Num. v. 2), and the same offering for its "atonement" as in the case of the man. Ordinary menstruation required no sacrifice.—F. G.].

"Ver. 31. The supplement, **Thus shall ye separate the children of Israel**, *etc.*, shows that these regulations are not merely typical, but also sanitary; that they aim at the duty of sexual purity, both in moral, and in bodily relation. The lying of a man with an unclean woman, vers. 33 and 24, is to be distinguished from the sexual intercourse (ch. xviii. 19; xx. 18"). [But see under vers. 19–24.—F. G.].

"That of all the impurities the sexual are rendered so prominent, shows the earnest consecration wherewith the law places the sexual fountain of the natural life of man under the law of chastity and holiness. So also it abhors exceedingly profanations or defilements of this fountain. On this side the rudeness of heathenism spreads through all the centuries of the Christian era like a dark shadow, while the consecration of the sex life was already announced in the centre of Israel in presage of ideal nuptials." [On the existence of similar ordinances and customs among other nations, see Knobel, Bähr, and the various articles in the Bible Dictionaries.—F. G.].

DOCTRINAL AND ETHICAL.

I. All the defilements in this and the preceding chapters are here presented on their theocratic, not on their natural side. Nothing is anywhere said in them of means of cure. The attitude of the priest toward them is not that of the physician, aiming at their removal; but rather of the guardian of the sanctuary, first determining their existence, and then when they have been removed, undertaking the purifications by which the polluted person may be restored to his forfeited privilege of approaching God in His sanctuary, and again mingling with the holy people.

II. The object of the laws of purity is mani-

festly mainly moral. They may also have incidentally a hygienic purpose, but this is entirely subordinate. The main object is the maintenance of the majesty of God. Nothing impure may appear in His presence, and hence all those bodily conditions which are associated with, and suggestive of impurity, are marked as unclean, and not only the persons affected by them are excluded from the sanctuary, or even from the camp, but all contact with them is to be avoided by the holy people.

III. Very much is often said of the extreme frequency of these defilements, as if the Israelites must, under the operation of these laws, have lived in an almost perpetual state of ceremonial uncleanness. But it is to be remembered that we have in these chapters a collection of the cases of uncleanness provided for, which has upon the mind of the reader something of the effect of the perusal of a medical book; finding so many diseases enumerated, he is apt to suppose a state of disease far more common than it really is. Uncleanness, notwithstanding its apparent frequency when the account of all its varieties is collected together, was still an abnormal state, and in the great majority of cases continued only a short time, being limited by the approaching "evening" at whatever time in the day it may have occurred.

IV. In the Levitical legislation the difference between actual sin and uncleanness which was merely symbolical of sin, is made to appear very clearly. In this chapter particularly, four cases of uncleanness are mentioned, two of which (2–15, and 25–30) were simply diseases, and the other two (16–24) entirely natural and sinless; yet not only did the disease make unclean, but also that natural act or condition, which according to the Divine constitution is necessary for the perpetuation of the race in accordance with His own command. In all this there can be nothing sinful in itself; but as man's whole condition is sinful, so are these things constituted unclean, thereby to symbolize, and impress upon the mind of man the character of his whole relation to God who is perfect in holiness.

HOMILETICAL AND PRACTICAL.

The laws of this chapter impose many restraints upon the intercourse of the sexes; that was the will of God shown of old by definite educational precepts. It remains His will still, no longer embodied in such precepts, but announced in general principles. See 1 Thess. iv. 4.

That the defilements here spoken of were ceremonial and symbolical only, is shown by the fact (ver. 12) that the earthen vessel was to be broken, while the wooden one (which is also absorptive) was only to be rinsed with water. Had the defilement been actual, the law must have been the same for both. Theodoret.

The especial object of the laws of uncleanness is declared (ver. 31) to be lest "**they defile my tabernacle.**" Many things which are natural and right in this our earthly life, are yet unsuitable for the immediate presence of God. Man may, nay, under the Divine constitution of his nature, must do many things which yet are so far apart from the spirituality of the Divine Nature that they evidently need to be widely separated from acts of worship. Yet they are not thereby condemned as sinful, but only there is brought into prominence the infinite distance by which man is separated from God.

"Not only cleanness, but cleanliness also, had its meaning, embodied in religious customs, as the 15th chapter shows, in the most striking features under the law. Uncleanness may exist, even with a considerable measure of religious feeling and good-will in the forms of negligence, of false artlessness, and even of a wild geniality. In the delineation of the endlessly fine and subtle contagious power of uncleanness, there comes into view the whole mysterious connection of mankind in sinfulness, as it has been shown by the prophet Haggai (ch. ii.), and as it lies as the foundation for the baptism of John the Baptist. Thus also this idea of the immeasurable and inscrutable contagion, and of the totality and universality of its guilt, leads to the need and the establishment of the universal and common atonement. It presages an express, great, and single Divine institution." Lange.

PART FOURTH. THE DAY OF ATONEMENT.

"*The Annual, Universal, National Feast of Purification. The Great Day of Atonement, and the Great Propitiation.*"—Lange.

Chap. XVI. 1–34.

1 And the Lord spake unto Moses after the death of the two sons of Aaron, when
2 they offered[1] before the Lord, and died; and the Lord said unto Moses, Speak

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. The LXX., the Targ. of Onk., Jon. and Jerus., the Vulg. and Syr. here insert the words *strange fire*, as is obviously implied.

unto Aaron thy brother, that he come not at all times into the holy *place* within
the vail before the mercy seat, which *is* upon the ark; that he die not: for I will
3 appear in the cloud upon the mercy seat. Thus [With this[2]] shall Aaron come
into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt
4 offering. He shall put on the [a[3]] holy linen coat, and he shall have the [*omit*
the[3]] linen breeches upon his flesh, and shall be girded with a linen girdle, and
with the [a[3]] linen mitre shall he be attired: these *are* holy garments; therefore
5 shall he wash [bathe[4]] his flesh in water, and *so* put them on. And he shall take
of the congregation of the children of Israel two kids [bucks[5]] of the goats for a
sin offering, and one ram for a burnt offering.
6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and
7 make an atonement for himself, and for his house. And he shall take the two goats,
and present them before the LORD *at* the door of the tabernacle of the [*om.* the] con-
8 gregation. And Aaron shall cast lots upon the two goats; one lot for the LORD,
9 and the other lot for the scapegoat [for Azazel[6]]. And Aaron shall bring the goat
10 upon which the LORD's lot fell, and offer him *for* a sin offering. But the goat, on
which the lot fell to be the scapegoat [for Azazel[6]], shall be presented alive before
the LORD, to make an atonement with him, *and* to let him go for a scapegoat [for
Azazel[6]] into the wilderness.
11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and
shall make an atonement for himself, and for his house, and shall kill the bullock
12 of the sin offering, which *is* for himself: and he shall take a [the[7]] censer full of
burning coals of fire from off the altar before the LORD, and his hands full of
13 sweet incense beaten small, and bring *it* within the vail: and he shall put the in-
cense upon the fire before the LORD, that the cloud of the incense may cover the
14 mercy seat that *is* upon the testimony, that he die not: and he shall take of the
blood of the bullock, and sprinkle *it* with his finger upon[8] the mercy seat eastward
[on the east side[9]]; and before the mercy seat shall he sprinkle of the blood with
his finger seven times.
15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring
his blood within the vail, and do with that blood as he did with the blood of the
16 bullock, and sprinkle it upon[8] the mercy seat, and before the mercy seat: and he
shall make an atonement for the holy *place*, because of the uncleanness of the chil-
dren of Israel, and because of their transgressions in all their sins: and so shall he
do for the tabernacle of the [*omit* the] congregation, that remaineth among them
17 in the midst of their uncleanness. And there shall be no man in the tabernacle
of the [*omit* the] congregation when he goeth in to make an atonement in the holy
place, until he come out, and have made an atonement for himself, and for his
18 household, and for all the congregation of Israel. And he shall go out unto the
altar that *is* before the LORD, and make an atonement for it; and shall take of the
blood of the bullock, and of the blood of the goat, and put it upon the horns of the
19 altar round about. And he shall sprinkle of the blood upon it with his fingers seven
times, and cleanse it, and hallow it from the uncleanness of the children of Israel.
20 And when he hath made an end of reconciling [making atonement for[10]] the
holy *place*, and the tabernacle of the [*omit* the] congregation, and the altar, he

[2] Ver. 3. בְּזֹאת. There seems no reason why the Heb. should not be rendered literally.

[3] Ver. 4. The articles are not in the Heb., and should be omitted as misleading.

[4] Ver. 4. רָחַץ, see Textual Note [30] on xiv. 8. The Sam. and LXX. insert the word *all* before *his flesh*.

[5] Ver. 5. שְׂעִירֵי, see Textual Note [21] on iv. 23. The same word is used also vers. 7, 8, *etc.*; but it seems unnecessary to alter the translation throughout, as this is the only place in which the sense is affected.

[6] Vers. 8, 10 (*bis*), 26. עֲזָאזֵל. The word occurs only here, and in the wide difference of opinion existing as to its meaning, it seems far better to retain the Heb. word unchanged, as is done in many modern critical translations. It occurs in all cases without the article. For the meaning, see exegesis.

[7] Ver. 12. It is better to retain the definite article, as expressed in the Heb.

[8] Vers. 14, 15. For עַל—*upon*, the Sam. reads אֶל—*before, towards*.

[9] Ver. 14. קֵדְמָה—*toward the east* is to be connected with the *mercy seat*, and not with *sprinkle*. The high priest looking west, faced the mercy seat, and sprinkled it on the side next to him, *i. e.* the side toward the east. This cannot be clearly expressed in English without a slight modification of the phrase.

[10] Ver. 20. מִכַּפֵּר. See Textual Note [17] on vi. 30 (23).

21 shall bring [offer[11]] the live goat: and Aaron shall lay both his hands[12] upon the
head of the live goat, and confess over him all the iniquities of the children of
Israel, and all their trangressions in [according to[13]] all their sins, putting them
upon the head of the goat, and shall send *him* away by the hand of a fit[14] man into
22 the wilderness: and the goat shall bear upon him all their iniquities unto a land
not inhabited:[15] and he shall let go the goat in the wilderness.
23 And Aaron shall come into the tabernacle of the [*omit* the] congregation, and
shall put off the linen garments, which he put on when he went into the holy *place*,
24 and shall leave them there: and he shall wash [bathe[4]] his flesh with water in the
holy place, and put on his garments, and come forth and offer his burnt offering,
and the burnt offering of the people, and make an atonement for himself, and for
25 the people. And the fat of the sin offering shall he burn upon the altar.
26 And he that let go the goat for the scapegoat [for Azazel[6]] shall wash his clothes
27 and bathe his flesh in water, and afterward come into the camp. And the bullock
for the sin offering, and the goat *for* the sin offering, whose blood was brought in
to make atonement in the holy *place*, shall *one* carry forth without the camp; and
28 they shall burn in the fire their skins, and their flesh, and their dung. And he
that burneth them shall wash his clothes and bathe his flesh in water, and after-
ward he shall come into the camp.
29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the
tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether*
30 *it be* one of your own country, or a stranger that sojourneth among you: for on
that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may
31 be clean from all your sins before the LORD. It *shall be* a sabbath of rest unto
32 you, and ye shall afflict your souls, by a statute for ever. And the priest, whom
he [one[16]] shall anoint, and whom he [one[16]] shall consecrate to minister in the
priest's office in his father's stead, shall make the atonement, and shall put on the
33 linen clothes, *even* the holy garments: and he shall make an atonement for the
holy sanctuary, and he shall make an atonement for the tabernacle of the [*omit*
the] congregation, and for the altar, and he shall make an atonement for the priests,
34 and for all the people of the congregation. And this shall be an everlasting sta-
tute unto you, to make an atonement for the children of Israel for all their sins
once a year.
And he did as the LORD commanded Moses.

[11] Ver. 20. הִקְרִיב, the same word as is used of the other goat in ver. 9, and the common word for sacrificial offering.

[12] Ver. 21. For the ידו of the text, 35 MSS. read ידיו, as in the k'ri.

[13] Ver. 21. *According to* is both a better translation of the prep. לְ and gives a better sense.

[14] Ver. 21. עִתִּי, ἅπ. λέγ., according to Fuerst *existing* or *appointed at a convenient time*. LXX. ἕτοιμος, Vulg. *paratus*. The sense of *appointed* would probably bettter express the Heb. than *fit* (so Targ. Jon., and so Rosenmueller); but there is neither sufficient certainty nor sufficient difference to make the change.

[15] Ver. 22. גְּזֵרָה. LXX. ἄβατον, Vulg. *solitariam*, Onk. *uninhabitable*, Jon. *desolate*, Syr. *uncultivated*. Lit. *a land cut off*. The A. V. sufficiently expresses the sense.

[16] Ver. 32. These verbs must either be rendered impersonally, or else taken in the passive, as the Heb. idiom very well allows.

EXEGETICAL AND CRITICAL.

Here a new *Parashah* of the law begins, extending through ch. xviii. Amos ix. 7-15 forms the parallel Proper Lesson from the prophets. That prophecy is cited by St. James at the Council of Jerusalem (Acts xv. 16, 17), and applied to the building up of the Gentiles into the Church of Christ. Wordsworth suggests that he may have selected that particular prophecy because it was associated in his mind, through the public readings in the synagogues, with the passage before us "which displays, in a figure, the work of Christ, our great High Priest, entering into the heavenly Holy of Holies, and reconciling the world to God by His own blood (Heb. ix. 7-12, 24-28)."

This chapter forms the culmination of all that has gone before, of the laws both of sacrifices and of purity, and therefore forms the fitting conclusion of the whole portion of Leviticus concerned with the means of approach to God. The significance of its symbolical ritual is dwelt upon in the 9th ch. of the Ep. to the Heb. The Holy of Holies was entered only on the day and with the sacrifices here prescribed, and this day was the only day of fasting appointed in the Mosaic law. The ritual of its sacrifices was peculiar and impressive, and the goat for Azazel

is something so unlike any thing else in the Levitical system as to have occasioned the utmost perplexity to expositors. In xxiii. 27 (Heb.) the day is called "the day of *atonements* (in the plural), as if this included in itself all other atonements, or at least was the most exalted and important of them all. In ver. 31 (Heb.) it is spoken of as a "Sabbath of Sabbaths," and by the later Jews it was commonly called simply "Joma,"=day, as the day of all days. It is probably intended by St. Luke in the expression "the fast," Acts xxvii. 9. See Com. there. The high-priest alone could officiate, and this he must do in a peculiar dress worn only on this day. By the ritual of this day, the imperfection and insufficiency of all other sacrifices was brought prominently into view, while yet its own imperfection was necessarily involved in its yearly repetition.

The chapter consists of two portions, of which the first (vers. 2–28) contains directions for this great annual expiation; and the second (vers. 29–34), the command for its yearly celebration. The whole of Lange's Exegetical Notes are here given.

"1. It is first of all to be noticed that the yearly feast of atonement is mentioned twice in the Levitical law of worship, *viz.* once here as the culminating point of the laws and expiations of purifications; and again in ch. xxiii. in the midst of the feasts of the Lord for the positive sanctification of the land and the people, as a solemn prelude to the most festal and joyous of all the feasts, the feast of tabernacles. The point of unity of both lines is the thought: that Israel can then only attain to the full joys of the feast of tabernacles, when, on the great Sabbath of the seventh month—the single exclusive day of expiation and regular fast day of the year—it has humbled and purified itself before Jehovah with the confession, that all its legal atonements had not brought full purification; that the instruments of atonement, priests and altar, must themselves be atoned for; that not even by these comprehensive general supplications and general atonements could complete atonement be made; that a guilt remaining in secret must be sent home to Azazel as inexpiable under the πάρεσις of Jehovah (Rom. iii. 25)—an act with which the Levitical atonement sweeps out beyond itself to a future and real atonement.

"2. Corresponding to the thoughts that have been mentioned, we have:

"*a.* The prevailing unapproachableness of the holy God, only momentarily suspended through a hypothetical, typically accomplished power of approach, as the idea of a future perfect atonement. This law was enforced by the fact that the two eldest sons of Aaron had died through approaching profanely, and by the threat that he too should die if he went behind the curtain of the Holy of holies, where Jehovah was manifested in a cloud over the mercy-seat (Jer. xxx. 21), otherwise than according to the stated conditions, once a year. (Heb. ix. 7). Vers. 1, 2." [The historical connection of this chapter with the death of Nadab and Abihu does not exclude the logical connection with the legislation of the rest of the book. The provision for the day of atonement was necessary in any case to the completeness of the Levitical system, but the command for its observance was immediately occasioned by their unauthorized act. There are no data to show the length of the interval between their death and the Divine communication contained in this chapter; but it was probably short. Ver. 2. **Within the vail**—which separated the holy place, the outer part of the sanctuary where the priests daily ministered at the altar of incense, from the holy of holies which was never to be entered by man except as provided for in this chapter. On the significance of this arrangement see Doctrinal remarks below. The custom of having peculiarly sacred parts in the heathen temples is well known. **The mercy-seat.**—כַּפֹּרֶת LXX. Ἱλαστήριον, Vulg., *propitiatorium*, and so the other ancient versions. The LXX. word is twice used in the N. T., being translated *mercy-seat* in Heb. ix. 5, but *propitiation* in Rom. iii. 25. The word occurs only in Ex., in this chapter, and in Num. vii. 89, and 1 Chr. xxviii. 11. It is evident from Ex. xxv. 22; xxx. 6; and Num. vii. 89, that it was the place appointed for the peculiar manifestation of the presence of God; and from this chapter, that it was the objective point of the highest propitiatory rites known to the law. The English word only partially conveys the sense. **I will appear in the cloud.**—There has been much question whether this means the light-giving cloud which overshadowed and at certain times filled the tabernacle, and which according to the Jewish authorities, was afterwards represented by the *Shechinah* above the ark; or whether it refers simply to the cloud of incense arising from the censer of the high-priest as he passed within the vail. The subject is ably and fully discussed by Bähr (Symb. I. c. V. § 2, IV. 2d aufl., pp. 471–481) who concludes in favor of the latter. See the authorities there cited. The determination in reality involves two separate questions: first, whether the promise of the text is personal to Aaron, or whether it is given in perpetuity to him and his successors in the high-priesthood; and second, whether, after the cessation of the wanderings in the wilderness, there ever was such a Shechinah. In regard to the latter question, later Jewish tradition, from the time of the Targums down, is certainly sufficiently emphatic in the affirmative; but for so remarkable and perpetual a miracle, higher authority is required. Bähr has shown that Philo and Josephus, as well as the Christian Fathers to the time of S. Jerome, knew nothing of it, and it is never mentioned in the Scriptures, or in the Jewish Apocryphal books. Nevertheless, the incense is not spoken of until ver. 12, and it seems unlikely that the cloud from it should be intended here. God had hitherto manifested His presence to Moses and to the people in the cloud which covered the tabernacle, and that in various localities; it would not be strange that He should now promise a similar manifestation to Aaron by the same instrumentality. That this should take place upon the mercy-seat was a consequence of Aaron's coming before it in this highest act of propitiation. Of course this would give no ground to suppose that such a manifestation

continued there perpetually, or at any other time than that on which it is here especially promised. Rosenmüller, Keil, and most other commentators, however, accept the Jewish tradition of the Shechinah.—F. G.].

"*b.* He must next protect himself with a great sacrifice; for he is directed to take **a young bullock for a sin offering, and a ram for a burnt offering.** By these the great faults of the priesthood on the one side, and the great duties on the other side are signified," ver. 3. [**Come into the holy** is sometimes understood in relation to Aaron's entrance into the tabernacle merely, because these offerings were offered before he passed beyond the court at all; but as the point of the whole ritual is the entrance into the holy of holies, the words are more fitly interpreted in relation to this. Full account is given of the ritual of the sin offering in vers. 11–14 and 27, 28; the sacrifice of the priestly burnt offering was at the same time with that of the people at the conclusion of the other sacrifices (ver. 24].—F. G.].

"*c.* After this, he is to make himself the atoner for the collective priesthood. All the high-priestly ornaments were laid aside, and he was clothed with a linen coat over linen drawers, and girt with a linen girdle. The linen cap completed the attire. Even this enrobing must be preceded by a religious lustration" (ver. 4)." [This clothing is called the **holy garments**, vers. 4 and 32; and it is separated from that of the common priests by a white **linen girdle** in place of the ordinary priestly girdle wrought in needle-work with "blue and purple and scarlet" (Ex. xxxix. 29). The high-priest is thus to lay aside his "golden garments" of authority, and to be clad in pure white as symbolical of holiness. This symbolism was increased by his bathing himself before putting on these garments, and again when he exchanged them (ver. 24) for his official robes. These bathings were not the mere ordinary bathings of the hands and feet, but of the whole body.—F. G.].

"*d.* Only in such guise can he receive the means of atonement for the congregation involved with him in guilt, the two he-goats, which in the *more general sense*, are appointed for a sin offering. In the presentation of the burnt offering, however, the congregation was equalized with the high-priest himself. But how inconsiderable is the he-goat in comparison with the young bullock, ver. 5." [**He shall take of the congregation.**—Inasmuch as these sacrifices were for the people, the victims were supplied by them, as the former ones had been by Aaron. The fact that the two goats together constitute the sin offering is to be particularly noted. The high-priest's sin offering was a bullock, as provided in iv. 3, and the ordinary sin offering for the whole congregation was the same (*ib.* 14); here it is changed to two goats to meet the particular ritual. provided, but they together constitute a single sin offering. In the same way two birds were required for the purification of the leper (xiv. 4), or to "make atonement for the leprous house (*ib.* 53) one of which was set free; and so also in the sin offering of the poor (v. 7), two doves were required which were differently treated, but together made up a single sacrifice. The burnt offering, both for the high-priest and for the congregation, was not a bullock, but an inferior victim was prescribed, probably to avoid withdrawing the attention from the other sacrifices, and thus to bring out with greater force the significance of the whole work of the day as an atonement for sin.—F. G.].

"*e.* Now follows the ordinance for the atonement in a shorter statement. The sin offerings were placed together before the sanctuary, **presented before the Lord**; the bullock and the two he-goats; since the guilt is indeed different, but yet also common." [The text, however, distinctly separates the presentation of Aaron's bullock (ver. 6) from that of the he-goats for the people (ver. 7); and this is in accordance with the order of the actual sacrifice which follows. It seems also necessary to the idea that Aaron must first **make an atonement for himself and for his house** before proceeding to offer for the people.—F. G.]. "But now the mysterious act was performed: the lot was cast over the two he-goats, while the lot of the one was called **for Jehovah**, that of the other **for Azazel**. On the various significations of this, see below. Meantime, only the directions which belong to both are spoken of. Vers. 9 and 10." [6-10. The עָלָה used in vers. 9, 10 of the lots refers to the *coming up* of the lot out of the urn. Keil. Aaron's bullock is now *offered*, not sacrificed, for this comes afterwards, ver. 11; the same is true also of the other sin offerings. According to Jewish tradition, this offering was accompanied by the high-priest's making a solemn confession of sin, the form of which is given in *Massechet Joma* c. 3, § 8 (Patrick). **His house** is not his immediate, personal family, but the whole order of priests, and perhaps it also included the Levites after they were separated from the congregation.—**The two goats** of ver. 7 were to be, according to Jewish tradition, of the same size, color, and value, and as nearly alike in every way as possible. Both of them alike Aaron was directed to **present before the Lord**, but the word used for this act (הֶעֱמִיד) is a different one from that used of Aaron's offering of the bullock (הִקְרִיב), and does not appear to be used in a sacrificial sense. The lots were then cast, and only the one **upon which the LORD'S lot fell** was Aaron at present to *offer* (הִקְרִיב) **for a sin offering** (ver. 8) as he had already done with his own bullock; the other, **on which the lot fell for Azazel** was to **be presented alive** (יָעֳמַד־חַי) **before the Lord** (ver. 10). This difference in the treatment of the two goats from the outset is too important to be overlooked; but subsequently the other was also *offered* (ver. 20), and it is expressly said that Aaron should **make an atonement with him.**—Thus it is clear that the goat for Azazel, while forming part of the one sin offering and used for the purpose of atonement, was yet *offered* to the LORD, in the sacrificial sense, separately from the other.—F. G.].

"*f.* The sacrificial acts follow these preparations. Aaron must slay the sin offering of the priesthood in the court. Then he first brings a

large offering of incense (both **hands full of sweet incense**) into the holy of holies, a cloud of the fulness of prayer, which covers the whole mercy-seat, as this covers the law, the evidence of the guilt of sin. With this preparatory entrance only is made possible the principal entrance for fulfilling the priestly atonement, without Aaron's dying in that entrance. Then he comes back, brings the vessel of blood, and first sprinkles with his finger blood upon the mercy-seat on its front side, as if to express the thought that there is an atonement in the blood; then he sprinkles before the Kaporeth" [mercy-seat] "with his fingers (plural) seven times, as if to express the whole historical work of the blood of martyrdom which the blood-sprinkling of the Kaporeth" [mercy-seat] "crowned." [Vers. 11-14. It is important to the understanding of this day to keep the order of its rites distinctly in view. They have been clearly stated above: (1) the high-priest slew the bullock for the priestly sin offering; (2) then he entered the holy of holies with *the* golden censer (comp. Heb. ix. 4) full of burning incense; (3) taking the blood of his own sin offering, he again entered the holy of holies and sprinkled the blood, first upon the front side of the mercy-seat, and then seven times before it; (4) he again came out to slay the goat for the sin offering of the people (ver. 15).—F. G.]. "Now first follows the atonement for the people. Aaron takes the vessel of blood of the people's atonement, and performs the two sprinklings in the holy of holies as before. Here also the distinction is made **upon the mercy-seat** and **before the mercy-seat**. But as Aaron does not make atonement for his private guilt, of which mention was made in chap. iv., but for the faults in his sacrificial service itself, so is it also with the atonement for the people. For their private sins they have brought their sacrifices during the course of the year; now they have, in connection with the priesthood, to atone generally for the subtle sins in all their atonements and offerings." [Yet it would give an imperfect view of the purpose of the great day of atonement to suppose it restricted simply to atoning for defects in the various sacrifices of the past year, nor probably does Lange mean to be so understood. It was rather an expression of the inherent insufficiency of those sacrifices; an acknowledgment that, notwithstanding all those propitiations, there still remained an alienation between a sinful people and a perfectly holy God. It was the design of this day to acknowledge this, and by the most solemn and expressive types, symbolically to remove it; yet in the provision for its annual repetition, its own insufficiency to this end stands confessed, and with especial clearness it points forward to the only true remedy in Him who should really obtain the victory over the power of evil.—F. G.] "So first atonement was made for the sanctuary of the Temple" [or Tabernacle] "in the holy of holies (which indeed had itself remained unapproachable for sin as well as the sinner), and then from the holy of holies outward, **for the tabernacle of congregation**, which had been particularly exposed to defilement in the midst of the impurities of the people. That by **the tabernacle of congregation** is meant the court, is shown by the command that no one should enter it while he accomplishes the atonement." [On the other hand, Keil understands "the holy place of the tabernacle" in contradistinction to the "holy of holies," which is called throughout this chapter simply "the holy." So also Rosenmüller and others. **And there shall be no man in the tabernacle of congregation.**—The object of this was not to guard the privacy of the ceremony, but simply because all were regarded as defiled and to be atoned for, and every thing defiled must be excluded during the process of atonement.—F. G.] "The whole religion of the people appears as in abeyance while the high-priest was consummating the atonement. And fitly were these atoning acts so named. After the high-priest had completed the atonement in the holy of holies, he went back into the sanctuary, and there sprinkled the altar of incense. In a manner entirely analogous to the sprinkling upon the mercy-seat, he first sprinkled the horns of the altar of incense, and then the altar itself seven times." [The analogy is still more completely carried out by the change of words in the Heb. **put it** (נָתַן) **upon the horns of the altar.... he shall sprinkle** (הִזָּה) **of the blood upon it.**—F. G.] "Only in this sprinkling, the blood of the bullock is joined with the blood of the he-goat, as indeed the prayers of both priest and people rise together to God, and in like manner also their faults in prayer. It is remarkable that the act of sprinkling in the court (at the altar of burnt offering) seems to follow the act of sprinkling in the holy of holies, and not till then the sprinkling of the altar of incense in the temple" [tabernacle], "which is here called *par excellence* the altar. In this connection the passage Ex. xxx. 10 is worthy of note. Accordingly the atonement for this altar was the last act of sacrifice, and thereby the atonement for the theocratic prayer became the last point in the atonement, as indeed it had certainly been the basis for the first." [The ceremonies of propitiation began by carrying the burning incense, symbolizing prayer, within the vail; then the blood was sprinkled upon the instruments of propitiation, the mercy-seat and the brazen altar, and finally upon the altar of incense itself which was connected with the symbolism of prayer.—F. G.] "This ordinance seems to be connected with the thought that the altar of incense in its relation to Jehovah (**the altar that is before the LORD**) was reckoned as belonging to the holy of holies, as also the Epistle to the Hebrews seems to understand. After all this comes the treatment of the living he-goat, designated **for Azazel**. This goat was brought into the court. Here the high-priest must lay *both his hands* (his hand in the singular was said of the offerer i. 4; iii. 2; iv. 4; iv. 24) upon the head of the goat and confess upon it all the misdeeds (עֲוֹנֹת) of the children of Israel, and all their breaches of allegiance (deadly sins, crimes) (פִּשְׁעֵיהֶם), which belong to all their sins, which are not included either in the sins to be atoned for, or which have already been atoned for (לְכָל־חַטֹּאתָם), and shall lay these upon the head

of the goat, and shall send it away (hunt it away) into the wilderness by means of a man who stood ready for that purpose (therefore instantly). The object, however, is that the he-goat shall bear away all the sins, as if they had been laid upon him, into a *desolate place.* So shall he send him away into the wilderness, properly speaking, into a complete solitude, into a bare place in the midst of the wilderness, to the most desolate spot. So fearful indeed is the burden of guilt of this beast, that the man who has driven away the goat must first, outside the camp, wash his clothes and bathe himself before he may come back again into the camp. This is the contagious power of the deadly sins. It is to be considered that sins done with *uplifted hand* could not be removed by Levitical sacrifice."

"But further, they could not all be discovered and blotted out by the penalty of death, *the Cherem.* Thus there remained, after all the atonements and penalties, an unatoned and unpardonable residue, the hidden guilt of Israel, which crept on in darkness through its history until the crucifixion of Christ (Rom. iii. 25). From this the congregation of Israel could only be freed by a symbolical act, in which they hunted away this burden of guilt with the sin-goat of double power, to him to whom this guilt belonged, to the Azazel in the wilderness. That the solitude inside the pasturage of the wilderness was considered as a region of evil spirits is plain from passages of the Old and New Testaments (Isa. xiii. 21; xxxiv. 14; Matt. xii. 43 ss.); that further, the dismissing of the unpardonable sins could be considered as a giving over of the sinner, with his sin, to its author, is shown by the act of excommunication of Paul (1 Cor. v. 5), and that the idea or conception of a diabolical opposing spirit was handed down from patriarchal times, is plain, backwards, from Gen. iii., and forwards, from the position of Satan in Job, and other places. The name Azazel corresponds throughout to this conception. Whether the עֲזָאזֵל be derived from עָזַל, it means (from the verb in *Pihel*) the one that is always hiding, separating himself; or from אָזַל, the one that is always removing himself, the escaping one, the old one every where and nowhere; and one can only say simply that the various explanations which are most divergent from this conception are only to be accounted for from the want of understanding the undoubtedly very obscure and solemn idea of the text. Thus Knobel finds himself authorized by the text and the grammar to explain "our author considered Azazel as an evil being in the wilderness." To be sure, it is his purpose to assert in this connection that the devil does not appear in the old Hebrew books, and was not a dweller in the wilderness. [Similarly Kalisch argues, upon the same grounds, that this book must be later than the time of Zechariah!"—F. G.] That the teaching concerning the devil has only been gradually developed from the obscurest forms; that the devil appears in Scripture in connection with subordinate demons; that further, he is described in the New Testament as a dweller in the wilderness;* that finally, the conception of natural or spectral "Desert fiends" would be a dualistic one, contravening the spirit of the Old Testament—all this is overlooked in his skilfully prepared antithesis. But when Merx, in opposition to the interpretation of the passage of Satan, declares that the Old Testament consciousness is never dualistic, he has not learned to distinguish dualism from the biblical teaching in regard to Satan; and, as regards the further exposition, that the idea of Satan was foreign to the Old Testament, it is a pure assumption, with which he sets himself in opposition to the best recognized passages. The lately advanced proposition, "this thought does not appear any where else in Scripture," denies the conception of ἅπαξ λεγόμενα, and can only be described as bad Hermeneutics, without mentioning that we have here nothing to do with a ἅπαξ λεγόμενον. Into what adventurousness Exegesis was brought when it passed to the thought, that the absolutely or relatively (for the Old Testament economy) inexpiable sins were given over to the kingdom of darkness for earlier or later judgment, is shown by the interpretations that are given:—Azazel signifies a locality in the wilderness; a desolate place; a mountain (while it is forgotten that the people journeyed from station to station); or the buck goat itself (from עֵז and אָזַל, *caper emissarius, "the scapegoat"* (*der ledige Bock*†) according to Luther); or Azazel is a demon, to whom this goat is brought as a sacrifice; or the word is an abstraction, and signifies the whole sending away, like the characteristic hesitation of the LXX. between ἀποπομπή and ἀποπομπαῖος, in which two different expositions are brought out." [In regard to the meaning of Azazel: in the great variety of etymologies given for the word by scholars of the highest standing, it may be assumed as certain that nothing can be positively determined by the etymology. See the Lexicons and Bochart, *Hieroz.* I., lib. II. c. 54 (Tom. I., p. 745 seq. ed. Rosen.); Spencer, *de leg.* L. III. Diss. 8, Sect. 2 (p. 1041 s. ed. Tübing.). Not only the roots themselves are varied, but their signification also, and still further the signification of the compound. Little light can be had from the Ancient Versions. The Sam., and the Targs. of Onk., Jon., and Jerus., retain the word unchanged; so also does the Syriac, but in Walton's Polyglott this is parenthetically translated *Deus fortissimus*, for which, however, there seems to be no more authority than in the Hebrew; the Vulg. has *caprus emissarius;* the LXX. renders in ver. 8, τῷ ἀποπομπαίῳ (which Josephus also uses), in ver. 10 *εἰς τὴν ἀποπομπήν*, in ver. 26 *τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν*; Symm. *ἀπερχόμενος*; Aq.

* [This statement is probably founded upon two facts—first, that of our Lord's having been led into the wilderness "to be tempted of the Devil;" but this does not imply that the Devil is in any especial sense a dweller in the wilderness, but only that this was a favorable situation for him to ply his temptations; and second, that certain men possessed of evil spirits sought solitary places. Other passages of the N. T. certainly present the Devil as eminently cosmopolitan. —F. G.]

† "Hiller indeed thinks, that the scape-goat (*der ledige Bock*) signifies that the people are set free by the expiation; only since they could not have let it run free in Jerusalem, they sent it into the wilderness!"

ἀπολελυμένος (or, according to Theodoret, ἀπολυόμενος; Theod. ἀφιέμενος. All these versions, it will be observed, either retain the word unchanged, or else refer it to the goat itself in the general sense of Luther, and the A. V. *scape-goat.* The old Italic, too, has *ad dimissionem.* The Jewish authorities differ, R. Saadias Gaon being quoted by Spencer, and Kimchi by Münster and others for the interpretation *rough mountain of God,* but many of them explaining the word of the Devil. Of the Christian Fathers, Origen (*contra Cels.* 6), and a Christian poet cited by Epiphanius (*Hæres.* xxxiv.) from Irenæus, identify Azazel with the Devil; on the other hand, Theodoret (Qu. xxii. *in Lev.*) and Cyril (*Glaph.*) concur with the interpretation of Jerome. Suidas and Hesychius make the LXX. ἀποπομπή—ἀποτροπή—*averruncus,* the averter of evil. (See Suicer *Thes.* S. V. ἀποπμπαῖος.) The great majority of modern commentators agree with Spencer and Rosenmüller in interpreting the word itself of the Devil, although Bähr, Winer, and Tholuck contend for the sense *complete removal.* The *Book of Enoch,* so called, uses the name, or one so like it as to be evidently meant for the same, several times (viii. 1; x. 12; xiii. 1), in a way that shows the author understood by it the Devil; but this book, being an apocryphal composition, probably of the second century, (see Excursus II. in my com. on S. Jude), can add nothing to the authorities already cited. The writers who adopt this sense differ very widely in regard to the object of the goat for Azazel, some considering him as a sacrifice to appease the evil spirit, others as sent "to deride and triumph over him in his own dominion," and others as simply "sent away to him as to one banished from the realm of grace." (Clark.) See the dissertations, among others, by Spencer and one by Hengstenberg in his *Egypt and the Books of Moses.*

In this great variety of interpretation of the word and of the meaning of the ritual, we are fairly remanded to the text itself with the conviction that nothing is certain except what is positively stated there. These points at least, are clear: (1) the two goats together constitute one sin offering, ver 5; and also in ver. 10, the goat for Azazel is expressly said to be presented **before the LORD to make an atonement with him.** לְכַפֵּר עָלָיו according to invariable usage, denotes the object of the expiation; "to expiate it, *i. e.*, to make it the object of expiation, or make expiation with it." Keil.) Nevertheless a distinction is observed in the text in the purpose of the expiation effected by each of the goats. The blood of the one that was slain is used only for making atonement for the holy places, vers. 15–19; after this it is expressly said, **and when he hath made an end of making atonement for the holy place,** *etc.* The expiation for these was then finished, and as yet no expiation had been made for the sins of the people. Then follows, **he shall bring the live goat,** and on his head the high-priest lays the sins of the people to be borne away. The two goats then constitute one sin offering, but one is used to expiate the holy places, the other to bear away the sins of the people. (2) The two goats were not *offered* together in the sacrificial sense, but only *caused to stand* before the Lord for the purpose of casting lots, ver. 7; afterwards the goat for sacrifice was *offered* (ver. 9) by himself, and the goat for Azazel (ver. 20) was *offered* by himself. (3) The lot was cast by Aaron as the officiating high-priest, and was plainly intended to place the choice of the goats entirely in the hands of the Lord Himself. (4) The preposition used is precisely the same in regard to both the goats: *for* (לְ) the LORD, *for* Azazel; in view of this it is impossible to understand Azazel as in any way designating the goat itself, so that the interpretation of the LXX. Vulg. and A. V. is untenable as a literal translation, although as a paraphrase, it very well expresses the sense. On the other hand, this by no means implies, as so often assumed, that Azazel must be a personal being. It would be perfectly consonant to the usage of language that one goat should be for the LORD, and the other for anything, or place, or "abstraction;" for the knife, for the wilderness, for the bearing away of sin. (5) The word Azazel is elsewhere unknown to the Scriptures, and there is no satisfactory evidence that, except as taken from this passage, it ever was a word known to any language. (6) Finally it is to be borne in mind that this is not the only case in which two victims, treated with different ritual, constituted together a single sin offering. The same thing occurred in the two birds of the sin offering of the poor (v. 7–10), of which one was treated according to the ritual of the sin offering, and the other according to that of the burnt offering, yet both together constituted the sin offering. Another analogy is in the two birds for the purification of the leprous man or house, one killed, the other set free. These last, however, were not a sacrifice.

In view of these facts why may it not be supposed that the word Azazel was somewhat vague and indeterminate in its signification to the ancient Israelites themselves, just as *Redemption* is to the Christian? So far as our sinful condition is concerned, nothing can be plainer or more vitally important; but when the question is asked, "To whom is this redemption paid?" no certain and satisfactory answer has been, or can be given. May it not have been in the same way with this word to the Israelites? That their sins were borne away was most clearly taught; but looking upon these sins as concrete realities, the question might arise, "Whither were they carried?" The answer is in the first place to the wilderness, "to the place of banishment from God;" and then further to Azazel. It was not necessary that the word should be clearly understood; in fact the more vague its meaning, the more perfect the symbolism. The typical system could not explain further. The main point is well brought out in the translations of the LXX., the Vulg. and the A. V., After every other part of the atonement for the holy places had been completed (ver. 20) this goat was appointed for the symbolic bearing away of the sins of the people, first into the wilderness, a wide, indefinite place, and then further to Azazel, a wide, indefinite word. All this very emphatically symbolized to the people the utter removal

of the burden of their sins, without attempting to define precisely what became of them. The only danger that could be supposed of similar vagueness entered into the New Testament account of the great Sacrifice for sins, to set at rest the endless theories which aim in vain at explaining the *modus operandi* of the Divine atonement—except that whatever that term had been, learning and ability would have been hopelessly devoted to ascertain its meaning, as has already been the case with Azazel. —F. G.]

"After the atoning sacrifice was completed in the way described, Aaron must prepare to present the burnt offering. It is very significant that he had to lay aside in the court the linen garments, the garments of expiation, and bathe his flesh with water, and then only, in his own high-priestly robes, present his burnt offering and that of the people, a ram for himself, and a ram for the people. Moreover, when it is said, he shall both **make an atonement for himself, and for the people** (ver. 24), it is certainly implied in the expression that the typical burnt offering signified only a typical *Interim* for the real Burnt offering (Rom. xii. 1), provided the expression is not to be considered as a final recapitulation. The contrast between the he-goat which had been slain as a sin offering to Jehovah, and the goat of the Azazel is also expressed in this: that the fat of the first came upon the altar with the burnt offering, while even the man who drove away the Azazel goat had to undergo a lustration." [Aaron's bathing himself (ver. 24) seems also to be connected with his having symbolically laid the sins of the people upon the head of the goat. The same lustration was also required of him who burnt the flesh of the other goat and of the bullock without the camp (ver. 28), as is noticed by Lange below. The object of these requirements is evidently to express by every possible symbolism the defiling nature of sin. In ver. 27 the word for burning is שָׂרַף, which as noted under iv. 12, is never used of sacrificial burning.—F. G.] "The sin offerings indeed, the bullock and the goat, in their remainder of skin, flesh and bones, were carried without the camp, and there burned; as was to be done with the sin offerings of the high-priest and of the congregation according to ch. iv. 1-21, as if these pieces were considered a *Cherem*." [The law required that the flesh of all sin offerings whose blood was brought within the sanctuary, should be burned without the camp. See on x. 18.—F. G.] "But it has certainly this meaning: that these pieces were here neutralized and removed with a becoming reverence for their signification. On account of this important idea, the fulfiller of this work was also subjected to a lustration, ver. 28."

"As a supplement, partly a repetition, it is now said, that the children of Israel shall on this day afflict their souls; that this law shall be an everlasting law; the day a great Sabbath on which all work shall be stopped; that it shall be Israel's atonement from all their sins which the high-priest should execute, and that once a year. It also remains not unnoticed that the ordinance in regard to this was observed at that time.

"For the literature, see Keil, p. 118, 14," *etc.* [Trans. page 398. See also the authorities in Smith's *Bib. Dict.* art. *Atonement, Day of,* and in Winer, art. *Versöhnungstag.*—F. G.]

[Ver. 29. **In the seventh month** of the ecclesiastical year, which according to Josephus (I. 8, § 8), was the first of the civil year. The old Hebrew name for this month was *Ethanim,* the post-captivity name *Tisri.* On the first day of this month was appointed the Feast of Trumpets (xxiii. 24), celebrated as a Sabbath and by "an holy convocation;" on the tenth was the great Day of Atonement, provided for in this chapter, and again mentioned xxiii. 26-32; and on the fifteenth day began the feast of tabernacles, lasting for a week (xxiii. 33-43). The deportment required of the people on the Day of Atonement is more fully expressed in ch. xxiii. Here it is simply described as a day in which **ye shall afflict your souls,** *i. e.* devote yourselves to penitence and humiliation. This would of course include fasting; but the distinctive word for fasting, צוֹם or צֹם, so common afterwards, does not occur in the Pentateuch or Joshua. It was further provided that the people should **do no work at all,** not merely no servile work, as was provided for on various other occasions, but absolutely no work. And this ordinance was extended to the **stranger that sojourneth among you.** Various laws were made obligatory upon the stranger, as the observance of the fourth commandment, Ex. xx. 10; the abstinence from blood, Lev. xvii. 10; certain laws of sexual purity, xviii. 26; the law against giving of one's seed to Molech, xx. 2; and against blasphemy, xxiv. 16. These were all laws so essential to the Hebrew theocracy that every one who came within the sphere of their exercise was bound to respect them. They apply to every one staying for however long or short a time within the bounds of Israel, and it is a mistake to restrict them (Clark) to those of other races permanently domiciled among the Israelites, as will at once appear from a consideration of the character of several of these laws. Ver. 34. **He did as the LORD commanded Moses,** *i. e.* in announcing the law. Perhaps also the expression may include the observance of the day when the time came round which could only have been several months later, the Israelites having departed from Mount Sinai on the twentieth day of the second month (Num. x. 11), while all the legislation in Leviticus was given during their sojourn there (ch. xxvi. 46; xxvii. 34).—F. G.]

DOCTRINAL AND ETHICAL.

I. The vail shutting out the Holy of Holies set forth, in speaking symbol, the unapproachableness and unknowableness of God. Even the high priest, entering once in the year, must obscure his view in the very cloud of incense with which he approached. The same truth

was more feebly taught in the arrangements of the heathen temples, and was set forth in the speculations of heathen philosophy. In the Jewish Scriptures it is declared with the utmost emphasis and clearness. In the New Testament too, we are taught that He can be revealed to man only by Him who is both God and man. Thus the latest conclusion of modern philosophy, that behind all that can be discovered of nature there is an "Unknowable," a "power inscrutable to the human intellect" is taught in Scripture from beginning to end. Even when the vail was rent asunder at the crucifixion of Christ, and a new and living way was consecrated for us into the holy of holies, it became a way to the knowledge and apprehension of God rather practically and spiritually than intellectually. The finite and the Infinite can meet only in Him who is both.

II. The high-priest was warned to enter within the vail only in the way and at the time prescribed, **lest he die.** His official and symbolic holiness did not make him personally holy, so that he could bear to enter as he pleased the presence of the holy God, but only covered his official service. This was not prevented or rendered unavailing by his own personal unworthiness. So here is taught the great principle that "the unworthiness of ministers hinders not the effect of the sacraments;" that the grace of God accompanies the acts of those whom He has appointed in that which He has given them to do, although this treasure be placed "in earthen vessels."

III. The dress of Aaron when he passed within the vail was evidently significant. Ordinarily, when he ministered as high-priest and in the presence of the people, his robes were of the utmost splendor, symbolizing his high office as the typical mediator between God and the congregation; but now in the highest act of that mediation, when alone before God, these are to be laid aside, and the whole purpose of the dress is to symbolize that perfect purity with which only he may enter the presence of the immediate dwelling-place of God.

IV. In Aaron's first offering of a sin offering for himself is very strongly set forth the imperfection of the Levitical law. The one on whose mediation the people must depend for forgiveness must yet first make propitiation for himself. And in the provision for the annual repetion of this day, its insufficiency is apparent, see Heb. x. 1-3. Here then again, as so constantly in every part of its provisions, the law of sacrifice proclaims itself as but a temporary institution until that which is perfect should come.

V. By the goat for Azazel again, the same thing is taught. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4); therefore after all symbolism had been exhausted in the sacrifice of bulls and of goats, the sins were yet laid upon the head of the goat for Azazel, and sent away into the wilderness. The sins thus sent away are not to be looked upon as different sins from those for which propitiation was offered, nor as a residue of these unatoned for; but as the same sins, as all the sins of the children of Israel (ver. 21). Atonements had been made for these throughout the year; a further and higher atonement had at this moment been made; but that all these were inherently ineffectual was now shown by the goat for Azazel.

VI. The Christian Fathers, with that instinct which often seizes upon a truth without recognizing accurately the process by which it is reached, generally considered the goat for Azazel as a type of Christ, some of them in one way, some in another. Cyril thought him a type of the risen Christ, and the wilderness to which he was sent, a type of heaven. Theodoret makes him a type of the Divine nature of Christ, which was necessary to the perfection of His atonement, and yet incapable of suffering. The type seems really to consist in this: that the sins for which all the Levitical sacrifices were unable really to atone, were symbolically borne away by the goat; even as our iniquities are truly laid upon Christ, and He has borne them away. Isa. liii. 4-6.

VII. The incense formed a prominent and essential part of the ritual of the day of atonement. This is not to be forgotten in its relation to the antitype. It is not on Christ's sacrifice alone that we depend for the forgiveness of our sins, but upon His intercession also.

VIII. On the day of atonement no work whatever was to be done: the propitiation for sin was not only the paramount duty, taking the place of everything that interfered with it; but it was to be all-absorbing. The people had no duties to perform directly in connection with the service of atonement; but still they must do no work. The propitiation for sin must be the one thing on that day done in all the camp of Israel; and meanwhile the whole congregation were to "afflict their souls." Though the propitiation of sins be wrought *for* us, and not by us, yet must it bring to us the lowliness and humiliation of repentance.

IX. Aaron was to make an atonement (ver. 20) for the holy of holies, for the tabernacle, and for the altar; but these had already been sanctified at their first consecration, and the atonement now made must be perpetually repeated year by year. It is plain from this that there was no effective remedy for the inherent weakness and sinfulness of man, which contaminated even his most holy things, until the coming of that Son of man who should be without sin. The high-priest entered the holy of holies, and thus approached the symbolic dwelling-place of God; but he did not thereby open the way to others, or even to himself except for this same typical entrance, "the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest" (Heb. ix. 8); the only atonement which could really open the way for man to heaven itself must be offered before the throne of Jehovah by Him who alone could offer an all-sufficent sacrifice for the sin of the world.

X. "The rites were not in any proper sense supplemental, but were a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man, in sending His Son to be delivered for our offences, and to rise again for our justification

to be our great High Priest for ever after the order of Melchisedec, and to enter for us within the vail (Rom. iv. 25; Heb. vi. 20). The day of atonement expanded the meaning of every sin offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our Litany days throughout the year, and Easter Day, that of our Sundays." Clark.

HOMILETICAL AND PRACTICAL.

The day of atonement "forms a contrast to the defilement of the sanctuary by the sons of Aaron, their rash intrusion, their strange fire, their moral death and fearful destruction. (Ch. xvi. 1). It depends—as far as concerns the understanding—upon a great dread, a great world-historic preparation, and earnest religious prayers and actions. It is performed for the whole people, and this means for all humanity. But it points also, by its several particulars out from the Old Testament and into the New. The high-priest is not yet clean, not yet the righteous; he must first offer for himself (see the Ep. to the Heb.). He is not one with his sacrifice and sacrificial blood, although he must represent the approximation to this unity in the disrobing himself of his high-priestly majesty. But even the sin offering availed only for sins of weakness (xxiv. 16; Num. xv. 30), and not for sins of malice, of rebellion, of outrage with a high hand. These were everywhere, when they were discovered, punished with death. But since all were not discovered, a deadly sin steals through the life of Israel, and accumulates—as a token of which the goat of the sin offering is sent, through the goat of the Azazel, into the wilderness as a curse offering to the author of the demon-like sin." [The same application may be made of the different views given of the sins borne away by the goat, and of Azazel in the Exegetical.—F. G.]. "Thus the law lightens the darkest night-side of Israel and of the human race. But Christ has shown the chain and tradition of these secret faults in His denunciation, Matt. xxiii. 30 ss., and Paul has shown (Rom. iii.) how Christ, before the tribunal of God, has also atoned for these hitherto inexpiable sins (on the distinction between πάρεσις and ἄφεσις see Coccejus), and has moreover no scruple in declaring that Christ also has become a curse offering for us (Gal. iii. 13)." [The κατάρα of Gal. iii. 13 may well be compared with the ἁμαρτίαν ἐποίησεν of 2 Cor. v. 21. It cannot possibly denote that Christ became a "curse offering" in the sense which Lange attributes to the Azazel-goat (although something approaching even this view of the atonement was held in Christian antiquity. See Oxenham's *Cath. doct. of the Atonement*, 2d ed., pp. 114–124); but rather means that he took upon Himself the curse which belonged to us.—F. G.]. "The New Testament atonement is indeed conditioned on faith in its objective application to individual men, *although in its universal objective force it is absolutely unconditioned.* Of itself also, the shadowy representative of this great future atonement produced in Israel a calm, thankful, and festive disposition, the foundation for the joyous feast of Tabernacles. The Old Testament sanctuary itself, in all its parts (ver. 33), was again expiated and cleansed, in a typical way, by this atonement. As the ground for this lies the thought: that without such purifications from time to time, a priestly institution is in danger of sinking into the deepest and most corrupting corruption. The acts for sanctifying the holy people extend to the end of ch. xvi.; in ch. xvii. follow the sacred observances." Lange.

The congregation of Israel were wholly excluded from even the typical holy of holies, yet were they required to be holy; when on one day of the year their high-priest passed within the vail, they must "afflict their souls" and do no manner of work; but for us, our Great High-Priest has passed within the vail, and opened a new and living way for us to follow; "let us then draw near with a true heart" (Heb. x. 22). The hope of thus entering the true holy of holies at the end of his pilgrimage brings with it to the Christian a closer communion with God on his journey thither; for that is not reserved for the end, but in spirit even now he has "boldness to enter into the holiest by the blood of Jesus" (*ib.* 19). Only all depends upon the Propitiation which the day of atonement typified.

The fearful contagion of sin is shown by the purification of those who had to do with the propitiation for sin; even Aaron must bathe himself and change his robes, and the men who took charge of the two goats of the sin offering, who led into the wilderness the one for Azazel, or burnt the flesh of the one slain in sacrifice, must wash their clothes and bathe their flesh before they could return to the camp. Hereby is shadowed forth the exceeding pollution of sin.

The sacrifices of this day were performed by the high-priest alone, and especially when he made atonement for the holy places no man might be within the court. "Thus the high-priest prefigured Christ, who accomplished the work of atonement 'alone, and of the people there was none with Him; His own arm brought salvation' (Isa. lxiii. 5)." Wordsworth.

The holy of holies was never entered by any-one except at this time; yet (ver. 16) atonement must be made for it **because of the uncleanness of the children of Israel.**—Upon this Calvin (in ver. 16) remarks, "Moses distinctly says that the sanctuary must be purified not from its own uncleannesses, but from those of the children of Israel. Now the reality of this figure is to be regarded for our advantage. God appears to us in His only Begotten Son through baptism and the holy supper: these are the pledges of our sanctification: but such is our corruption that we do not cease, as far as in us lies, to profane these instruments of the Spirit, by which God sanctifieth us. But since no flocks may be slain, it becomes us to mourn, and earnestly to pray that our uncleanness, by which baptism and the holy supper are vitiated, Christ may wash away and cleanse by the sprinkling of His own blood."

BOOK II.

OF CONTINUANCE IN COMMUNION WITH GOD.

CHAPTERS XVII.—XXVI.

"The keeping holy of the consecrated relations of the life of Israel, of the whole round of sacrifice, and of the round of typical holiness, by the putting aside of the sins of obduracy (Cherem). CHAPS. XVII.—XXVII."—LANGE.

PART I. HOLINESS ON THE PART OF THE PEOPLE.

CHAPS. XVII.—XX.

FIRST SECTION.

"The keeping holy of all animal slaughter as the basis of all sacrifice, of the blood as the soul of all sacrifice, and of animal food as the foundation of all food, of all feasting."—LANGE.

Holiness in Regard to Food.

CHAPTER XVII. 1–16.

1, 2 AND the LORD spake unto Moses, saying, Speak unto Aaron, and unto his
sons, and unto all the children of Israel, and say unto them: This *is* the thing
3 which the LORD hath commanded, saying, What man soever *there be* of the house
of Israel[1] that killeth an ox, or lamb [sheep[2]], or goat, in the camp, or that killeth
4 *it* out of the camp, and bringeth it not unto the door of the tabernacle of the [*om.*
the] congregation, to offer an offering unto the LORD before the tabernacle [the
dwelling place[3]] of the LORD;[4] blood shall be imputed unto that man; he hath
5 shed blood; and that man shall be cut off from among his people: to the end that
the children of Israel may bring their sacrifices, which they offer [sacrifice[5]] in the
open field, even that they may bring them unto the LORD, unto the door of the
tabernacle of the [*om.* the] congregation, unto the priest, and offer them *for* peace
6 offerings unto the LORD. And the priest shall sprinkle the blood upon the altar
of the LORD *at* the door of the tabernacle of the [*om.* the] congregation, and burn

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The LXX. here, as in the text in vers. 8, 10, inserts the clause *or of the strangers which sojourn among you.*

[2] Ver. 3. כֶּשֶׂב. See Textual Note [5] on iii. 7.

[3] Ver. 4. מִשְׁכַּן. See Textual Note [8] on xv. 31. There is especial reason for a change in the rendering here as the אֹהֶל מוֹעֵד has just occurred in the previous clause.

[4] Ver. 4. This ver. is largely interpolated in the Sam. and LXX. "to offer a burnt offering or a peace offering [for your atonement *Sam.*] acceptable unto the Lord for an odor of a sweet savor. And whosoever shall kill without, and shall not bring it to the door of the tabernacle of testimony, that he may offer an offering to the Lord before the tabernacle of the Lord; blood shall be," *etc.* The purpose of this interpolation is supposed to be to bring this passage into harmony with Deut. xii. 25; but the difficulty, if any can be considered to exist, is not avoided by this repetition.

[5] Ver. 5. זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים. The same word occurring twice in the same clause should surely have the same translation. זָבַח is the technical word for killing in sacrifice, and although in the later books it is rarely used for slaughtering in the more general sense, it is never applied in the Pentateuch to anything else than sacrifice. See preliminary note on sacrifice. It cannot, therefore (with Clark) be here taken of simply slaughtering for food.

7 the fat for a sweet savour unto the Lord. And they shall no more offer [sacrifice[5]]
their sacrifices unto devils [demons[6]], after whom they have gone a whoring. This
shall be a statute for ever unto them throughout their generations.
8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel,
or of the strangers which sojourn among you, that offereth a burnt offering or sacri-
9 fice, and bringeth it not unto the door of the tabernacle of the [*om.* the] congregation
to offer it unto the Lord; even that man shall be cut off from among his people.
10 And whatsoever man *there be* of the house of Israel, or of the strangers that so-
journ among you, that eateth any manner of blood; I will even set my face against
11 that soul that eateth blood, and will cut him off from among his people. For the
life [soul[7]] of the flesh *is* in the blood: and I have given it to you upon the altar
to make an atonement for your souls: for it *is* the blood *that* maketh an atonement
12 for [by means of[8]] the soul. Therefore I said unto the children of Israel, No soul
of you shall eat blood, neither shall any stranger that sojourneth among you eat
blood.
13 And whatsoever man *there be* of the children of Israel, or of the strangers that
sojourn among you, which hunteth and catcheth any beast[8a] or fowl that may be
14 eaten; he shall even pour out the blood thereof, and cover it with dust. For *it is*
the life [of it *is* the soul[9]] of all flesh: the blood of it *is* for the life [soul[7]] thereof:
therefore I said unto the children of Israel, Ye shall eat the blood of no manner
of flesh: for the life [soul[9]] of all flesh *is* the blood thereof: whosoever eateth it
shall be cut off.
15 And every soul that eateth that which died *of itself*, or that which was torn *with
beasts, whether it be* one of your own country, or a stranger, he shall both wash his
clothes, and bathe *himself* in water, and be unclean until the even: then shall he
16 be clean. But if he wash *them* not, nor bathe his flesh; then he shall bear his
iniquity.

[6] Ver. 7. לַשְּׂעִירִם *lit.* to *buck-goats.* See Exeg. The A. V. has, however, undoubtedly expressed the sense, except that here, as frequently in the New Testament and sometimes in the Old (as in the translation of the same word in 2 Chron. xi. 15), it uses the plural *devils*; but one διάβολος is recognized in Scripture, and evil spirits in the plural are expressed by δαίμονες or δαιμόνια. It is better therefore to substitute *demons.* Vulg. *dæmones*, LXX. *ματαίοι.* In the A. V. in Isa. xiii. 21 and xxxiv. 14 it is rendered *Satyrs.*

[7] Vers. 11 and 14. נֶפֶשׁ is here equivalent to ψυχή and is so rendered in the LXX. In English the *life* of the A. V. may be understood in the same way, but so also may *soul*, and it is better in this very important passage to keep a uniform rendering of the Heb. word. All the ancient versions retain the same rendering throughout, so do several modern versions and almost all recent expositors.

[8] Ver. 11. בַּנֶּפֶשׁ יְכַפֵּר — maketh an atonement by means of the soul. "בְּ with כִּפֶּר has only a local or instrumental signification (ch. vi. 23; xvi. 17, 27; also vii. 7; Ex. xxix. 33; Num. v. 8). Accordingly, it was not the blood as such, but the blood as the vehicle of the soul, which possessed expiatory virtue." Keil, following Knobel. Similarly Bähr, Kurtz, and others. So also Von Gerlach and Clark. The A. V. is singularly infelicitous in that it refers the final נֶפֶשׁ to the soul of man, instead of to the soul of the victim; nevertheless, it follows the LXX., the Targums, and the Vulg.; and so also Luther. [8a] Ver. 13. See note [1] on xi. 2.

[9] Ver. 14. Comp. ver. 11. נֶפֶשׁ occurs three times in this verse, each time rendered in the A. V. *life*, but the uniform translation *soul* is better. In the expression **the blood of it is the soul thereof,** "בְּנַפְשׁוֹ is to be taken as a predicate in its meaning, introduced with *beth essentiale.* It is only as so understood that the clause supplies a reason at all in harmony with the context." Keil. With this most modern commentators concur, as well as the ancient and several recent versions.

EXEGETICAL AND CRITICAL.

The whole of Lange's "Exegetical" is here given. "1. With our chapter begins the second half of the Book of Leviticus. The book as a whole treats of the priestly presentation of the typical holiness of Israel, of the people of the holy Jehovah. In the first part, ch. i.–xvi., the various forms of the purification or sanctification of the impure and unholy people are set forth; in the second part, from ch. xvii. to the end, the various ways of keeping holy the people and their common life are now prescribed, and that too by the punishment of Cherem, as far as the profanations are wittingly committed (with uplifted hand). Profanations from impulse, on the other hand, must place the backsliding Israelite under the law of purification, which has found its culmination in the holiness of Israel through the great sacrifice of atonement.

"How much this organic completeness of the whole book can be mistaken, Knobel shows most remarkably when he says: 'The section has, in its expression, much in common with the Elohist, but yet it cannot have come from him, since (*a*) he would have attached it to ch. i.–vii., where it fits best (!); or, on account of ver. 15, at least to ch. xi.–xv.; but would not have placed it here, beyond the law of the Day of Atonement, *etc.*' "

[This chapter, like all the Divine communications in the remainder of Leviticus, is addressed to Moses; indeed this is the case throughout

the whole book, except when Moses and Aaron are addressed together in regard to acts which depended upon an exercise of priestly judgment, and also except the single instance (x. 8–11) in which the prohibition of the priestly use of strong drink is addressed to Aaron alone. Still, several of these communications to Moses are to be immediately communicated by him, as in the present chapter, **unto Aaron, and unto his sons, and unto all the children of Israel,** as alike binding upon them all. A slight difference in the arraugement of this portion of Leviticus is occasioned by treating the concluding chapter (xxvii.) as an appendix, which seems to be required by the formula of conclusion at the end of ch. xxvi. The other ten chapters are arranged as follows: xvii.–xx., holiness in matters which concern the people generally, the last chapter (xx.) being occupied chiefly with the punishments for the violation of this holiness; xxi., xxii., holiness in matters concerning the priests and offerings; xxiii.—xxv., sanctification of the various feasts, including also that of the holy lamps and shew-bread (xxiv. 1-9), and a short historical section giving the account of the punishment of a blasphemer (xxiv. 10–23); xxvi. forms the conclusion of the whole book, consisting of promises and threats; and to this is added an appendix (xxvii.) on vows. This portion of the law of Leviticus is arranged, therefore, in the same systematic way as the former portion, and the two parts stand also in systematic relation to one another. "As the former part relates to the birth of the nation as a spiritual commonwealth, so the present part relates to the progress of their social life as the people of God." Murphy. Necessarily there are details common to both portions, and this sometimes occasions certain slight repetitions; but such repetitions were unavoidable if the systematic character of the legislation above pointed out was to be preserved. Thus the present chapter, on a superficial view, might seem as Knobel has suggested, to be connected with the law of sacrifice; but on examination it will be at once seen that the subject here is the sanctification of animal food, and to this sacrifice, although generally necessary, is only incidental. Or, as Knobel also suggests, it might seem to be connected with the laws of clean and unclean food of ch. xi.; but the purpose is wholly different,—there the question is *what* may be eaten; here, *how* it shall be eaten. In both cases, the former chapters have for their main point, the laying down of the conditions under which Israel may enter into communion with God; these that follow deal with the conduct of the daily life, by means of which they may continue in that communion. The eating of animal food naturally comes first into consideration, as the act which must be continually repeated and continually thrust upon the attention.—F. G.].

"2. Our section begins with the most intimately connected ways of preserving holiness: (*a*) of the slaying, (*b*) of the blood, (*c*) of the use of the flesh.

"3. Every slaying of a clean animal designed for food must take place **before the door of the tabernacle of congregation** quite without exception, whether the slayer was within or without the camp. That is every slaying of an animal was put in relation with the peace offering, and thus also was a sort of sacrifice." [It does not appear from the text that the *slaying* itself took place at the door of the tabernacle, but only the *offering*, as in the case of all other sacrifices. The animal was probably slain where the other victims were slain, this being passed over in the text as already provided for in the law of sacrifice. These slayings for food were in every particular, not merely like, but actual peace offerings, unless a distinction should be sought in the fact that there is here no especial provision for giving a portion to the priests; but that, like the place of slaying, has already been provided for in the law of sacrifice. That the meaning of this passage is, that all sacrificial animals killed for food must first be offered as victims in sacrifice, is plain from the removal of the restriction in Deut. xii. 15, 20, 21. It is also shown by the use of שָׁחַט instead of זָבַח in ver. 3, a distinction carefully observed in the *killeth* of the A. V. From S. Augustine and Theodoret down, however, there has always been a difference of opinion upon this point among interpreters; most modern commentators, however (as Rosenmüller, Knobel, Keil, Kalisch, Clark, *etc.*) agree that the law must relate to all killing of animals for food. Not much animal food was used in the wilderness, as is evidenced by the various murmurings of the people, the manna forming their chief support. It is to be remembered that this part of the law, as far as ver. 7, is made obligatory only upon the Israelites, and even for them was in force only during the life in the wilderness; while the rest of the chapter includes also "the stranger" in its requirements.—F. G.]. "The offering, indeed, consisted in this, that the animal was brought to the Tabernacle of congregation, and placed before the priest, and that the priest sprinkled the blood of the same on the altar, and burned **the fat for a sweet savour.** The same rule was obligatory for the strangers not of Israel, if they wished not only to slay, but with their slaying to bring also a burnt or peace offering—they might offer only before the door of the tabernacle of congregation; for the public worship of false gods was forbidden in Israel (Ex. xxiii. 32, 33)." [This law, in regard to sacrificing, is made obligatory upon **the strangers,** as well as upon **the house of Israel** in vers. 8, 9; but the previous part of the law (vers. 1-7) applies only to the Israelites. Both were restrained from offering sacrifices elsewhere; but only the latter were obliged to make offerings of all animals slain for food.—F. G.] "The opposite, which was at the same time to be avoided by the Israelites, reads thus: **they shall no more sacrifice their sacrifices to the he-goats** (Luther: the field-devils), as to those which they who are in the snare whore after. Thus we understand the expression in reference to this, not as a reproach: which they whore after hitherto, or are inclined to whore after." [The Heb. is אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם, which seems sufficiently well expressed in the A. V., and this is sustained (either in the

present or the past tense) by all the ancient versions.—F. G.] "Rightly the Egyptian worship of the he-goat was remembered, which was a deification of the generative desire, and consequently of sensuality, and the biblical expression **to whore after** applies in this connection with double force. It can thus be perceived that the offering of the slain flesh, besides the religious idea, had also the moral purpose of hindering unrestrained luxury. But with the sacrifice of the slain animal, the fact was at the same time declared, that in truth every animal enjoyed in the fear of God was offered to the Lord; that the man who must offer himself to Jehovah must also place his slaying of an animal under the aspect of giving it up to Jehovah, if he wished to keep it holy. Therefore also the transgression is treated as a blood-guiltiness, and would be visited upon them by Jehovah as a murder. Since man has the right to shed the blood of an animal only from Jehovah, and in relation to Jehovah (to whom everything, with this, must revert as a sacrifice), a reckless slaying of an animal appears in the text as the beginning of a criminal blood-shedding, which on a descending path, may end in the murder of man." [Vers. 1-7. Ver. 4. **Blood shall be imputed unto that man; he hath shed blood.** This does not mean that murder is to be imputed to the offender, but that the blood of the animal which he has actually shed is to be reckoned to his charge. The reason of both this precept and that against the eating of blood is given in ver. 11: Blood had been divinely appointed as a means of atonement. If now the animal slain was one allowable for sacrifice, and its blood was not used for atonement, the offender was guilty of a misuse of that which God had appointed for this purpose, and he must be held responsible for the wasted blood. By analogy, the blood of animals that were not sacrificial (vers. 13, 14) must also be treated with respect. It is important to note this meaning of the passage, for nowhere in Scripture is anything ever said to be imputed to a man by God which does not really belong to him.—**That man shall be cut off from among his people.**—The slighting of the Divinely appointed means of atonement was a sin which struck so deeply at the root of the theocratic and typical law that it was inconsistent with membership among the holy people. The offender must be excommunicated. Ver. 5. A further reason is here given for the law of ver. 4. It is only applied to peace offerings, for this was the only kind of sacrifice that could be used by the people for food, the subject of this paragraph. This reason is further developed in ver. 7. It would seem that the Israelites, very lately come out of Egypt, were more or less in the habit, so common among all nations of antiquity (comp. 1 Cor. viii.; x. 25-28), of consecrating all animal food by first offering the animal to the Deity; and this custom, if allowed to be carried out by the people at their own pleasure, would become, and indeed had already become (ver. 7) a fruitful source of idolatry. Entirely to cut off this, it is provided that all such offerings must be brought first **unto the door of the tabernacle,** the place of the sole worship of Jehovah; and second, **unto the priest,** as His representative, and the mediator between Him and the people. The custom of sacrificing **in the open field** also prevailed among the nations of classic antiquity, and was so inveterate among the Israelites as to be spoken of by both Hosea (xii. 11) and Jeremiah (xiii. 27). Ver. 7. **Unto demons.**—The Hebrew word, as noted under Textual, is the same as that for *he-goats,* שְׂעִירִים. Onkelos has שֵׁדִין, the same word as is used in Deut. xxxii. 17, meaning **demons.** It is doubtful whether the word is used of an actual worship of a false god under the form of a goat, or only figuratively. Certainly at a later date there was in Thmuis, the capital of the Mendesian *nome* in lower Egypt, and therefore near the residence of the Israelites, a horrible and licentious worship of the fertilizing principle in nature, represented by a he-goat (Joseph. c. Ap. ii. 7; Herod. ii. 42, 46; Diod. Sic. i. 18; Strabo, lib. xvii. c. 19, 802; c. 40, 813); it may be doubted whether this, in its full development, existed as early as the time of Moses; but very likely it may have already been known in its germ, and have been communicated to the Israelites (comp. Hengstenberg Eg. and the Books of Moses, Am. Ed., p. 216). The strong tendency of the Israelites to adopt idolatrous forms of worship borrowed from Egypt had already been shown in the instance of the golden calf; and we find again (2 Chron. xi. 15) this very worship of the he-goat (A. V. *devils*) mentioned along with the calves of Jeroboam, who had sojourned so long in Egypt before ascending his throne.—**This shall be a statute forever** does not refer to the sacrificing of animals designed for food, which was revoked with the termination of the life in the wilderness; but to the worship of demons, which is the immediate subject.—F. G.]

"Knobel thinks this **statute forever** was abolished later, when the animals were no longer brought to the Tabernacle or to the Temple; but the principal thought is the consecration to Jehovah, the religious slaying, and in this the statute (the husk of an idea) remains among the Jews continually, even to this day. But the idea itself remains continually in the Christian community. From this type it follows also that that use of animal food was sacrilegious in which the distinction between the nature of man and of animals was obliterated."

"4. Most solemnly is the use of blood forbidden. There follows immediately the menace of punishment in the strongest terms for the stranger as well as for the Israelite: **I will even set my face against that soul that eateth blood, and will cut him off from among his people** [ver. 10]. The reason is this: the soul or life of the flesh, its soul-like life-principle, is in the blood. But the blood belongs, as does all life, to Jehovah, and He has given it to the Israelites only for a definite purpose, that they may with it atone for, or cover, their souls. The blood is the atonement for the life, since in the blood the life is given over to the judgment of Jehovah for deliverance and for pardon. Therefore the prohibition is here repeated, as it has also been already expressed.

Even to the blood of beasts that man slays in the chase, to the very birds, this prohibition applies, although this blood was not offered; it was to be poured out and covered with earth—it was to be buried. The burial is generally analogous to the sprinkling of the blood upon the altar, as the earth is an altar in the widest sense—it is a symbol of the atonement of the life, which lies in the resignation of the life. As physiology confirms the proposition that the blood is the especial source of life in living creatures, so do justice and the philosophy of religion confirm the proposition that death atones for the guilt of life—so far as it is on this side of death (Rom. vi. 7). And the use of blood must appear wicked as long as blood was the means of atonement. But the analogue for this guilt, for all times, is the making common of life, of death, of blood, the self-willed invasion of the destiny of man." [Vers. 10-14. Lange has not here called attention especially to vers. 8, 9, which show that the **stranger** was allowed to offer both the **burnt offering** and the **sacrifice** (*i. e.* the peace offering); only in so doing he must conform to the law in offering it at the door of the tabernacle. This command is given here because the previous statute being only applicable to the Israelite, and the stranger not being required to offer as sacrifices the animals he might kill for food, he might have claimed the liberty also of offering sacrifices at his own pleasure. The penalty of ver. 9, since it applies equally to the stranger, cannot be restricted to excommunication, but must be understood either of banishment from the land or else of the punishment of death. The object, as already noticed, and as is evident from the amplification of the law in Deut. xii., was at once to prevent idolatrous sacrifices, and also to keep up the idea of the sacrifice as having only a typical and not an intrinsic efficacy, since it could only be allowed at all when its blood was sprinkled on the altar by the appointed priest. The other injunctions that follow in this chapter, equally with the present one, are applicable to strangers as well as Israelites. In ver. 10 the expression **set my face against** means that God will take the punishment of the offence into His own hands; He will oppose and reject the offender. In ver. 11 the vicarious character of the atonement effected by means of the sacrifices is very clearly brought out; the soul, the ψυχή, the principle of animal life, is in the blood, and for that reason the "soul" of animals was given to man to make an atonement for his own "soul;" by the giving up of the life of the animal the life of man was spared. Nothing is said here of the higher spiritual principle in man, because—even if the people could have understood such a distinction—there was nothing answering to this in the brute. Nothing in the victim could be a vicarious substitute for this; that want could be met only by the sacrifice of Calvary. Meantime, however, this was symbolized and set forth, as far as the nature of the case allowed, by the substitution of the animal life of the victim for the animal life of man. The blood, therefore, **maketh an atonement by means of the soul** which is in it. See Textual note 8. The statement is not here, that the blood makes atonement for the soul, as in the A. V.; this idea has already been expressed in the previous clause, and now is added the statement of how this is effected, lest there should seem to be a virtue in the mere blood itself as such. With this exposition of the meaning of the passage itself must be connected the whole typical significance of sacrifice; and in view of this there is truth in the explanation of Theodoret, of the Jewish expositors, and of the great mass of commentators, that the animal life of the victims was accepted in place of the rational soul of man; the former died that the latter might live. But that this sense can only be held in view of the connection of the type with the Antitype was long ago seen by St. Augustine (Quæst. 57 *in Hept.*). In ver. 13 the particular is put for the general; as during the life of the wilderness most animals used for food which were not sacrificial were taken in the chase, this stands for all such animals. But afterward (Deut. xii. 15, 16, 22-24) the same direction of pouring out the blood upon the earth is applied to all animals slain for food. The object of the command to cover the blood was probably double; first, simply to prevent the desecration of the blood as the vehicle of the animal soul; second, to avoid any abuse of it to superstitious and idolatrous uses. Ver. 14 once more repeats with emphasis the prohibition of the eating of the blood, and for the same reason—because the blood is the soul, *i. e.*, the vehicle of the animal life.—F. G.]

5. "The use of unclean flesh (ver. 15) could not be placed on an equality with the foregoing sins, since it might take place through many forms of thoughtlessness; but nevertheless it was prevented through the natural loathing. Hence the offender, in the first instance, fell only into the first grade of the law of purification; but if he neglected this, he had to make expiation for his misdeed.

"Keil (following Baumgarten) entitles the section chap. xvii.—xx. the holiness of the daily life of the Israelites, and chap. xvii. particularly the holiness of food. Certainly the sanctification of the eating of flesh leads to the sanctification of food generally. On 'the oneness of soul and blood,' see Keil, p. 126." [Trans. pp. 409-10. See also Clark's note II. at the end of this chapter. The prohibition of flesh that had not been properly slaughtered evidently rests on the fact that its blood had not been poured out. Still, as even in this case most of the blood would be collected in the larger vessels of the body, and would not appear as blood in the flesh that was eaten, there is less stringency in the prohibition. The defilement, however, was still considerable, and involved alike for the Israelite and the stranger, the washing of the clothes and the bathing of the person, and remaining unclean until the evening (ver. 15). **That which died of itself, or that which was torn**, are here classed together, as also in chap. xxii. 8. In Ex. xxii. 31 the latter is commanded to be given to the dogs, and in Deut. xiv. 21 the former is allowed to be given to the stranger, or sold to an alien. There appears to have been a certain degree of distinction between the two, although both are forbidden to the Israelite. That which died of itself was also forbidden to the stranger

during the intimate association of Israelite and stranger in the camp life of the wilderness, but this law was relaxed in Deuteronomy in view of the better separated life in the land of Canaan. Such food, however, was always considered polluting to the Israelite (Ez. iv. 14; xliv. 31), and its touch, as has already been seen (xi. 39) communicated defilement. At the council of Jerusalem (Acts xv. 29) the prohibition of "things strangled" is still continued in connection with the prohibition of blood.—F. G.]

DOCTRINAL AND ETHICAL.

I. The command that all sacrifices should be offered in one place was plainly a part of that educational law which had been added because of transgressions. There had been no such restriction laid upon the patriarchs; and under the law itself, it was often dispensed with by Divine command, or with the Divine approval, as in the case of Samuel, of David, of Solomon, and of Elijah. Its purpose was to teach symbolically the Divine unity, and to prevent the worship of false gods. When this lesson had been sufficiently taught came the hour "when neither in this mountain, nor yet at Jerusalem," men should "worship the Father" (Jno. iv. 21).

II. When the Israelites sacrificed otherwise than at the tabernacle, though the idols to which they professed to offer might be nothing, yet really they sacrificed to demons. So St. Paul teaches it was with the sacrifices of the heathen in his time (1 Cor. x. 19, 20), and he warns Christians that by partaking of those sacrifices they came into fellowship with demons, and this was incompatible with partaking of "the cup of the Lord." The same consequences must in all ages attend the offering of the homage of the heart elsewhere than to God.

III. This unfaithfulness to God is represented here, as so constantly in the later Scriptures, by conjugal infidelity. As husband and wife are no longer twain, but one flesh, so are the faithful united to their Head in one body, and any giving of superior allegiance to another is as the sin of marriage unfaithfulness.

IV. The blood and the soul, or animal life (נֶפֶשׁ), are here connected together, and the same word is used of the sacrifice of Christ, Isa. liii. 10, and the corresponding Greek word (ψυχή) repeatedly by our Lord Himself (Matt. xx. 28; Jno. x. 11, *etc.*). He gave His life (ψυχή) for us. In view of the connection established in this chapter between this and the blood, a fresh significance attaches to His words of institution of the Lord's Supper (Matt. xxvi. 27, 28). The drinking of the cup which He gave, is the communion in His sacrifice for the remission of sins.

HOMILETICAL AND PRACTICAL.

Lange: "That animal food as used by man, was to be kept holy by a religious consecration and slaying, excludes the use of flesh that is unhallowed or has been offered to demons. Man was to have a feeling for the suffering of the animal, for the sacrificial particular of the act of slaying, for the religio-moral duty of thankful and moderate use of flesh. Hence there is an element of truth also in the dogma of the vegetarians. But all blood must be reserved as an offering to Jehovah; for Jehovah alone is the Author of life, the God of all souls, and it is a crime to encroach greedily upon His domain. But how does the eating of blood in Christendom agree with this, as the council of the Apostles (Acts xv.) have forbidden it, and as it is still forbidden in the Oriental Church? The New Testament thought is the holiness and inviolability of everything living *in itself*, since a creative breath of life dwells in it. If man, without an object, sheds blood or destroys life, he destroys the sanctuary of Divine goodness. The outline of the legal prescription disappears behind these thoughts. Men may be very careful, as in Byzantium and in Russia, to avoid the eating of blood, and still be in many ways criminally careless with life, even with the life of man. Connected with the eating of flesh, the eating of the flesh of an animal that has died of itself, or been torn by wild beasts, is also forbidden, even if in a slighter degree. In the fact that such a use of flesh has in itself something savage, and is a source of many sicknesses, lies the permanent thought of this legal command."

Calvin notes that the command to sacrifice in one place was to avoid corruption of the sacrifices, and the direction to bring the offering to the priest was to direct the people to the One Mediator to come. Thus everywhere the law is our school-master to point us to Christ. No offering acceptable to God can be offered except through Him, and all enjoyment of daily life must be made holy through His mediation.

God does not impute to man the fault which is not his; but the fault which is really his may be far more serious than he supposes. The killing of an animal otherwise than God allowed, was the shedding of blood—of blood which had been given for man's atonement; and so now, many sins which seem upon the surface mere sins of frivolity and thoughtlessness, will prove on closer examination to be deep offences against the love of Him who shed His blood for us on the cross.

Any offering of sacrifice otherwise than in the way of God's appointment, became to the Israelites a sacrificing to demons; so any giving to other objects of the supreme affection He requires for Himself, becomes to us idolatry. Comp. Eph. v. 5; Col. iii. 5.

Strangers must in many respects come under the laws given to the people of God. Men do not escape the responsibility of obedience by refusing to acknowledge allegiance, and to be numbered with His people.

In the treatment of the blood of the wild animal is taught the general principle of congruity in matters which are not the subject of direct precepts. Man should order all his ways in harmony with the conduct which in certain things is directly commanded. Especially under the Christian dispensation is this principle of wide application. Here principles are given rather than detailed precepts, to guide our conduct, and we must largely be governed by the congruity and fitness of things, and their harmony with that which is commanded.

SECOND SECTION.

Holiness of the Marriage Relation.

CHAPTER XVIII.

"*The keeping holy of marriage, of all sexual relations, and of all the relations of life in general.*"

CHAPTERS XVIII.—XX.

A.—"THE KEEPING HOLY OF MARRIAGE AND OF ALL SEXUAL RELATIONS UNDER THE PENALTY OF THE CHEREM."—LANGE.

CHAPTER XVIII.

PRELIMINARY NOTE.

On the "Prohibited Degrees" and on the Marriage Laws of the Heathen.

The law declaring under what conditions sexual intercourse is forbidden is given in the present chapter; the punishment of disobedience in the several cases is declared in xx. 10-21. The latter is naturally less full, leaving the punishment in some instances to be inferred from analogy; and in one case it is considered by some commentators that there is a slight extension of the law here given. See on xx. 20. The law covers all sexual intercourse whether by formal marriage or by simple concubinage; and when the wives of various persons are mentioned, the term includes their wives when living, and their widows when they were themselves dead. It is remarkable that it makes no exception in favor of such marriages as had occurred among the ancestors of the Israelites, as in the case of Jacob, from which they were themselves descended. (The marriage of Abraham with Sarah was probably with his niece, the word *sister* allowing of this latitude).

The whole law is expressed in reference to the man, since the inception of such relations rests with him; but it would be a mistake to suppose that a precisely parallel list might be drawn up also for the woman. Differences are introduced by the law of the Levirate marriage (an institution much more ancient than the time of Moses, see Gen. xxxviii.), and by the general relation of protector and protected; the law therefore applies to the woman only in the case of those relationships in which the man is forbidden to have intercourse with her. Some of the degrees which are prohibited implicitly are not expressly mentioned: thus connection with a daughter is not mentioned by itself, although necessarily involved in the prohibition of intercourse with a woman and her daughter in ver. 17; that with a step-mother is included in ver. 8, and is especially mentioned as the subject of one of the curses in Deut. xxvii. 23; that with a grandmother is not mentioned at all, either because it was considered unnecessary to do so, or else because it was sufficiently implied by the other prohibitions. The whole law is expressly grounded (vers. 2, 3, 24–27) upon the duty of avoiding the abominable customs of the Egyptians and the Canaanites, so that there was the less necessity for express mention of anything which was not practised by them.

The principle on which the prohibitions rest (ver. 6) is expressly declared to be nearness of relationship; and although the Hebrew expression employed for this (*lit.* flesh of his flesh) might in itself apply only to blood relations, yet it is distinctly extended in the law to relations by affinity also, though not always to the same degree. In the remoter degrees the relationship is affected by other considerations, so that in parallel cases, sometimes one connection is forbidden while the other is not mentioned. Generally, the whole list might be included in the single prohibition that no man might be connected with a woman who stood, or who might come to stand to him in the position of a ward; no one who could be included in the family of which he was head. In this connection the LXX. translation in ver. 6 is to be noted: *ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται.* Such a description, however, would not be quite accurate, since the niece is not included in the list of prohibited degrees; and there are two prohibited cases which would not come under the description. These are the maternal aunt, who would form a part of the wife's father's or brother's family; and the wife's sister, forbidden only during the life-time of the wife.

The prohibited degrees may be conveniently arranged under the three following heads:

a. Relations by Blood.

1. Mother, ver. 7.
2. Aunt on either side, vers. 12, 13.
3. Sister and half sister, vers. 9, 11.
4. Daughter, ver. 17.
5. Grand-daughter, vers. 10.

b. Direct Relations by Affinity.

6. Mother-in-law, ver. 17.
7. Step-mother, ver. 8.
8. Step-daughter, ver. 17.
9. Step-grand-daughter, ver. 17.

c. Indirect Relations by Affinity.

10. Father's brother's wife, ver. 14.
11. Brother's wife, ver. 16.
12. Daughter-in-law, ver. 15.

In addition to these there is a temporary prohibition of the wife's sister during the wife's own life.

Among the heathen these relationships were very differently regarded. Marriage with a sister was permitted among the Egyptians by express law in consequence of the legend in their mythology of the marriage of Osiris with his sister Isis (Diod. Sic. i. 27; Philo de Sp. Legg. near beginning), and this custom continued, at least in the royal family, quite down to the time of their conquest by the Romans (Dio. Cass. xlii. p. 205, E. ed., Hanover, 1606). With regard to marriage with a mother, direct evidence is wanting in regard to the Canaanites, but among the Medes and the Persians it was practised from the earliest times, as also among the Indians and the Ethiopians. (See the authorities in Knobel), and all these nations appear to have permitted also marriage with a daughter. Marriage with a sister, however, was unknown among the Persians until the time of Cambyses, (Herod. iii. 31). Marriage with a step-mother seems to have been universal among Oriental monarchs, and the inheritance of the father's seraglio one of the marks of succession to his throne. Hence Solomon's treatment of Adonijah is to be explained when he sought to have Abishag given to him (1 Kings ii. 13-25). Marriage with a wife's step-mother, however, is not forbidden, and a notable instance of it is in David's inheriting the wives of his father-in-law Saul, spoken of as a mark of the Divine favor, 2 Sam. xii. 8.

The marriages here forbidden are spoken of as crimes in the Canaanites for which they were about to be punished. While it is not necessary to extend this to each particular, still it must be recognized that the prohibited degrees generally were such as could be understood by the light of nature or such dim tradition of the Divine will as might have been accessible to the Canaanites. Accordingly, it is well known that the prohibited degrees among the Greeks and Romans were for the most part the same as in the laws of Moses. Solon indeed permitted marriage with a half-sister by the father only, and Lycurgus with a half-sister by the mother only (Philo de Sp. Legg., pp. 601, F. Ed., Geneva, 1613); but the early Roman law went even farther than the Levitical in forbidding marriages between uncles and nieces, and between cousins german, which was only relaxed in the 2d cent. before our era (Liv. xlii. 34; Cic. *pro Cluent.* V. quoted by Clark). Similar laws, too, might be quoted from other nations, showing that those of the Egyptians and Canaanites were simply a license to passion, contrary to what they might have known to be right.

Marriage with a deceased wife's sister is clearly allowed under the Levitical law, not merely by not being prohibited; but being prohibited during the lifetime of the sister first taken to wife, it becomes doubly certain that it was permitted afterwards. It is even made still more clear by the reason assigned; the relations of two wives of the same man are not apt to be friendly, and Moses would not allow either that the natural affection of sisters should be subjected to this strain, or that the inevitable animosities of the harem should be increased by the previous familiar relation of sisters. On the other hand, the marriage with a brother's widow was forbidden, evidently because she became the ward of the surviving brother; and because also if the brother had died childless while she remained his wife, the survivor was bound to take her by a Levirate marriage. In either case her children were to be reckoned to the deceased brother, and hence the penalty for violating this precept in xx. 21 is that they shall be childless, *i. e.*, that any children born to such a union should be reckoned in the genealogies, not to them, but to the deceased brother. The law therefore in this case must be considered as based upon questions of civil polity and not upon affinity. Hence it does not apply to the parallel case of the deceased wife's sister; for she could never have formed a part of her brother-in-law's household under the family system of the Hebrews. In the punishments denounced in ch. xx. against the sins here prohibited, it will be found that a distinction is made in the degree of guilt. One, and the larger class, is to be capitally punished (in one case even the bodies of both parties are to be burnt), while in the other class the penalty is simply that "they shall be childless." It cannot be supposed that a perpetual miracle was to be maintained through all the ages of Israel's history; but the meaning evidently is that the children of such marriages should be reckoned not to their actual father, but to the former husband of the woman. In the strong feeling of the Israelites in regard to posterity, this penalty seems to have been sufficient. (An instance of this use of the word childless is to be found in Jer. xxii. 30 compared with 1 Chr. iii. 17, 18). It is not to be supposed that the more remote of the prohibited degrees were among the abominations for which the Canaanites were to be cut off; but on the other hand adultery and the other horrible sins mentioned in vers. 20-23 were undoubtedly among their customs.

Literature.—Michaelis, *Laws of Moses; Abhandlung über die Ehegesetze Mosis;* Saalschutz, *Mos. Recht;* Selden, *uxor ebr.* See also the numerous references in Calmet on this chapter. Also, John Fry, *The cases of marriage between near kindred, etc.* London, 1756.

Chapter XVIII. 1–30.

1, 2. And the Lord spake unto Moses, saying, Speak unto the children of Israel,
3 and say unto them, I *am* the Lord your God. After the doings of the land of
Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of
Canaan, whither I bring[1] you, shall ye not do: neither shall ye walk in their ordi-
4 nances [statutes[2]]. Ye shall do my judgments, and keep mine ordinances [statutes[2]],
5 to walk therein: I *am* the Lord your God. Ye shall therefore keep [3]my statutes,
and [3]my judgments: which if a man do, he shall live in them: I *am* the Lord.
6 None of you shall approach to any that is near of kin[4] to him, to uncover *their*
7 nakedness: I *am* the Lord. The nakedness of thy father, or [even[5]] the naked-
ness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not
8 uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover:
9 it *is* thy father's nakedness. The nakedness of thy sister, the daughter of thy
father, or daughter of thy mother, *whether she be* born[6] at home, or born abroad,
10 *even* their[7] nakedness thou shalt not uncover. The nakedness of thy son's daugh-
ter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover:
11 for their's *is* thine own nakedness. The nakedness of thy father's wife's daughter,
begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.
12 Thou shall not uncover the nakedness of thy father's sister:[8] she *is* thy father's
13 near kinswoman.[4] Thou shalt not uncover the nakedness of thy mother's sister:
14 for she *is* thy mother's near kinswoman.[4] Thou shalt not uncover the nakedness
of thy father's brother,[9] thou shalt not approach to his wife: she *is* thine aunt.
15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's
16 wife; thou shalt not uncover her nakedness. Thou shalt not uncover the naked-
17 ness of thy brother's wife: it *is* thy brother's nakedness. Thou shalt not uncover
the nakedness of a woman and her daughter, neither shalt thou take her son's
daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. "מֵבִיא. *Introducturus sum.* Present for the future." Rosenmüller.

[2] Ver. 3. וּבְחֻקֹּתֵיהֶם. חֻקָּה is variously and apparently arbitrarily rendered in the A. V. *ordinance* and *statute*, beside the occasional renderings, *custom, manner* and *rite.* There is no reason why the translation should not be uniform, and as *statute* is the more common, and hitherto in Lev. the uniform, rendering, this is adopted.

[3] Ver. 5. One MS. and the LXX. insert twice the word *all.* At the end of the verse the LXX. adds *your God.*

[4] Ver. 6. אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ, lit. *to any flesh of his flesh.* The distinction between בָּשָׂר and שְׁאֵר is not understood. The derivative of the latter, שַׁאֲרָה, is used in ver. 17 (where only it occurs) of blood relationship. The margin of the A. V. gives "Heb. remainder of his flesh" according to the pointing, שָׁאָר. In vers. 12, 13, שְׁאֵר is used alone of near blood relationship.

[5] Ver. 7. That the copulative וְ ought not to be rendered disjunctively as in the A. V. is evident from the latter part of the verse. LXX. has *καί*, Vulg. *et.*

[6] Ver. 9. מוֹלֶדֶת, according to the Masoretic punctuation, is Hiphil, and must therefore be taken as active, agreeing with *mother*, and mean "who hath borne children whether at home or abroad." The A. V., however, in common with all the ancient versions, has taken it as passive, מוּלֶּדֶת, agreeing with daughter. For the rightfulness of this, Michaelis earnestly contends (Laws of Moses, Art. 114, 115). See Comment.

[7] Ver. 9. The Sam., 18 MSS. and the Syr. have the pronoun in the sing. The Vulg. omits it.

[8] Ver. 12. In the same construction in the following verse כִּי—*for* is supplied; it is found here also in 4 MSS. and in the versions generally.

[9] Ver. 14. The expletive conjunction וְ is here supplied in the Sam., in 26 MSS., and some ancient versions.

18 near kinswomen: it *is* wickedness. Neither shalt thou take a wife to her sister,[10]
to vex *her*, to uncover her nakedness, beside the other in her life *time*.
19 Also thou shalt not approach unto a woman to uncover her nakedness, as long
20 as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with
21 thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy
seed pass through *the fire* to Molech [thou shalt not dedicate any of thy seed to
22 Molech[11]], neither shalt thou profane the name of thy God: I *am* the LORD. Thou
23 shalt not lie with mankind, as with womankind: it *is* abomination. Neither shalt
thou lie with any beast to defile thyself therewith: neither shall any woman stand
before a beast to lie down thereto: it *is* confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are
25 defiled which I cast out[13] before you: and the land is defiled: therefore I do visit
26 the iniquity thereof upon it, and the land itself vomiteth[13] out her inhabitants. Ye
shall therefore keep[12] my statutes and my judgments, and shall not commit *any* of
these abominations; *neither* any of your own nation, nor any stranger that sojourn-
27 eth among you: (for all these abominations have the men of the land done, which
28 *were* before you, and the land is defiled;) that the land spue not you out also, when
29 ye defile it, as it spued[13] out the nations that *were* before you. For whosoever shall
commit any of these abominations, even the souls that commit *them* shall be cut off
30 from among their people. Therefore shall ye keep mine ordinance, that *ye* commit
not *any one* of these abominable customs [statutes[2]], which were committed before
you, and that ye defile not yourselves therein: I *am* the LORD your God.

[10] Ver. 18. There can be here no question of the exact literalness of the rendering of the text of the A. V.; that of the margin is not a translation, but a more than doubtful *interpretation*. It would be an absolute prohibition of polygamy, which is here out of the question, unless stress were laid, as Poole has done, upon the purpose of such marriage, **to vex**; but the word לִצְרֹר—*to press, to bind together*, will not justify this.

[11] Ver. 21. For לְהַעֲבִיר, Sam. and LXX. read לְהַעֲבִיד—*to reduce to servitude.* A similar idea, *to dedicate*, may be given to the Heb. word as it stands. Vulg. *ut consecretur*, and similarly all the ancient versions. So the word is used, Ex. xiii. 12. As this is the first mention of Molech, and there is no word for fire, it is better to keep strictly to the original and translate *dedicate.* Rosenmuller, *traducas.* The corresponding expressions in xx. 2, 3, 4, have simply נָתַן—*to give*, without the following verb. According to the Masoretic punctuation Molech is always (except 1 Kings xi. 7) written with the article הַמֹּלֶךְ, and is rendered here and xx. 2, 3, 4, 5, by the LXX. ἄρχων, but Jer. xxxii. (Gr. xxxix.) 35, ὁ Μολὸχ βασιλεύς, 1 Kings xi. 7 (Gr. 5), simply ὁ βασιλεύς, and 2 Kings xxiii. 10, ὁ Μολόχ.

[12] Ver. 26. The Heb. has here the pronoun אַתֶּם in addition to the verbal suffix. It is omitted in the Sam. and in 3 MSS.

[13] Vers. 24, 25, 28. In ver. 24 מְשַׁלֵּחַ is the Hiphil Part.—*I am casting out*, and in accordance with this the preterites וַתָּקִא (which has the ו conversive) of ver. 25 and כַּאֲשֶׁר קָאָה of ver. 28 are to be understood.

EXEGETICAL AND CRITICAL.

This chapter consists of an introductory exhortation, vers. 2–5; the laws against incest, vers. 6–18; the prohibition of other kind of unchastity and unnatural crimes, vers. 19–23; and a concluding exhortation, vers. 24-30. "The whole marriage law, as a holy limitation, marks two mutually opposite extremes or forms of excess: first, sins against the blood relationship, or against the fear of desecrating the common source of life, the community of blood, vers. 1–18; secondly, sins of the dissolute disposition, the horrible passing over the life-line of pure marriage, or the new relationship, into the various forms contrary to nature, vers. 19-30." Lange.

Vers. 2-5. This exhortation opens with reminding the people **I am the LORD your God**, and closes with the abbreviation of the same formula: **I am the LORD**. The same expression occurs again in the midst of it (ver. 4), and also at the opening of the law itself (ver. 6), in the midst of the third division of the chapter (ver. 21), and again at the close of the whole. It is designed to impress most strongly upon the minds of the Israelites that the observance of this law is a matter of covenant obligation. And this is enforced by the contrast (ver. 3) with **the doings of the land of Egypt** from which they had been delivered, and **the doings of the land of Canaan** whose nations were about to be cast out to make room for them. It closes with the promise that **if a man do** the Divine statutes and judgments, **he shall live in them.** Not merely, he shall not be cut off by the punishments denounced against the transgression of these laws in ch. xx.; but he shall gain that true life of communion with God which accompanies the obedience to His commands. Comp. Ezek. xx. 11, 13, 21; Luke x. 28. "This whole legislation bears on its front the name of Jehovah, the God of Israel, ver. 2, in the more definite signification that the Israelites should keep themselves holy in their personality, *i. e.* true to themselves, suitably to their personality, as Jehovah is holy (xix. 2). But the legislation took its occasion in this: that Israel, as the people hallowed by God, should form an instruc-

tive and rebuking contrast to the shameful sexual life of the land of Egypt, whence they had just come out, and that still more shameful of the land of Canaan, whither they were going under the leadership of Jehovah. . . . That this legislation was not able in later days to prevent transgressions, *e. g.* in the family of David itself, is explained even from the essential nature of law. From this a careful critic would decide for the high Mosaic age **of the law** rather than for the contrary.

"That a most highly living intelligence pervades the section results from the various significant expressions: the **judgments and statutes** of Jehovah (ver. 4) become for the people the **statutes and judgments** (first law, and only afterwards the idea (ver. 5)." [Patrick says: "The *Gemara Babylonica*, mentioning these words, saith, it is a tradition of their doctors that by מִשְׁפָּטִים are to be understood such natural laws as all mankind are bound to observe, though there were no written commands for them, such as those against idolatry, and those about uncovering the nakedness of such near relations as are here mentioned, and murder, *etc.* And by חֻקּוֹת such laws are meant as depended only on the pleasure of God, and obliged none but those to whom they were given, such as those about meats and garments and leprosy, *etc.*" F. G.] "That which is contrary to nature in the marriage of relations consists in this: that the man by his family life, which should be the foundation of new bonds of love and new families, mingles again egotisticallly with his own flesh (אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ); and that by profane conduct he exposed the obscure and hallowed origin of his own life (uncovered the shame), and thus repeated the sin of Ham (for the shame of the wife of near kin is also the shame of the father, xx. 11). Therefore also it is necessary to explain the saying **which if a man do, he shall live in them** in its particular connection: all these directions tend to the furtherance of life, especially of the higher life, while the contrasted sexual relations produce death.

"The case of adultery is not considered, since the reference is to widows when connections with those who have been married before are considered. . . . The determining principle is that of community of blood (שְׁאֵר). But this is itself determined by the fundamental idea that man and wife are one. Hence it follows that the shame of the father's wife is also the shame of the father himself (vers. 7, 8). The shame of a grand-daughter was looked upon, since she was a descendant, as the shame of the grandfather himself (ver. 10). The shame of the sister-in-law was thus also looked upon as the shame of the brother.

"As to the guilt and punishment, the death-penalty stands according to xx. 11 sqq. for the carnal intercourse (not merely the marrying) with a father's wife, with a daughter-in-law, with a half-sister" [and hence of course with a full sister]; "the punishment was, indeed, death by fire when one took a woman and her daughter together (that is זִמָּה)." [This necessarily includes the case of a daughter, and of a wife's mother. Michaelis (*Laws*, Art. 102) considers זִמָּה as a forensic term used to express those forms of incest in which the woman is under the guardianship of the man, and derives the word from the Arabic in which "*Zimm* means marriage, and *Zimma* the state of guardianship (*Clientela*), from the word *Zamm*, to connect." This sense is indeed appropriate for the very few places in which it occurs in the law (Lev. xviii. 17; xix. 29; xx. 14 *bis*), but elsewhere it is used for any abominable wickedness (as Job xxxi. 11) especially lewdness (Judg. xx. 6). See Gesen. *Thes.*—F. G.]. "It is said indefinitely of the intercourse with a sister of the father or of the mother, **they shall bear their iniquity** (עָוֹן)." [xx. 19. Michaelis (Art. 112, 2) observes in regard to these and the following kinds of prohibited marriages, that Moses tolerated "their continuance, if once consummated. At least he nowhere enjoins a separation of the parties." It might be argued, indeed, that a forbidden marriage was utterly void, and therefore that its sin was constantly renewed as long as the parties continued to sustain towards each other the marriage relation; but certainly the penalty in the two following classes presupposes that they continued to live together.—F. G.]. "In contrast with this, it is said of him who slept with his father's brother's wife, **they shall bear their sin** (חֶטְאָם); **they shall die childless**" [xx. 20]. "So also of the case when any one takes his brother's wife, that is נִדָּה (Levitical uncleanness), **they shall be childless**" [xx. 21]. "Thus the social punishment is not wholly absent here also, but the principal thing was the threat of the Divine punishment of these connections with childlessness." [On the meaning of this punishment, see the preliminary note.—F. G.]. "Since in all these cases the willingness on the woman's side is assumed, the threat of the penalty is for both sides alike. It is worth while to notice also the circumstance that the penal statutes which refer to the marriage of relations are mingled with other penal statutes (xx. 13, 15, 16), a proof that here in chap. xx. another point of view is brought forward. But if in regard to the prohibition of the marriage with a brother's widow childlessness was threatened, while later the prohibition could be changed relatively into a command in the ordinance of the Levirate marriage" [the Levirate marriage took place only in case the brother died childless—F. G.]; "still there is made definitely prominent a principal end of the legislation in the manifold threat of childlessness, which evidently extended also over the greater transgressions or reached the Cherem: marriage was to be protected, observed, and kept holy as the nursery for the raising of children, for new families, and truly for pure and hallowed families (comp. Com. on Jno., p. 47" [Am. Ed., p. 111]).

"It is well known that in the treatment of these prohibited degrees of marriage various motives have been given, among others the following: the diminution and prevention of families in the marriage of relations. This motive comes out strongly here. Also in the expression in ver. 5, **he shall live by them**." [A broader meaning may be given, as above, to ver. 5, and

the threat of childlessness has already been explained (prel. note) as referring to the legal reckoning of the children. If childlessness could be proved to be a natural penalty of the inter-marriage of near blood relations, it would yet wholly fail to apply to cases of simple affinity, to which alone the penalty is attached in the law. Very striking is its inapplicability to the marriage with a brother's wife, for if such a natural law existed, the Levirate marriage would have been wholly useless.—F. G.]. "But no less is there another motive here implied: the respect of kinship, (*respectus parentelæ*), and even the forcible expression **uncover the nakedness** only brings out strongly the impiety which, in such cases, uncovers the fountains of its own life, which have been hitherto concealed by natural respect." [See this point discussed at length in Michaelis (Art. 107) who decides that it had no influence in the Mosaic legislation.—F. G.]. "And it is plain, that with this unnatural going back of men to the roots of their own existence in this perversion of marriage, which is the specific school of the future, into a retrogressive movement, it must immediately follow that family egoism will be at the same time ever more and more cherished; whereas the Theocracy, as the religion of the future, seeks to establish marriage on the basis of ever new conditions of love, for the purpose of building up a most intimate fellowship in the human family."* [See this motive also discussed and rejected by Michaelis, Art. 106.—F. G.].

"It is well known that the hierarchy and its theology has not only not explained ideally the law of the marriages of relations, has not only brought it over unchanged into the new covenant; but has also stiffened it still more by another calculation of the degrees of relationship, by the addition of spiritual relationships, and by the prohibition to marry the sister of a deceased sister† [wife]. In regard to heathen marriage customs, see Knobel, p. 502 sqq.

"That these marriage laws of Leviticus form a great and sharp contrast to the immoral customs of the Egyptians and the Canaanites expresses the very cause of this legislation. More in regard to the immorality of the heathen may be found in Knobel, p. 502 sqq., in Keil, p. 127 sqq." [Trans. p. 413 note, p. 418], "and especially in the *Historisch-politischen Briefen* of I. v. Raumer, p. 29 sqq. It is particularly worthy of notice that the Arabian morals have the greatest resemblance to these morals of the law, which may perhaps be explained from their Semitic character." [But the legislation of the Japhetic Greeks and Romans, and of the Hindoos for the higher castes was even more strict, as noted by Lange below; and the doom pronounced upon the Canaanites certainly implies that their sins were such as might be recognized in any nation by the light of nature.—F. G.]. "The lascivious service of lust of the Egyptians, illustrated by Ptolemy's marriage with his sister, and by the history of Cleopatra, would appear the more remarkable since the Egyptian customs and religion on all sides admonished of death; but perhaps, indeed, this fact depends upon a connection between sexual pleasure and the thought of death, as *e. g.*, in war and camp life, such a connection is to be observed. Besides the Arabian customs, the harsher character of the Hindoo and of the Roman legislation is to be particularly noticed." Lange.

Vers. 6–18. The phrase **uncover the nakedness** continued to be used to express sexual intercourse through many ages. Comp. Ezek. xvi. 36; xxiii. 18. The list of prohibited degrees begins appropriately with the mother. Her nakedness is described as **the nakedness of thy father**, since husband and wife constitute "one flesh," Gen. ii. 24. "Strictly speaking גִּלָּה עֶרְוָה is used only with reference to the wife; but in the dishonoring of his wife the honor of the husband is violated also, and his bed defiled, Gen. xlix. 4." Keil. Comp. ver. 8. Rosenmüller explains the phrase as meaning the nakedness which is (or was) under the control of the father. The Targ. of Jonathan assumes an ellipsis, and renders "a woman shall not cohabit with her father, nor a man with his mother," which is neither agreeable to the Hebrew, nor consistent with the fact that the whole law is addressed to the man. Aben Ezra, as quoted by Rosenmüller, well expresses the arrangement: "He begins with the father, who precedes the son, and declares forbidden all nakedness of the father and mother; the mother is placed first, then the nakedness of the wife of the father who is not the mother, then the sister who is the daughter of the father or of the mother." In ver. 8 **thy father's wife** refers to another wife than the mother of the person addressed, and the term **wife** is of course broad enough to include the concubine. The sinfulness of this act, as in the case of Reuben (Gen. xxxv. 22; xlix. 3, 4) was understood long before the giving of the Mosaic law, and continued to be held in abomination among the Gentiles in Apostolic days (1 Cor. v. 1); nevertheless it was one of the crimes of which Absalom was deliberately guilty (2 Sam. xvi. 22), and as already noticed, it was regularly practised by the monarchs of Persia.—**Thy father's nakedness** is used in the same sense as in ver. 7. Connection with a half-sister on either side being forbidden in ver. 9, that with a full sister, since she might be described as a half-sister on both sides, is doubly forbidden. The expression **born at home or born abroad** has been variously interpreted. The true sense is undoubtedly that given by Rosenmüller, "a sister in whatever way she may be a sister, whether of the same or of different parents, whether legitimately or illegitimately born." Thus are included the daughter of either father or mother by either a previous or a subsequent marriage (and these cases would have been much more frequent under laws allowing of divorce and re-marriage), or the daughter of the father by another wife; also illegitimate children of either. The marriage of Abraham and Sarah is often referred to as an instance in opposition to this

* Comp. Winer, Art. *Ehe*. Herzog's *Real-Encyclopädie, Ehe bei den Hebräern u. a. Lexica.* H. Spöndlin, *Ueber das Eheverbot wegen verwandtschaft und das verbrechen des Incestes*, Zurich, 1844. The same, p. 13: "*die richtige Begrundung von Augustin.*"

† "Here comes into notice the illiberal article in the English law, which has already produced many tragic occurrences."

law; but it is more probable that the word *sister* is there used in the broader sense, and that Sarah was really the niece of Abraham. Ver. 10. **Theirs' is thine own nakedness.**—Because of their direct descent, intercourse with them would involve a sort of incest with one's self. Of course this would apply *à fortiori* to the case of a daughter which is not specifically mentioned, but is included in the prohibition of ver. 17. The prohibition of ver. 11 of the half-sister on the father's side seems already included in the broader one of ver. 9. Various explanations have been given to mark a difference between them, among which perhaps the best is that of Keil: that ver. 9 treats of the connection of a son by a second marriage with a daughter by a first marriage, while ver. 11 applies to the connection of a son by a first marriage with a daughter by a subsequent marriage; but this seems an undue limitation of ver. 9. Probably there was at the time some technical use of the terms which constituted a distinction which is now lost. According to Selden (*Uxor Hebr.* L. I. c. 4) ver. 11 admits of the translation "The nakedness of thy father's wife's daughter (but she who is begotten of thy father is thy sister) thou shalt not uncover;" thereby meaning to forbid connection with the daughter of a step-mother, and marking this as a distinct prohibition from that of the half-sister. Intercourse with an aunt on either the father's or the mother's side is forbidden in vers. 12, 13, on the principle of near blood relationship; but there is no prohibition of marriage with the corresponding relation of niece. The reason of this distinction is not apparent. According to Ex. vi. 20, Moses was himself the offspring of the marriage of Amram with Jochebed, his paternal aunt. This would indicate that this prohibited degree is a matter of the Divine statute rather than of natural law, and was not therefore necessarily extended to the niece. In ver. 14 the prohibition is extended to the wife of the paternal uncle, as having become an aunt by her union with the uncle. It would not however follow from this that the law forbade the marriage of a woman with the husband of her aunt, since in consequence of the dependence of the family upon the male in the Hebrew polity, the corresponding relations upon the mother's side stood in a less intimate relation than those upon the father's. In the reverse order, however, the prohibition is more stringent upon the woman than upon the man, since a woman is hereby forbidden to marry her husband's nephew, while the man is not forbidden to marry his wife's niece. The application of this principle to ver. 15 would seem at first sight to lead to the permission of the abominable marriage of a woman with her son-in-law; but this is guarded against by ver. 17. The prohibition of intercourse with a brother's wife in connection with the more ancient custom of the levirate marriage has already been explained in the preliminary note. It is particularly to be observed that the levirate marriage only took place in case the brother had died childless, and she was still his wife at his death, and that even then it was not so much a fresh marriage, as a sort of continuance of the marriage of the deceased by his nearest surviving representative. The prohibitions of ver. 17 have already been seen to complement several of the other prohibitions, and the principle which forbids the connection with both a mother and a daughter is extended also to the grand-daughter. On ver. 18 see preliminary note.

"Keeping the seed sacred to its purpose, is as has been said the fundamental thought of our section. Hence over against the physico-spiritual sins against nature of marriage of blood relations is placed, as the other extreme, the violation of nature in desecrating the blood with beasts or demons. The first sin is, indeed, a violation of nature which can take place in marriage itself, the transgressing the unapproachableness of a woman in her sickness. But a sickness in sexual relation is certainly the condition of menstruation, ver. 19." [After the list of prohibited degrees, whether of consanguinity or of affinity, naturally follows the prohibition of other unlawful conditions of sexual intercourse. First is mentioned that of which there was the greatest danger of violation. The feminine **uncleanness** here named is the נִדָּה, including both the monthly uncleanness (xv. 33) and the uncleanness after childbirth (xii. 2). The violation of this is enumerated by Ezek. (xviii. 6; xxii. 10) among sins of a most serious character. Next comes adultery (ver. 20), then the giving of the seed to Molech (ver. 21), and finally sodomy (ver. 22), and bestial sins (ver. 23).—F. G.]. "The second sin is adultery: it defiles a man in three and four ways, since he commits treason against the teleology of his seed, against his personal dignity, against the sacrifice of his pleasure, and against his betrayed neighbor. On the punishment of adultery see Knobel, p. 506." [Both parties were to be put to death, xx. 10; Deut. xxii. 22; Comp. Jno. viii. 5. Knobel further notes that other nations of antiquity were less rigorous; they generally punished the adulterer with a fine (Diod. 12, 21), but also more severely. Among the Egyptians the adulterer must submit to a thousand blows and have his nose cut off (Diod. 1, 78); among the Indians both pecuniary and bodily punishment, as well as exile and death were commanded (Manu 8, 352 ss.); among the Greeks, the woman suffered repudiation and infamy, while the adulterer could be put to death or receive from the court a severe bodily punishment (Wachsmuth II. 1, p. 272). Knobel further mentions the punishments among the Moslems and the modern Orientals.—F. G.]. "The third sin is the sacrifice to Molech, here manifestly infanticide and falling away from the name of Jehovah at once. Knobel: "By this is meant not a mere lustration by means of fire, but an actual burning. See Movers, *Phönizier* I., p. 328 sqq. On the Molech sacrifice, see the same, p. 506. Opposed to this, the deductions of Keil, that the expression here indicates only a lustration or a *februation* (P. 130, 131 [Trans. p. 416, 417]) can hardly be maintained." [The precise purport of this prohibition is very uncertain. In Deut. xii. 31, it is mentioned as a sin of the Canaanites that "even their sons and their daughters they have burnt in the fire to their gods," and the Israelites are warned against imitating them. It is generally assumed by commentators that the deity there intended is Molech, and that by **seed**

in our passage is meant children, and that thus both refer to the same thing. But here we have no mention of fire (see Textual Note 9), and it is at least doubtful if **seed** here means offspring. Although explanations are offered by the commentators of such an abrupt change of subject, yet it is far more in accordance with the context and the general purpose of the chapter to understand **seed** here simply of the *semen*. Too little is now known of the worship of Molech at this very ancient date to determine precisely the meaning of the expression. It is noticeable, however, that there is no other prohibition of the foul habit of masturbation, for which there seems to be need; may it not be conjectured that this act was known as "giving one's seed to Molech," and was associated with the practices of idolatry? The sin, whatever it was, connected itself with the worship of a false god as is shown by the clause **neither shalt thou profane the name of thy God**. It was not only itself to be punished with death by stoning; but punishment was also denounced against any one who saw the sin committed and did not expose it (xx. 2–6). If the above conjecture is right, it was very natural that in after times this custom should have advanced, as it did, to the actual burning of children as a sacrifice to Molech (2 Ki. xxiii. 10; Ezek. xvi. 20, 21, *etc.*), though even this is explained by many of merely passing the children between two fires.—F. G.]. "The fourth sin is the especially abominable sin of Sodom, *Pæderastia*, for which the Canaanites at last received the sentence, that their land should "spue them out;" nature herself could no more endure them. See 1 Kings, Commentary p. 56" [Trans. p. 75?] "The fifth sin is the acme of abominableness, conjunction with a beast, and yet this was something that occurred, or else the law would not have spoken of it. According to Herodotus and Pindar, women at Mendes let themselves be mounted by a he-goat (Herod. 2, 46, *etc.*)." Knobel. See similar examples given by the same." [The fearful prevalence of Sodomy, (which takes its name from a Canaanitish city), in the Rome of Apostolic days is evident from Rom. i. 24, 27, as well as from the classic authors. The practice of it seems to have been inveterate among the Hebrews, 1 Kings xiv. 24. "Ver. 22. The ancient Persian law sternly condemned this offence (*Vendid.* viii. 10 *ap.* Knobel). Also the Hindoo law (*Menu* xi. 174, 175), and the Koran, vii. 78-80. Ver. 23. The story of Pasiphæ may furnish proof that the early Greeks abhorred this offence. The Hindoo law punishes it severely *Menu* xi. 17, *Gentoo laws*, p. 280. The Moslem law condemns it, *Hedàya* II., p. 27." Clark.—F. G.]. "The following inculcation of these prohibitions, vers. 24-30, contains the most expressive apology for the conquest of Canaan on the part of the Israelites; and that this was no partiality of Jehovah, is plain from the fact that He threatens the Israelites with entirely the same punishment in case they should sin in the same way, and moreover, that He enacts the death penalty for the single offender." Lange.

The poetic representation of the land as vomiting out its inhabitants is founded upon a truth which required that the laws of this chapter should be made binding upon the **stranger that sojourneth among you** as well as upon the Israelites themselves (ver. 26). The land which the ancestors of Israel were not allowed to possess, "because the iniquity of the Amorites was not yet full" (Gen. xv. 16), had now become filled with a mass of festering moral corruption. Its inhabitants were to be cast out and the holy people planted in their stead. It could not be allowed that "the stranger" should again introduce the pollutions which were now being so severely punished.

The only punishment here threatened for the violation of these precepts is first the national one, in case the sins became national, of being treated as their predecessors had been; and secondly, the individual punishment for individual offenders (ver. 29), they **shall be cut off from among their people**. They were to be excommunicated as violators of the holiness required of the covenant people. Israel, however, constituted a state as well as a church, and later, in ch. xx., the civil punishment of these crimes is fully prescribed. Here the legislator speaks of the sin rather than of the crime, and consequently of the spiritual rather than the civil penalty.

The preterites of ver. 25 וַתָּקִא (A. V. **vomiteth out**) and ver. 28 קָאָה (A. V. **spued out**) must necessarily be determined in their sense by the whole context, and especially by the מְשַׁלֵּחַ = *I am casting out*, of ver. 24. The whole transaction is represented as one in progress, as in xx. 23 (where the same participle is used), and from any fair consideration of these chapters in themselves it would be impossible to infer that the casting out of the Canaanites was already an accomplished fact. It is therefore quite unnecessary to speak of these preterites (Keil), as prophetic.

DOCTRINAL AND ETHICAL.

I. We have here set forth (ver. 5) the principle which St. Paul declares (Rom. x. 5; Gal. iii. 12) to be the fundamental principle of the whole law,—that salvation depends upon obedience. On this ground he shows that man can never attain justification, since it is impossible for him to offer a perfect obedience. The law by a practical demonstration of this fact becomes "our schoolmaster to bring us to Christ." Nevertheless, "the law is holy, and the commandment holy, and just, and good" (Rom. vii. 12), and the faith which leads to salvation is dead without the earnest effort at obedience. Hence God sets forth His laws as that **which if a man do he shall live in them**, and it has ever proved that the path of obedience is the path of life in every sense.

II. "The family relationship is itself ordained by God. It is the birthplace of the children of God—the first school, and generally the source of all chastity and good manners. Any injury inflicted on it would undermine the temporal and eternal welfare both of individuals and of the people. In this lies the abomination of incest. This is the reason of that natural horror of it which God has implanted in us. This is the reason that, among all nations, marriage within cer-

tain degrees was forbidden, although the laws of the most moral nations wavered in respect to the exact boundaries. . . . Because this was the reason of the prohibited degrees, we see also why, in the family of the first men, when there was no difference between family and people, brothers and sisters might marry without sin." O. von Gerlach.

III. The Canaanites were to be punished for their offences against the marriage law. But they would not have been guilty if they had had no knowledge that what they did was wrong, (Rom. iv. 15; v. 13). It is therefore evident that there must be a natural law or a tradition of primeval revelation which should have enabled them to recognize the sinfulness of their customs.

IV. Although the Mosaic legislation recognizes polygamy and divorce on trivial grounds, yet still it cannot be arrayed as in opposition to the higher law of Christian purity. On the contrary, like the laws of revenge and many others, these laws were restrictions leading the people as they were able to bear it towards the higher law of the Gospel. That they fell short of this was simply because God suffered it to be so temporarily "because of the hardness of men's hearts."

HOMILETICAL AND PRACTICAL.

"The chapter about the forbidden degrees of marriage has in its immediate form a much greater meaning for dogmatics, morals, and the legal and ecclesiastical ordinance of marriage, than it has for homiletics. The New Testament explanation and application of this law is so great a subject and work, that here we must refer to the literature relating thereto. But indirectly, these laws are a treasury also for homiletics. By the prohibition of the marriage of relations, God ever forms new sets of relationships. By this He brings to view the universal relationship which lies upon the foundation of human manifoldness and diversity. He manifests harmony in the contrasts of genealogies. He freshens anew the duty of love in a thousand ways; and freshens, too, marriage in a thousand ways through love. Sexual love, in its dignity, is here hallowed through the law. Strangers and aliens become, by this divine ordinance, relatives, brothers and friends; a holy web of love, in spite of single desecrations, spreads from town to town, from land to land, from people to people. The *egoism* of family, rank, and class, is a kind of heathenism which this law combats with a prefigurative force, and Christianity meets by its consecration of the state of betrothal on the foundation of Christian brotherly love and universal philanthropy. The expression of these prohibitions of marriage designates the transgressions without any anxious fear except to oppose with strong words the lack of fear in life, and to create a holy fear before the sources of life, the mysterious darkness of the continuous creation of man. When the ideality of the legal life fails, there is made prominent the marked unhallowed nakedness and rudeness of the sexual relations. The various forms and degrees of guilt are to be noticed. Over against the offences against the family life in too near relationship, come the horrors of the sexual crimes against nature (ver. 21 sqq. Comp. Rom. i.). The flagrant violation of nature is emphasized by the threat that the violated nature, the horrified land, would itself undertake the punishment, and spue out such sinners. But the positive punishments also were not to be omitted (chap. xx.). And it must not be overlooked that Jehovah introduces and closes these commands with the explanation of His name Jehovah, His holy personality. The establishment of personal dignity in a kingdom of true personal continuance in love, is the purpose of the law." Lange.

Besides its moral and social bearings, the Levitical law has another and most important aspect. It has been found historically that all great deviations from the faith bear fruit, sooner or later, in sensual sins; and conversely, all relaxation of the law of sexual purity has sustained itself by the denial or perversion of fundamental doctrine. The Levitical law was therefore a safeguard of the truth, and herein men received an essential part of their training, not merely for the high morality, but also for the high religious truth of the Gospel. We see at Corinth how danger to the one went hand in hand with danger to the other.

THIRD SECTION.

Holiness of Conduct towards God and Man.

Chap. XIX. 1–16.

1, 2 And the Lord spake unto Moses, saying, Speak unto all the congregation[1] of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.

3 Ye shall fear every man his mother,[2] and his father, and keep my sabbaths: I *am* the Lord your God.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. עֲדַת — congregation is omitted by 3 MSS. and the LXX.

[2] Ver. 3. In the LXX., Vulg., and Syr., the order is reversed to *his father and his mother*. The Sam and Onk. follow the Hebrew.

4 Turn ye not unto idols,[3] nor make to yourselves molten gods: I *am* the LORD
your God.
5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at
6 your own will [offerings, unto the LORD ye shall offer it for your acceptance[4]]. It
shall be eaten the same day ye offer it, and on the morrow: and if ought remain
7 until the third day, it shall be burnt in the fire. And if it be eaten at all on the
8 third day, it *is* abominable; it shall not be accepted. Therefore *every one* that
eateth[5] it shall bear his iniquity, because he hath profaned the hallowed thing of
the LORD: and that soul shall be cut off from among his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the cor-
10 ners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou
shalt not glean thy vineyard [fruit garden[6]], neither shalt thou gather *every* grape
[the scattered fruit[7]] of thy vineyard [fruit garden[6]]; thou shalt leave them for
the poor and stranger: I *am* the LORD your God.
11, 12 Ye shall not steal, neither deal falsely, neither lie one to another. And ye
shall not swear by my name falsely, neither shalt thou profane the name of thy
13 God: I *am* the LORD. Thou shalt not defraud [oppress[8]] thy neighbour, neither[9]
rob *him:* the wages of him that is hired shall not abide with thee all night until
the morning.
14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but
shalt fear thy God: I *am* the LORD.
15 Ye shall do no unrighteousness in judgment:[10] thou shalt not respect the person
of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou
judge thy neighbour.
16 Thou shalt not go up and down *as* a talebearer among thy people:[11] neither[12]
17 shalt thou stand against the blood of thy neighbour: I *am* the LORD. Thou shalt
not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour,
18 and not suffer sin upon him [and not bear sin on his account[13]]. Thou shalt not
avenge, nor bear any grudge against the children of thy people, but thou shalt love
thy neighbour as thyself: I *am* the LORD.
19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse
kind:[14] thou shalt not sow thy field with mingled [diverse[15]] seed: neither shall a
garment mingled [a diverse garment[15]] of linen and woollen[16] come upon thee.

[3] Ver. 4. אֱלִילִים — *inania numina*, Rosen. It is formed from אֵל with a termination expressive of contempt.

[4] Ver. 5. לִרְצֹנְכֶם — *for your acceptance*. See Textual Note [6] on i. 3.

[5] Ver. 8. The Heb. has the plural form אֹכְלָיו, but the Sam. and other versions have the sing. as in the following verb and noun.

[6] Ver. 10. כֶּרֶם is generally a vineyard, but also (Judg. xv. 7) an olive yard. It is "a field or yard of the nobler plants and trees, cultivated in the manner of a garden or orchard," Gesen. It is doubtless here used in its broadest sense, and the *vineyard* of the A. V. is therefore too restricted.

[7] Ver. 10. פֶּרֶט — *that which is scattered*, and hence meaning here both the fallen fruit (Chald., Vulg., Syr.), and also the single berries of the olive and the vine not gathered with the harvest.

[8] Ver. 13. תַעֲשֹׁק. Ver. 11 forbids sins of craft and falsehood against one's neighbor; this, sins of violence and open oppression. The translation given is that of the A. V. in Deut. xxiv. 14.

[9] Ver. 13. The Heb. לֹא is without the conjunction which is supplied in 40 MSS. in the Sam. and the LXX.

[10] Ver. 15. The conjunction וּ is prefixed in 7 MSS., the Sam., LXX., and Syr.

[11] Ver. 16. בְּעַמֶּיךָ. The Sam. and 66 MSS. omit the י.

[12] Ver. 16. Here again the Heb. omits the conjunction which is supplied in 40 MSS., and in the Syr.

[13] Ver. 17. וְלֹא־תִשָּׂא עָלָיו חֵטְא is a clause the meaning of which has been much questioned. It seems certain, however, that נָשָׂא cannot mean *suffer*, (permit) as in the A. V., but must mean *bear* as in the margin. The marginal *for him* is ambiguous, and it is better therefore to use the more explicit *on his account*. For instances of precisely the same sense of these words, see xxii. 9; Num. xviii. 32, and comp. also the very similar expression in Ps. lxix. 8.

[14] Ver. 19. 3 MSS., the Sam., LXX., and Syr., prefix the conjunction.

[15] Ver. 19. כִּלְאַיִם (dual from כֶּלֶא — *separation*) occurs only in this verse (three times) and in the parallel Deut. xxii. 9, but is frequent in the Talmud. It signifies *of two kinds, heterogeneous*. The translation of the A. V. at its first occurrence in the ver. *diverse* is good, and should by all means be retained in the other clauses, both for consistency's sake, and for the force of the command. All the Semitic versions preserve the uniformity.

[16] Ver. 19. שַׁעַטְנֵז occurs only here and in Deut. xxii. 11, where it is explained "of woolen and linen together." Its etymology is obscure. See the Lexicons and Bochart, *Hieroz.* I., lib. II., c. 35, p. 545, ed. Rosen. It is probably an Egyptian word, although not yet satisfactorily explained. The Chald. retains the word, and the LXX. translates κίβδηλον — *spurious, adulterated*, probably by a mere conjecture. Rosenmüller quotes Forster as explaining it of a costly Egyptian dress woven in various figures of plants and animals in colors, having a symbolical idolatrous signification. See Com.

20 And whosoever lieth carnally with a woman that *is* a bondmaid, betrothed[17] to
an husband, and not at all redeemed, nor freedom given her; she shall be scourged
[there shall be punishment[18]], they shall not be put to death, because she was not
21 free. And he shall bring his trespass offering unto the LORD, unto the door of the
22 tabernacle of the congregation, *even* a ram for a trespass offering. And the priest
shall make an atonement for him with the ram of the trespass offering before the
LORD for his sin which he hath done: and the sin which he hath done shall be
forgiven him.
23 And when ye shall come into the land, and shall have planted all manner of
trees for food, then ye shall count the fruit thereof as uncircumcised:[19] three years
24 shall it be as uncircumcised to you: it shall not be eaten of. But in the fourth
25 year all the fruit thereof shall be holy to praise[20] the LORD *withal*. And in the fifth
year shall ye eat of the fruit thereof, that it may yield[21] unto you the increase
thereof: I *am* the LORD your God.
26 Ye shall not eat *any thing* with the blood:[22] neither[23] shall ye use enchantment,
27 nor observe times. [23]Ye shall not round the corners of your heads, neither shalt
28 thou [24] mar the corners of thy[24] beard. Ye shall not make any cuttings in your
flesh for the dead, nor print any marks upon you: I *am* the LORD.
29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to
whoredom, and the land become full of wickedness.
30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.
31 Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I *am* the LORD your God.
32 Thou shalt rise up before the hoary head, and honour the face of the old man,
and fear thy God: I *am* the LORD.
33 And if a stranger sojourn with thee[25] in your land, ye shall not vex [oppress[26]] him.
34 *But* [*omit but*[27]] the stranger that dwelleth with you shall be unto you as one born
among you, and thou shalt love him as thyself; for ye were strangers in the land
of Egypt: I *am* the LORD your God.
35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in mea-

[17] Ver. 20. נֶחֱרֶפֶת Niph. from חָרַף — *to tear off, to set apart.* There seems no doubt of the correctness of the text of the A. V., and the margin is therefore unnecessary.

[18] Ver. 20. בִּקֹּרֶת תִּהְיֶה. This word is ἅπ. λεγ., but there seems little doubt of its meaning, *investigation*, and then *punishment.* Authorities are much divided on the question whether both parties, or only the woman, was to be scourged. The LXX., Vulg., and Syr., are clear for the former, while the Sam. applies it only to the man. In the uncertainty it is better to retain the indefiniteness of the Heb. as in the marg. of the A. V. The Sam. reading is remarkable בקרת תהיה לו — *he shall be punished*, and then, in the sing. לא יומת — he shall not die. This gives a sense agreeing excellently with the reason assigned **because she was not free**, and hence the act did not legally constitute adultery which was punishable with death.

[19] Ver. 23. "The singular suffix in עָרְלָתוֹ" [and also in פִּרְיוֹ] "refers to כֹּל, and the verb עָרַל is a *denom.* from עָרְלָה, to make into a foreskin, to treat as uncircumcised, *i. e.*, to throw away as unclean or uneatable." Keil. The LXX. rendering *περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ* — *ye shall purge away its uncleanness* expresses very well the general sense.

[20] Ver. 24. הִלּוּלִים occurs only here and in Judg. ix. 27. In the latter place it seems to mean merry-making feasts to idols, and Josephus (*Ant.* iv. 8, 19) understands the law to be that the fruit of the fourth year should be carried to the place of the Sanctuary, and there used in a holy feast with friends and the poor. But the following verse seems so clearly to forbid the owner's partaking of it before the fifth year that it would be unsafe to change the translation. The marg. of the A. V. *holiness of praises to the Lord* does not convey any distinct idea. The idea of Murphy *a praise offering* is hardly sustained by the text. The true sense is probably that incorporated into the Targ. Onk. *it shall be consecrated to those offering praises before the Lord*, *i. e.*, it was to be given to the Lord through His priests, and used by them in feasts.

[21] Ver. 25. For לְהוֹסִיף **that it may yield,** the Sam., followed by the Vulg., reads לְהֹאסִיף *for collecting* (in storehouses) the produce.

[22] Ver. 26. עַל־הַדָּם. The LXX. must have read ר instead of ד to sustain the version ἐπὶ τῶν ὀρέων, and some critics would adopt this to avoid the peculiarity of the construction of עַל, considering it justified by the frequency of the practice in connection with idolatrous feasts (comp. Hos. iv. 13). But a mis-reading of the LXX. is not a sufficient ground for a change of the text; for the construction of עַל see Ex. xii. 8, and comp. Textual Note [4] on ii. 2.

[23] Vers. 26, 27. In both places the Sam., one or two MSS., and the LXX., supply the conjunction.

[24] Ver. 27. The Sam. and most of the Ancient Versions put the verb and the pronoun in the plural in accordance with the previous clause.

[25] Ver. 33. The Sam. and versions have the plural.

[26] Ver. 33. The marg. of the A. V. expresses the sense of תוֹנוּ better than the text.

[27] Ver. 34. There is no occasion for the insertion of the *but* of the A. V.

36 sure. Just balances, just weights,[36] a just ephah, and a just hin, shall ye have: I
37 *am* the LORD your God, which brought you out of the land of Egypt. Therefore
shall ye observe all my statutes, and all my judgments, and do them: I *am* the
LORD.

[36] Ver. 36. The marg. of the A. V. *stones* is unnecessary, that being merely the primary sense of אֶבֶן, while *weight* is the fully established derivative sense.

EXEGETICAL AND CRITICAL.

With this chapter begins a new *Parashah* of the law extending to xx. 27. The parallel *Haphtarah* from the prophets is Ezek. xx. 2-20, recounting the disobedience of Israel in the wilderness to the commands of this chapter and their consequent punishment; and the close of Amos ix. 7-15, denouncing the punishment and foretelling the final restoration of God's people—a prophecy applied by S. James (Acts xv. 16, 17) to the gathering in of the Gentiles to the Church of Christ.

"This remarkable chapter is perhaps the most comprehensive, the most varied, and in some respects the most important section of Leviticus, if not of the Pentateuch; it was by the ancient Jews regarded as an epitome of the whole Law; it was adopted and paraphrased by the best gnomic writers, such as Pseudo-Phocylides; and it has at all times been looked upon as a counterpart of the Decalogue itself." Kalisch.

It treats of the holiness in the daily life and conversation which must characterize the covenant people of a holy God. This basis of the commands given is prominently brought forward at the opening and continually kept in mind by the phrase **I am the Lord** throughout. This expresses at once the basis of the command, and the goal towards which the Israelite must strive. It is as difficult to arrange these laws systematically as to do so with the duties of the daily life, and an arrangement which would be systematic from one point of view would not be so from another. The following analysis of the chapter, from Murphy, presents a somewhat different view from that given by Lange below: "They are in communion with God (1-8), in the communion of saints (9-22), and are about to be in a land of holiness (23-32), and visited by strangers (33-37). And each of these relations brings out a series of duties peculiar to itself."

Lange says: "We hold that this section, as being the summing up of the laws of the theocratic humanity, is quite in place, as a contrast to the characteristics of the heathen inhumanity which the foregoing chapter has displayed; and in so far forth comprises in no part anything repeated, varying, or in the more restricted sense religious. It gives the characteristics of the consecrated human personality in the theocracy, and of its conduct as it should correspond with the holy personality of Jehovah, and hence it is said again and again: **I am Jehovah.** From this constant refrain a liturgy of religious humanity could be unfolded. First, in threefold distinctness: **Ye shall be holy**, *i. e.* hallowed personalities, **for I Jehovah your God am holy**, and ever again **I am Jehovah your God** (vers. 3, 4, 10, 25, 31, 34, 36), or **I am Jehovah** (vers. 12, 14, 16, 18, 28, 30, 32, 37). Evidently these statements together, as the characteristics of the private human conduct, stand in connection with the legislation for the social humanity in the section, Ex. xxi.-xxiii.

"Disposition: vers. 1, 2. The principle of humanity: Jehovah the Holy One. Vers. 3-8. True and false piety. Vers. 9-18. Inwardly grounded humanity. Vers. 19-32. Observance of the moral laws of nature. Vers. 33-37. Observance of hospitality and the duties of trade.

"The first theocratic law of humanity is the root of all that follow, the law of piety. And here it is not said: 'Father and mother,' but **mother and father**; for the mother precedes the father in the duty of mankind." Wordsworth says in reference to this order: "In the former chapter God had displayed the evils consequent on the abuse of woman, and here He inculcates reverence towards her, as the foundation of social happiness." This is the fifth commandment of the Decalogue (Ex. xx. 12), and is clearly necessary to be called to mind here; for as the family is the basis of all social organization, so is reverence to parents the first necessity of family order. Next follows the reiteration of the fourth commandment (Ex. xx. 12) as the first duty of man beyond the immediate respect due from him to those from whom he derives his being. The great prominence everywhere given in Scripture to the observance of the Sabbath (comp. *e. g.* Ex. xx. 12, 13, 16, 20, 21, 24, being the portion from the prophets read in the synagogue in connection with this chapter), and the universality of its obligation as grounded upon the Divine rest, show how deeply this must enter into all excellent social organization. These two precepts are here coupled together as they are in the Decalogue, and they are the only commands given there in positive form. They "express two great central points, the first belonging to natural law, and the second to positive law, in the maintenance of the well-being of the social body of which Jehovah was the acknowledged king." Clark. It is noticeable that the same generality which is given to the command in Ex. by the use of the sing. is here attained also by the use of the plural; for the plural is not to be understood as used (Kalisch) for the purpose of including other festivals than the weekly day of rest.

Ver. 4. This precept includes the two first commands of the Decalogue. The order of commands in this chapter, in so far as the commands themselves are the same, is different from that in the Decalogue, because there the starting point is from God Himself; here from man in his family and social relations. In regard to this precept, Lange says: "If the heart of man becomes benumbed to the use of images of false gods of any kind, he sinks down to the idols which are his ideals, and becomes as dumb and

unspiritual as they are, ver. 4. All gods of the heathen are *Elilim*, nothingnesses, Ps. xcvi. 5; cxv. 8; cxxxv. 18; Isa. xl. 18; xliv. 10, *etc.*" Comp. also Deut. xxvii. 15. It was a notion of the Rabbins that this word was compounded of אַל,=*not*, and אֵל=*God*. Comp. 1 Cor. viii. 4; x. 19.

Vers. 5–8. The Legislator now turns to the especial outward act of communion with God in the peace offering. His object is not to speak of sacrifices in general, nor even of any special kind of peace offering; therefore the distinctions of vii. 11–21 are not referred to. The reference is rather to xvii. 8-7, according to which, during the wilderness life, all food of sacrificial animals was to be sanctified by the peace offering. So here all holy feasting of communion with God must be based upon a sacrifice for their **acceptance**, and must be treated according to the commands already given. The order of the precepts is therefore perfectly natural: first, filial duty; then the observance of the fundamental divine institution for society; next, negatively, the entire turning away from everything that could come into rivalry with God; and now the keeping holy of the appointed means of communion with Him. After this come (9-18) various precepts to guard the holiness of conduct toward one's neighbor, especially the poor and distressed, illustrated by one command of detail after another until the all including principle is announced, **thou shalt love thy neighbor as thyself**.

Vers. 9, 10. The gatherer of his harvest, out of the abundance which God had given him, must have a generous care for the poor and the stranger; the poor, as those unable to cultivate their own land, or who had been obliged to sell it until the next year of Jubilee; and the stranger, as those who by the organization of the Hebrew commonwealth could have no possession of land in their country. The LXX. and the Syr. interpret **stranger** of proselytes, and are followed by some Jewish commentators; but such restriction is plainly at variance with the whole spirit of the command. The same precept is repeated, in regard to the grain harvest, in connection with the feast of weeks (xxiii. 22), and more generally in Deut. xxiv. 19-22 with a reminder of the privations and bondage they had themselves endured in Egypt. The story of Ruth is a beautiful exemplification of the operation of this statute.

Ver. 11. This and the following precepts take the usual negative form of statutory law. The eighth commandment is here joined with the offences recounted in vi. 2-5 of falsehood and fraud towards others. St. Augustine here (Qu. 68) enters at length into the casuistical question of the justifiableness of lying under certain peculiar circumstances, citing the example of Rahab among others. He concludes that it was not her lying, as such, which received the divine approbation, but her desire to serve God, which indeed prompted her lie. However this may be, it is plain that the law here has in view not extraordinary and exceptional cases, but the ordinary dealings of man with man. Such law is of universal obligation. Comp. Col. iii. 9.

Ver. 12 is of course covered by the third commandment, but is not coextensive with it, since the point of view here is that of conduct towards one's neighbor. Comp. ch. vi. 5.

Vers. 13-17 relate to social offences of different kinds, common enough in all ages and lands, but all inconsistent with the character of a holy people. Ver. 13 deals with faults of power, "the conversion of might into right." The particulars mentioned are oppression (comp. xxv. 17–43), robbing, and undue retention of wages. The last is spoken of more at length Deut. xxiv. 14, 15. Comp. Jas. v. 4. Ver. 14 mentions crimes of mean advantage. Comp. Deut. xxvii. 18. The sense is, **thou shalt not curse the deaf**, for though he hears not, God will hear and avenge; and so of the blind, God sees and cares for him. Job remembered with satisfaction that in his prosperity he had been "eyes to the blind" and "feet to the lame" (Job xxix. 15). The precept in its literal sense belongs to all times, and so also does its obvious spiritual application, Rom. xiv. 13; 1 Cor. viii. 9-13. Lange characterizes this verse as the "sanctification of the human dignity of the infirm." In ver. 15 the Legislator turns to official wrong, guarding against personal influence in judgment from whatever source.—**Respect the person of the poor** has reference not only to pity for him, but to that instinctive tendency to sympathy with the weaker side which still has such powerful influence with the modern jury in the perversion of justice. On the other hand, honoring **the person of the mighty** represents the opposite perversion, perhaps almost equally common, but less creditable to humanity. Vers. 16 and 17 forbid offences of a meaner kind. On ver. 16 Lange says: "Sanctity of a neighbor's good name, and especially of his life and blood. Casting aside of all inhumane conduct, all ill-will, as manifested in malicious belittling, blackening, and slandering, and especially in attempts against the life of a neighbor, whether in court or in private life." The Rabbins, equally with the Hindoo laws, are particularly severe upon the crime of tale-bearing. The Targ. Jonathan paraphrases the clause, "Do not go after the tale-bearing tongue, which is harsh as a sword, slaying with both its edges." The latter clause of ver. 16 is sometimes otherwise interpreted; "most of the recent Jewish versions follow the Talmud in giving another sense to the words, which it appears the Hebrew will bear: *Thou shalt not stand by idly when thy neighbor's life is in danger*. So Zunz, Luzzato, Herxheimer, Leeser, Wogue." Clark. Ver. 17. Lange: "Observance of good-will towards one's neighbor. Blameworthiness of hate, and also of the bitter keeping back of the reproof which one owes to his neighbor. It is a fine reminder that one may become a sharer in a neighbor's fault by a lack of openness, and by a holding back of required reproof." On the last clause, see Textual, and on the whole verse comp. Prov. xxvii. 5; Matt. xviii. 15–17.

In the close of ver. 18 all is summed up in the royal law—**thou shalt love thy neighbor as thyself**. This is twice quoted by our Lord Himself (Matt. xix. 19; xxii. 39), and, next to love to God, is made the great commandment of

the law. It is repeatedly referred to by the Apostles as the fulfilling of the whole law towards one's neighbor (Rom. xiii. 9; Gal. v. 14; Jas. ii. 8). It may be that at the time it was given it was too far above the spiritual condition of the people, who must first be trained by the detailed precepts going before. Nevertheless, it is imbedded in the law as the expression of the divine will, and that it might be reached by such as were able to receive it. Such passages as Prov. xxiv. 17, 18; xxv. 21, 22, show that it did not fail of exerting an influence upon the nation, and in later times the Rabbins abundantly recognized it as the very summary of all duty toward's one's neighbor. That the precept has no narrow limitations to their own people is shown by ver. 34, in which it is expressly extended to "the stranger."

The second series of commands, vers. 19–32, is introduced with the formula, **Ye shall keep my statutes**, in which, says Kalisch, the word "**statutes** must be taken in its original and most pregnant sense as that which is 'engraven' and unalterably ordained: you shall not deviate from the appointed order of things, nor abandon the eternal laws of nature as fixed by Divine wisdom." Ver. 19. Lange: "Observance of the natural system, or of the simple laws of nature, symbolically expressed in reference to the tendency to allow the interbreeding of different species of animals, to mix various seeds in the field, and to wear garments made of mixed stuffs. When it is said in regard to these things, **Ye shall keep my statutes,** the laws of nature are plainly meant as the laws of Jehovah, and we must distinguish between the symbolical exemplification of the law and such mixings as nature herself or the necessities of life compel,—to say nothing of the purpose of investigation." This law is repeated in Deut. xxii. 9–11. It is clearly to be looked upon as one of those many educational laws given to train the Israelites to the observance of the natural order and separation of things, to a sense of fitness and congruity; and hence, when the underlying principle has come to be comprehended, the particular details by which it was enforced cease to be obligatory. As to the allegation that this command was violated in the high-priest's dress, which is said to have been woven of linen and wool, it is unnecessary to say more than that the difficulty arises entirely from a misapprehension in taking the word *scarlet* to mean *scarlet wool,* instead of as a simple designation of color.

Vers. 20–22. The punishment for adultery was death for both parties (xx. 10) and the same in case of the seduction of a free virgin who was betrothed (Deut. xxii. 23, 24); and it was still death to the man in case the act might be presumed to have been by violence (*ib.* 25–27). These laws were inapplicable in their full force in the case of a slave, since she could not legally contract marriage. Still, the moral offence existed, and therefore there must be punishment. Versions and authorities vary as to whether the punishment was to be inflicted on both parties (LXX., Vulg., Syr.), on the man alone (Sam.), or on the woman alone (A. V.). The last is supported on the ground that the man's punishment consisted in his trespass offering; but this is so entirely inadequate that this view may be dismissed. Probably both parties were punished when the acquiescence of the woman might be presumed, and the man alone in the opposite case. This would be in accordance with the analogy of Deut. xxii. 23–27, and would account for the indefiniteness of the Hebrew expression. See Textual note 18. The supposition that both were ordinarily to be punished also agrees best with the following plural—**they shall not be put to death.** In the form of sacrifice to be presented by the man, *the trespass offering* (comp. v. 14—vi. 7), the violation of the rights of property of which he had also been guilty is recognized.

Vers. 23–25. "Treatment of nature, in the case of the culture of plants, after their analogy with the life of man. Symbolic practice: the fruits of trees for the first three years were to be considered as the foreskin of the tree, and were not to be harvested nor eaten. The trees were to be allowed to grow strong by having their fruit hang on them. The fruit of the fourth year was to be hallowed to Jehovah, and thus by a theocratic consecration, the fruit of the following years should be a consecrated food, analogous to the food of the flesh that was slain before the door of the Tabernacle. First, the fruits of the trees were, so to speak, heathen; then they were hallowed in a priestly way; and then finally became fruits to be enjoyed by the theocracy." Lange. It is noticeable that this command, like so many others, is wholly prospective,—**when ye shall come into the land,**—one of the constantly recurring evidences that this legislation was actually given during the life in the wilderness.

Vers. 26–28 forbid several heathen customs, some of them associated with idolatrous or superstitious rites, and all of them unbecoming the holy people of God. "To the consecration of the use of fruit is added for completeness once more the consecration of the use of flesh, and indeed with a more strict prohibition of the use of the blood: **ye shall not eat any thing with the blood.**" Lange. "These words were not a mere repetition of the law against eating blood (xvii. 10), but a strengthening of the law. Not only were they to eat no blood, but no flesh to which any blood adhered." Keil. Patrick, quoting from Maimonides and others, makes it very probable that this has reference to a heathen custom of eating flesh over the blood of the animal from which it had been taken as a means of communion with demons who were supposed to feast upon the blood itself. See Spencer, *lib.* II., *c.* 15. **Neither shall ye use enchantment.**—This is a different sin from that forbidden in ver. 31; for in the parallel prohibitions, Deut. xviii. 9-12, the two are distinguished. נחשׁ, primarily *to whisper, to mutter,* covers all kinds of magical formulas, all attempts to secure a desired result otherwise than by natural means or the invocation of divine aid. The LXX. *οὐκ οἰωνιεῖσθε* and Syr. interpret it of augury by means of birds; but while the form of the Hebrew seems to connect the act primarily with the serpent, its sense in use is certainly more general. Comp. Gen. xliv. 5, 15. **Nor observe**

times.—עוֹנֵן, according to some authorities, a *denom.* verb from עָנָן=*a cloud*, and this sense has been followed by the A. V.; according to Rabbinical authorities, however, it is from עַיִן=*the eye*, and means to bewitch with an evil eye. In either case the general sense is in accordance with the preceding clause: to rely upon occult arts for the accomplishment of one's purposes. Lange: "To the prohibition of the unhallowed sensual use of nature is added the prohibition of the demoniacal misinterpretation of nature, of an impious desire to enter the spirit-world by breaking through the opposing limits of nature; the prohibition of soothsaying and sorcery, whereby, in all their forms, natural things were misused, ver. 26. In the same connection belongs the disfiguring of the natural appearance of one's own personal form, especially of the head and the beard, ver. 27. And in this law the Christian world might have cause to see itself reflected, with their unnatural forms of every kind: crinolines, trains, high-heeled shoes, chignons, and hats that are only lids to the forehead. Only the law of customs must be remembered: the taste of the women is the taste of the men." Theodoret (Qu. 28), followed by many moderns, understands the things here forbidden of heathen customs connected either with idolatrous usages or with mourning for the dead. Ver. 28. **For the dead.**—"נֶפֶשׁ מֵת—נֶפֶשׁ, xxi. 11; Num. vi. 6; or מֵת, Deut. xiv. 1; so again [the same form as here is used] in xxii. 4; Num. v. 2; ix. 6, 7, 10." Keil. Lange: "This opposition to nature was increased by cutting marks in their flesh in remembrance of the dead, as the Jews must have seen done in the cultus of the dead among the Egyptians. With this belongs the cutting in of written characters, every kind of tattooing, of profaning the human dignity in the human form. Ver. 28. On similar heathen customs see Keil, p. 130 [Trans. p. 424]; Knobel, p. 518." Comp. xxi. 5; Deut. xiv. But notwithstanding the law, the custom appears to have continued a familiar one, see Jer. xvi. 6; xlviii. 37. "Any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law." Clark.

Ver. 29. "The common natural disposition becomes especially unnatural when the father of a family gives away his daughter, or allows her to go away, to become a whore. One result of this is that the land or people itself begins to fall to whoredom also in the religious sense. "The religious immorality is here meant, as it was joined with many worships, Num. xxv. 1," *etc.* Knobel. The heathen religious service of lust existed among the most different nations, the Babylonians, for example, and the Indians of the present day." Lange. Keil argues that the reference here can be only "to fleshly whoredom, the word זִמָּה being used only in this connection." But see Ezek. xvi. 27, 43, 58, *etc.* Nevertheless, the context here requires that the carnal sin should be understood, and certainly that is the primary sin in Num. xxv. 1.

Ver. 30. Lange: "The spirit of reverence for the institutions of the church is also a characteristic of true humanity, and the corresponding irreverence, a characteristic of barbarism, even if the barbarism be occasionally in the garments of the higher culture." History has abundantly shown that the keeping holy of the Lord's day and reverence for His sanctuary runs hand in hand with the highest national development. Throughout this "social and domestic life is pervaded by the fear of God and characterized by chasteness and propriety." Keil. In His repeated cleansing of the temple (Jno. ii. 14–16; Matt. xxi. 12, 13) our Lord has shown that the latter duty at least is one of permanent obligation.

Ver. 31. Lange: "Also the passive superstition which, instead of asking of Jehovah, especially on His days of rest and in His holy place, asks of the conjurors of the dead and of wizards, or of any ungodly oracle of any kind, and thus breaks through the limits of the consecrated humanity, which leaves it to God to rule and trusts in God." **Them that have familiar spirits.**—The Heb. אוֹב is used both for the divining spirit, the foreboding demon itself, as here and in xx. 27; 1 Sam. xxviii. 7, 8, *etc.;* and also for the person in whom such a spirit was supposed to dwell, Isa. xxix. 4. The LXX. usually render it by ἐγγαστρίμυθοι=*ventriloquists*, since among the ancients ventriloquism and magical arts were wont to be associated together. **Wizard.**—יִדְּעֹנִי—lit. *the knowing one;* Symm. γνώστης; Aq. γνωριστής, is always associated with אוֹב, and means plainly one who pretends to more than mortal knowledge. The chief means used by both these classes of persons was the consulting with the spirits of the departed. While this furnishes an incidental testimony all along to the belief of the Israelites in the life beyond the grave, it is self-evident that all such attempts to secure knowledge which God has not put it in the power of living man to acquire are a resistance to His will, and a chafing against the barriers He has imposed. It is remarkable that such attempts should have been persisted in through all ages and in all lands. In ver. 32 the outward marks of respect to old age are connected with the fear of God. The commendation of this virtue is frequent in Scripture, and its practice appears to have been universal among all ancient nations, as it is still among the Orientals.

Vers. 33, 34. Lange: "Humanity towards the stranger, who is not a Jew, who thus certainly might dwell as a private man in the future inheritance of Israel. He was to be treated exactly as an inhabitant in human intercourse. **Thou shalt love him as thyself.**—With this the remembrance is still preserved that the Israelites had been strangers in the land of Egypt." The royal law of ver. 18 is here expressly extended to **the stranger**, and notwithstanding the national narrowness necessary to preserve the true religion in the world, the general brotherhood of mankind is hereby taught as far as was possible under the circumstances.

Vers. 35, 36. Lange: "Integrity, corresponding to the humanity, is now made especially prominent and sharp, as if in prophetic foresight in regard to the occupation of the Israelites in trade, and with reference to all forms of business.

"In this mirror of humanity not only Judaism

may see itself reflected, not only mediæval fanaticism, but also modern culture."

The *Ephah* is mentioned as the standard of dry, and the *Hin* of liquid measure. Precisely how much each contained is in dispute. The Hin was the sixth part of the Ephah; and the latter, according to Josephus (*Ant.* III. 9, § 4; VIII. 2, § 9), contained rather more than eight and a half gallons. But the Rabbins make the capacity only about half this, which is more probable. However this may be, it is clear that equity in the affairs of the daily life is here made to rest upon the foundation of duty towards God.

In ver. 37 all duties enumerated in this chapter are placed upon the same ground—the only ground, as experience has abundantly shown, sufficiently strong to withstand the temptations and vicissitudes of the world.

DOCTRINAL AND ETHICAL.

I. The foundation of the law here, as everywhere, is the holiness of God. Because He is holy, therefore the people who would live in communion with Him must be holy too. This principle is of universal application to all times, and to all occupations of human life.

II. In the human development of holiness filial reverence must always occupy the first place, and next to that comes reverence for the outward institutions of divine appointment.

III. The fulfilling of our whole duty towards our neighbor, under the old dispensation as under the new, culminates and is comprehended in the law—**Thou shalt love thy neighbor as thyself.** With a clearness that seems to belong to the teaching of the Gospel, "neighbor" is made to comprehend **the stranger** as well as one's own compatriots.

IV. In the general exhortation to holiness are included all details of the daily life. There is nothing so insignificant that one may allow himself in unholy conduct in relation to it; because he would thereby violate the fundamental principle of communion with God. This is particularly applied in the law to matters of business and trade.

V. All attempts to arrive at more than mortal knowledge by consultation with the spirits of the dead are especially and emphatically forbidden.

HOMILETICAL AND PRACTICAL.

Lange: "The foundation of these laws is announced in the most emphatic declaration of the name of Jehovah and His holiness, again and again, as the sanction of the commands. **Ye shall be holy, for I am holy**—*i. e.*, ye shall keep your personality pure, for your Jehovah, your covenant God, the absolute Personality, repels all uncleanness, all confusion with the world, either in the heads of Pantheists or in the hearts and morals of the servants of sin, or in the rites of the priests. The personality is dishonored with every act of idolatry and every idolatrous worship (see Isa. xliv. 9 sqq.; Acts xvii.). There follow the outlines of holy thanksgiving festivals, holy harvest festivals and vintages, holy ways of thought and action, holy oaths, *etc.* Continually new features of the consecration of life by a humane conduct are made prominent; and truly they are fine and thoughtful features."

Each precept of this chapter has a homiletical value so clear that no amplification of the text itself is necessary. Holiness is made to consist not merely in the avoiding of sin and in the fulfilment of certain prescribed duties, but in a general course of life prompted by genuine love. The wants of the poor are to be regarded, the weak and defenceless are to be respected, justice is to be unwarped by either personal sympathies or influence, tale-bearing avoided, all magical arts and efforts to attain forbidden knowledge are to be shunned, and, in a word, man is to conduct himself in all things as one who is in communion with God, and therefore seeks to have His will carried out in all the length and breadth of his own daily life.

FOURTH SECTION.

Punishment for Unholiness.

"*Keeping Holy the Holy Congregation by Cutting off Irreparable Transgression.*"—Lange.

Chapter XX. 1–27.

1, 2 And the Lord spake unto Moses, saying, Again, thou shalt say to the children
of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn
in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death:
3 the people of the land shall stone him with stones. And I will set my face against
that man, and will cut him off from among his people; because he hath given of
4 his seed unto Molech, to defile my sanctuary, and to profane my holy name. And
if the people of the land do any ways hide[1] their eyes from the man, when he giveth

TEXTUAL AND GRAMMATICAL.

[1] Ver. 4. On the *daghesh* in הַעְלֵּם and יַעְלִּימוּ, see Text. Note [10] on iv. 13.

5 of his seed unto Molech, and kill him not: then I will set my face against that man,
and against his family, and will cut him off, and all that go a whoring after him,
6 to commit whoredom with Molech, from among their people. And the soul that
turneth after such as have familiar spirits, and after wizards, to go a whoring after
them, I will even set my face against that soul,[2] and will cut him off from among
7 his people. Sanctify yourselves therefore, and be ye holy: for I *am* the LORD
8 your God.[3] And ye shall keep my statutes, and do them: I *am* the LORD which
sanctify you.
9 For[4] every one that curseth his father or his mother shall be surely put to death:
he hath cursed his father or his mother; his blood[5] *shall be* upon him.
10 And the man that committeth adultery with *another* man's wife, *even he* that
commiteth adultery with his neighbor's wife,[6] the adulterer and the adulteress shall
11 surely be put to death. And the man that lieth with his father's wife hath unco-
vered his father's nakedness: both of them shall surely be put to death; their
12 blood[5] *shall be* upon them. And if a man lie with his daughter in law, both of
them shall surely be put to death; they have wrought confusion; their blood[5] *shall*
13 *be* upon them. If a man also lie with mankind, as he lieth with a woman, both
of them have committed an abomination: they shall surely be put to death; their
14 blood *shall be* upon them. And if a man take a wife and her mother, it *is* wick-
edness: they shall be burnt with fire, both he and they; that there be no wicked-
15 ness among you. And if a man lie with a beast, he shall surely be put to death:
16 and ye shall slay the beast. And if a woman approach unto any beast, and lie
down thereto, thou shalt kill the woman, and the beast: they shall surely be put
17 to death; their blood[5] *shall be* upon them. And if a man shall take his sister, his
father's daughter, or his mother's daughter, and see her nakedness, and she see his
nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their
people: he hath uncovered his sister's nakedness; he[7] shall bear his ini-
18 quity. And if a man shall lie with a woman having her sickness, and shall uncover
her nakedness; he hath discovered [uncovered[8]] her fountain, and she hath unco-
vered the fountain of her blood: and both of them shall be cut off from among
19 their people. And thou shalt not uncover the nakedness of thy mother's sister,
nor of thy father's sister: for he uncovereth his near kin: they shall bear their
20 iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his un-
21 cle's nakedness: they shall bear their sin; they shall die childless. And if a man
shall take his brother's wife, it *is* an unclean thing: he hath uncovered his bro-
ther's nakedness: they shall be childless.
22 Ye shall therefore keep all my statutes, and all my judgments, and do them:
23 that the land, whither I bring you to dwell therein, spue you not out. And ye
shall not walk in the manners [statutes[9]] of the nation,[10] which I cast out before
24 you: for they committed all these things, and therefore I abhorred them. But I
have said unto you, Ye shall inherit their land, and I will give it unto you to pos-
sess it, a land that floweth with milk and honey: I *am* the LORD your God, which
25 have separated you from *other* people. Ye shall therefore put difference between
clean beasts and unclean, and between unclean fowls and clean: and ye shall not
make your souls abominable by beast, or by fowl, or by any manner of living [*omit*
living[11]] thing that creepeth on the ground, which I have separated from you as

[2] Ver. 6. בַּנֶּפֶשׁ. Four MSS. and Onk. read בָּאִישׁ, which De Rossi prefers on account of the following אֹתוֹ. For the last, however, the Sam. reads אתה.

[3] Ver. 7. The Sam., 4 MSS. and LXX. read: for I, the LORD your God, am holy.

[4] Ver. 9. כִּי—*for* is omitted in two MSS., the LXX. and Vulg.

[5] Vers. 9, 11, 12, 16. On the plural form for *blood*, comp. Gen. iv. 10; Ex. xxii. 1.

[6] Ver. 10. Three of Kennicott's MSS. omit the first clause of this verse. Rosenmüller considers that the repetition involves a distinction for the sake of emphasis, making רֵעַ in the second clause=relation, so that there is a prohibition, first of adultery in general, then specifically of adultery with the wife of a relative. For this sense of the word he refers to Deut. xiii. 7: 2 Sam. xiii. 3. S. Augustine (*Qu.* 73 *in Hept.*) takes the same view.

[7] Ver. 17. The LXX., Syr. and Vulg. have the plural.

[8] Ver. 18. The same word should receive the same translation in both clauses.

[9] Ver. 23. *Statutes.* See Text Note [2] on xviii. 3.

[10] Ver. 23. The Sam. reads הגוים, and so one MS. followed by all the ancient versions, as seems to be required by the following *they committed*. It is not unlikely that ם may have dropped out of the text.

[11] Ver. 25. There is nothing to express the word *living* in the Heb., and it is better omitted, as the reference is wholly to the dead bodies of these animals.

26 unclean. And ye shall be holy unto me: for I the Lord *am* holy, and have
27 severed you from *other* people, that ye should be mine. A man also or woman
that hath a familiar spirit, or that is a wizard, shall surely be put to death: they
shall stone them with stones: their blood *shall be* upon them.

EXEGETICAL AND CRITICAL.

The whole of Lange's Commentary on this chapter is here given.

"Our section forms a completion of the prohibitions which have preceded in ch. xviii., while it still further joins the punishment of death to several of the very sins there mentioned. Yet this is certainly no mere appendix, but proceeds from an entirely new point of view. There the fundamental idea was: the sexual relations, particularly, the theocratic seed, must be kept holy; here the fundamental idea is: the holy land must be kept holy, it must not be outraged or stirred up to reaction and revolt through an abomination which might determine it to spue out the Israelites also (as a person spues out something nauseous from his mouth), ver. 22. Ch. xviii. 28 had already expressed this thought, but from the point of view that the land would be thereby desecrated. It is also here clearly brought out that the land would be taken away from the Canaanites on account of their constant abominations, and given to the people of Israel; but that the like punishment should befall them also, if they did not keep the land clean by executing the penalty of death upon the offenders. In the conception of the sickened land and the revolted nature lies evidently the idea of the people consumed by unnatural sins." [A simpler view of the relation of this to chs. xviii. and xix. is given by Clark: "The crimes which are condemned in those chapters on purely spiritual ground, the absolute prohibition of Jehovah, have here special punishments allotted to them as offences against the well being of the nation." In ch. xix. there is no mention at all of punishment except in the single case of the betrothed slave (vers. 20-22); in ch. xviii. there is no specific punishment attached to each offence, but only the general statement (vers. 28-30) of the penalty to fall upon the trangressor of any of the statutes and upon the land as a whole. For the purpose of civil government, therefore, the present chapter is a necessary supplement.—F. G.]

"Already (*schon früher*) has the decree of the death-penalty been brought forward for sins that were committed, בְּיָד רָמָה (Num. xv. 80). By this we can only understand stubborn or arrogant sins; therefore not every conscious sin, as opposed to the unconscious, but every sin which was maintained in opposition to the theocratic jurisdiction. Single sins might always prove to be such; but the abominations here mentioned were, for the most part, deadly sins, those most befitting the Cherem, as blaspheming the name of Jehovah, ch. xxiv. 11, and desecrating the Sabbath, Num. xv. 82.

"But also we have here different grades of punishment with the different grades of offence. The first class of sins is devilish, vers. 1-7; the second class brutal, even beastly, vers. 10-16; the third, of the carnal nature, unruly, vers. 17-21.

First Class.

"1. The sacrifice to Molech. It is to be understood that the stranger was included with the Israelite under this prohibition; for if, in general, no sacrifice to false gods were allowed in the land, so certainly not the sacrifice to Molech. The Jew, however, would become more wicked by such an offering than a heathen. It is also here plain that what is spoken of is the giving up of children to death." [The expressions used here, vers. 2, 3, 4, are an abbreviated form of that in xviii. 21. It may be doubted whether they refer to children at all, or if so, to putting them to death. See Textual Note and Comm. on xviii. 21.—F. G.]

"In regard to this, it sounds like a charge to execute immediate judgment on the spot: **the people of the land shall stone him with stones**, properly, bury him under thrown stones." [Doubtless in a primitive state of society all punishment was somewhat summary, and this particular punishment is often provided for in the law, ver. 27; xxiv. 14; Num. xv. 35, 36; Deut. xiii. 10; xvii. 5; xxi. 21; xxii. 21, 24, *etc.* But, nevertheless, it was only to be administered on sufficient evidence, and with due forms of law, Deut. xvii. 6; xix. 15, *etc.*—F. G.]—"In this case the avenging is God's personal affair: Jehovah sets His face against him to consume him out of Jehovah's people; for his sin is a three-fold one: he has given his seed to Molech, and therein has judged himself; he has defiled the sanctuary of Jehovah, that is, the land hallowed by His sanctuary; and he has profaned Jehovah's holy name, and desecrated the religion of His name. And even if the people should let him go unpunished in the last case, Jehovah Himself will pursue him and even his race with His judgment, until He has exterminated all who are associated in his guilt. So strongly rules the absolute Personality against all behaviour that opposed personality. The judgment is in this case as immanent in the guilty as a consuming fire. One might also suppose that "the face of Jehovah," in a *constructio prægnans*, here signified the Angel of His presence, and thus expressed the thought that the spirit of the revealed religion would exterminate the abominations mentioned together with their authors. There were two grades, however, in complicity in this guilt: in the first grade, it is an apostasy to these men (as *e. g.* in the case of heathen wives); in the second grade, through this to Molech. Ver. 5."—[It is noticeable that while the prohibition of the sin in vers. 1-5 extends to the stranger on the ground that such abomination was not to be tolerated at all in the consecrated land; yet the extension of the penalty to complicity in the sin by concealment is applied only to **the people of the land** (ver. 4)—that is, to native Hebrews (comp. iv.

27), and also to them alone (ver. 2) is committed the execution of the penalty.—F. G.]

"2. Also **the soul that turneth after such as have familiar spirits** (necromancers) **and after wizards** (LXX. ἐγγαστρίμυθοι=ventriloquists, ἐπαοιδοί = singing magic charms, both not exegetically exhaustive) **to go a whoring after them** — *i. e.*, to engage in apostasy from Jehovah to dark forms of superstition,—therefore against these also Jehovah will set His face. It helps them nothing if they remain unpunished of men; they fall before the more searching sentence upon presumptuous wickedness. Jehovah pursues them even to their extermination, for they are not to corrupt His people for Him.

"In regard to these sins it is said, on the other hand: **Sanctify yourselves therefore, and be ye holy**: raise yourselves to the dignity of theocratic personalities, for your God is in Jehovah, the absolute, pure Personality. While they observe the ordinances of this Holy Being, they must understand that it is He who is training them to be a holy people.

Second Class.

"First Case.—Next the text speaks of the unnatural and profligate child **that curseth his father or his mother. He shall be surely put to death.** And herewith commences the new class. But since the expression begins with **for** (כִּי), it gives to the clause at the same time a symbolic character in reference to the former class: profaning the name of Jehovah is like this sin of cursing father or mother, since He, as the Holy One, creates for Himself His holy people. But for the second class the expression is characteristic, **his blood shall be upon him**, or **upon them**, vers. 9, 11, 12, 13, 16. It is to be observed that ver. 14 brings out an increase in regard to this form of punishment; but ver. 15 certainly falls under one category with ver. 16. The ordinance of punishment, equalizing the guilt of the unnatural curser with that of the shedding of blood, brings upon him the penal retribution of the latter. Ver. 9.

"Second and Third Cases.—The crime of adultery with a neighbor's wife, and the crime of incest with a father's wife (a step-mother) are equalized under the sentence of blood-guiltiness which incurred death, and this for both man and woman alike. Vers. 10, 11.

"Fourth Case.—The same applies to incest with a daughter-in-law, תֶּבֶל (mixing, confusion, defilement). [Ver. 12.]

"Fifth Case.—Pæderasty, moreover, is designated as an abomination, as contrary to nature, a revolting crime; and the punishment of death is here expressly made prominent. This sin is called תּוֹעֵבָה (abomination, horror). [Ver. 13.]

"Sixth Case.—The double incest is made most particularly prominent when a man lies both with a mother and her daughter. They were to be burnt with each other (without doubt, their bodies after they had been stoned). This sin is called זִמָּה (a refined or unheard of deed of shame. The law brings out prominently that such moral enormities should not exist in Israel). The same penalty was, moreover, imposed upon the daughter of a priest who became a whore, because she had put her father to shame, xxi. 9. So Achan was first stoned in the valley of Achor, then burned, since he had brought a curse, a corrupting complicity in guilt upon Israel, Josh. vii. But Josiah set burning against burning, the theocratic burning against the burning to Molech, when he burned the bones of the priests upon their altars, and thereby purified Judah and Jerusalem (2 Chr. xxxiv. 5; comp. 2 Kings xxiii. 10). With this appears the embryo of the Gehenna, as it comes out in symbolic form in the Old Testament, Isa. lxvi. 24. The Gehenna is thus a representation of the fire of Molech, and over it also the fire of judgment has at last come. Ver. 14. The Old Testament fire penalty was only symbolical, and involved no unnatural torture, like the mediæval mimicry of the flames of hell. In this case, the offender was first put to death; and the same is true of the Old Testament hanging.

"Seventh and Eighth Cases.—Copulation with a beast, either by a man or a woman. With the beastly human being, the beast itself was also to be destroyed. For examples, see Knobel, p. 507. [Vers. 15, 16.]

Third Class.

"First Case.—Copulation with a half-sister." [This also, as in xviii. 9, necessarily covers the case of a full sister, for she was both the daughter of the father and the daughter of the mother. —F. G.] "**They shall be cut off in the sight of their people.**—Thus they should form a warning spectacle." Here the crime is described as חֶסֶד and עָוֹן disgrace and misdeed, [Ver. 17.]

"Second Case.—He that lay with a menstruous woman, who in such wise **uncovered the fountain of her blood**—so to speak—exposed her life-spring. The penalty of death is for both. The sentence sounds with a more gentle expression: destruction out of the midst of the people." [Ver. 18. The punishment here refers to the act knowingly committed; in xv. 24 the light penalty is given for the same act unintentionally committed.—F. G.]

"Third Case.—Intercourse with an aunt on either the father's or the mother's side. **They shall bear their iniquity.**—Thus sounds the sentence indefinitely, in transition to the following. [Ver. 19.]

"Fourth Case.—If one takes the wife of his brother, it is נִדָּה (it induces the curse of the first degree); The penalty is childlessness, and is thus entirely a divine dispensation (ver. 21). Here, as has been said, the prohibition can, in the case of the Levirate marriage (Deut. xxv. 5–10), become a command—an evidence of the nicety of the law." [On the meaning of the penalty of childlessness see the preliminary note to ch. xviii. It would be entirely out of analogy with the Divine dealings with man to suppose a perpetual special interposition through all the ages of Israel's history in every case of violation

of this law, and there is nothing in the character of the forbidden relation to induce childlessness under those ordinary Divine appointments which we call natural laws. It is also much more in accordance with the general character of this chapter that the penalty should be understood of something inflicted by statute law,—the reckoning of the issue of such marriages to another than the actual father. So rightly S. Augustin, *Qu.* 76 *in Hept.* It is a striking fact that this penalty was still carried out in the one case of the prohibited degrees, when the prohibition was changed to a command. In the Levirate marriage no heirs were begotten to the actual father, but they were reckoned to the deceased brother.—F. G.]

"In conclusion, another exhortation follows which, in the first place, marks out the ordinances as **judgments** (ideas); secondly, expresses the incongruity between the unnatural behaviour and the nature of the land of God, for which even Israel could be spued out from it; and this brings out, in the third place, that for such very things the heathen were thrust out of the land. To this threat a promise is appended in conclusion. [Ver. 24.] And with this is connected a noble idea: in the separation of clean beasts from the unclean, the separation of Israel from the heathen is to be symbolically mirrored forth. The closing sentence [ver. 27] would be unintelligible as a repetition (from chap. xix. 31); evidently it is the germ of the prohibition of false enthusiasm and prophecy in Israel itself (see Deut. xix. 11 sqq.)." [In xix. 31, in accordance with the general character of chaps. xviii. and xix., we have simply the prohibition on the spiritual ground of the opposition to God's will, without mention of specific punishments; here we have throughout civil penalties attached to the various offences as against the theocratic state. Accordingly those that have familiar spirits or are wizards require to be mentioned again in order that the death penalty may be denounced against them.—F. G.]

"Ver. 25 is particularly important, since it contains the key to the understanding of the Levitical distinction between clean and unclean animals. Men have sought for physiological reasons for this distinction, and quite lately an Israelitish author has referred to the discovery of the *Trichina* as the foundation of the prohibition of swine's flesh. In regard to many of the unclean animals, there is indeed the reason of the physiological unhealthiness of the flesh, or of the physical aversion to their hateful appearance; to which may be added, as connected, something of the physical effect of the blood of wild beasts. Also the limitation of Israel to the use and sacrifice of domestic animals must have an economic significance, and be, so to speak, for the benefit of the State, since it worked against the dissipations of the ancient hunting and the luxury of the heathen, and with the cultivation of the land, furthered at the same time domestic simplicity and contentment." [This must be understood to apply only in a limited degree to the Israelites; for they were allowed freely to hunt and eat all *clean* wild animals, as the "roebuck and the hart" (Deut. xii. 15, *etc.*). In regard to all physiological and other reasons, it is always to be remembered that no animals are intrinsically unclean; none were excepted from the grant to Noah, and none from the Christian abrogation of the distinction. The law was wholly temporary, added "because of transgressions," to constitute Israel a peculiar people.—F. G.] "But the symbolic meaning of the animal world, as a representation of Israel among the Gentiles, is here expressly brought out as the religious main reason. Israel was to have a constant representation of its separation from the heathen world in the separation of the clean animals, and thus also the heathen world, by which it was surrounded, and from which it was to understand that it differed in religion and in morals, was to be represented in the sphere of the unclean animals. The sacred observance of the laws of food was thus a constant reminder for Israel of its theocratic sanctity and dignity. Thus it is plain that the old distinction between clean and unclean animals must fall away after the boundary between Israel and the heathen has fallen. But it is also to be recollected that Judaism clung very strongly to the old distinction, as it did no less to the prohibition of the use of blood; and the Apostolic ordinance in regard to the last particular and cognate subjects is explained to mean that these laws, which had been ended as religious dogmas, must yet continue for a time as Christian customs for the sake of a united Christian fellowship. The shadowing forth of the heathen world in the world of unclean beasts, which is here *expressly* brought out, is denied by Keil, in opposition to Kurtz, without reason (p. 95)." [Much as we may admire the beauty and force of the symbolism here presented by Lange, it is difficult to see how it "is here expressly brought out," or even in any way alluded to in the text. Certainly the observance of the distinction among animals is placed upon a religious ground, and this observance would contribute to make of Israel that separate people which God had called them to be. Naturally then might the Israelites themselves have compared the heathen to unclean animals; but so far is such an idea from finding countenance in the word of God that it is only recognised to be removed, and the heathen are first represented as unclean animals in the vision of St. Peter (Acts x. 10-16) at the moment when such distinctions were forever to be done away. The object of the law was to make the distinction of animals fixed and unalterable; but in regard to the heathen, to encourage them to offer sacrifices and partake in the worship of God, and thus to be drawn into ever increasing nearness of relation to Him.—F. G.]

DOCTRINAL AND ETHICAL.

I. In chap. xviii. the law is given simply as the will of God. Here punishments are attached to disobedience as to civil offences against the theocratic state. There seems no reason why these two chapters should have been separated except to mark this distinction emphatically. Obedience to God's law is required simply because it is His will, and this is set forth by itself; afterwards and separately, punishments are provided for those among His people who refuse to be guided by Him.

II. In the frequent expression **his or their blood shall be upon him** or **them** is a plain intimation that the offender alone is responsible for the evil that comes upon him. The divine law, whether natural or revealed, is inexorable, and he who thrusts himself across its path necessarily incurs its penalties. There is no occasion for a Divine interposition to punish, and there is no room for the charge of severity; the offender braves an irresistible will, and in doing this must himself alone be held responsible for the result.

III. The beast involved in the guilt of man or woman must be put to death with them. There could be no moral guilt on the part of the beast, because there was no moral responsibility; but yet he must perish because he had been associated in human sin. Whether this was in order to remove the tool of sin from sight simply, or whether it was because of the association of human sin with the beast; in either case it is plain that it was commanded not for the sake of the beast, but of man. Here we have one of the many instances in the law in which human associations and feelings are cared for and protected, and used also as means for the advancement of holiness.

HOMILETICAL AND PRACTICAL.

Lange: "The chapter of the great theocratic rigor (chap. xx.) forms a contrast to the chapter of the great theocratic mildness and purity of life. Here the various measures of punishment come into consideration. Burning with fire, as a symbolical addition to the punishment of death, is only connected with the dead body which has been put to death by stoning. Then follows the particular capital punishment; and next to this indefinite forms of punishment, **he shall bear his iniquity**; and finally the punishment of childlessness, in which also we are certainly to suppose a physical basis. The conception of the abominations is the conception of that which is against nature (Rom. i.), of that which, even according to natural instinct, is perverse, horrible, and a revolt against the moral law in man's nature; but in regard to this, indeed, nature itself comes to the judgment like a spirit of retribution."

The law of this, as of many other chapters, is enforced on the ground that the Israelites were called to be a *holy* people. With how great additional force must this apply to Christians. Not only the Israelite, but the stranger also, defiled God's sanctuary and profaned His holy name by sin. The same thing must be true always; there is no escape from responsibility because one chooses not to acknowledge allegiance to God. The Divine commands still rest upon him. Only he has less help and support in keeping them while he remains aloof from the commonwealth of Israel.

PART SECOND.

Holiness on the Part of the Priests and Holiness of the Offerings.

"*The sacred observance of the priestly position, of the sacrifice, and of the priestly calling.*"—Lange.

Chapters XXI., XXII.

A.—"THE DESECRATION OF THE PRIESTLY POSITION AND THE PRIESTLY CALLING."—Lange.

Chapter XXI.

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and
2 say unto them, There shall none be defiled for the dead among his people: but for
his kin, that is near unto him, *that is*, for his mother, and for his father, and for his
3 son, and for his daughter, and for his brother, and for his sister a virgin, that is
4 nigh unto him, which hath had no husband; for her may he be defiled. *But* [*omit*
but] he shall not defile himself, *being* a chief man[1] among his people, to profane

TEXTUAL AND GRAMMATICAL.

[1] Ver. 4. לֹא יִטַּמָּא בַּעַל בְּעַמָּיו. The interpretation of this obscure clause is very various. The LXX., mistaking בַּעַל, read οὐ μιανθήσεται ἐξαπίνα ἐν τῷ λαῷ αὐτοῦ, meaning that the priest shall not defile himself rashly or lightly. The Syr. and Vulg. have transferred the preposition בְּ from עַמָּיו to בַּעַל and read *but he shall not be defiled for a prince, etc.*, a sense adopted by several expositors. The A. V. has followed the Targ. of Onk. and the Arab., which is interpreted to mean that the priest, as occupying a high official position, head of a family, *etc.*, should not defile himself; if this sense can be sustained, it throws some light upon the occasional use of כֹּהֵן for *prince*. It is adopted by many expositors, as Von Gerlach and Keil. The Targ. Jonathan, and several Jewish expositors (Kalisch also, and Knobel) understand בַּעַל to mean *husband*, a sufficiently well-established meaning of the word, and one which is followed in the margin of the A. V.;

5 himself. They[2] shall not make baldness upon their head, neither shall they shave
6 off the corner of their beard, nor make any cuttings in their flesh. They shall be
holy unto their God, and not profane the name of their God: for the offerings of
the LORD made by fire, *and* [*omit and*[3]] the bread of their God they do offer: therefore they shall be holy.[4]
7 They shall not take a wife *that is* a whore, or profane: neither shall they take a
8 woman put away from her husband: for he[5] *is* holy unto his God. Thou shalt
sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto
9 thee: for I the LORD, which sanctify you,[6] *am* holy. And the daughter of any
priest, if she profane herself by playing the whore, she profaneth her father: she
shall be burnt with fire.
10 And *he that is* the high priest among his brethren, upon whose head the anointing
oil was poured, and that is consecrated to put on the garments, shall not uncover
11 his head, nor rend his clothes; neither shall he go in to any dead body, nor defile
12 himself for his father, or for his mother; neither shall he go out of the sanctuary,
nor profane the sanctuary of his God; for the crown of the anointing oil of his God
13, 14 *is* upon him: I *am* the LORD. And he shall take a wife in her virginity. A
widow, or a divorced woman, or profane, *or*[7] an harlot, these shall he not take: but
15 he shall take a virgin of his own people to wife. Neither shall he profane his seed
among his people: for I the LORD do sanctify him.
16, 17 And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ap-
18 proach to offer the bread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or
19, 20 any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf,[8] or that hath a blemish in his eye, or be scurvy, or scabbed, or
21 hath his stones broken; no man that hath a blemish of the seed of Aaron the priest
shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish;
22 he shall not come nigh to offer the bread of his God. He shall eat the bread of
23 his God, *both* of the most holy, and of the holy. Only he shall not go in unto the
vail, nor come nigh unto the altar, because he hath a blemish; that he profane not
24 my sanctuaries:[9] for I the LORD do sanctify them. And Moses told *it* unto Aaron,
and to his sons, and unto all the children of Israel.

but this requires *for his wife* to be supplied, for which there is no warrant, and it also seems highly improbable that mourning should be permitted for the relations mentioned in vers. 2, 3, and forbidden for the wife. Michaelis understands the high-priest to be intended by בַּעַל; but his conduct is the special subject of vers. 10-12. On the whole, no other interpretation seems sufficiently well-established to take the place of that in the A. V., although even that can hardly be considered as satisfactory. In any case it is better to omit the interpolated *but* at the beginning of the verse.

[2] Vers. 5. The K'ri יִקְרְחוּ indicated by the Masoretic punctuation of the text יִקְרְחָה is sustained by the Sam. and all the versions.

[3] Ver. 6. The sense is rather obscured than helped by the interpolated *and*, which is better omitted.

[4] Ver. 6. The Heb. has קֹדֶשׁ in the sing., doubtless to be understood as an abstract term. The Sam. and all the versions have the plural.

[5] Vers. 7, 8. The *enallage* of numbers creates a slight obscurity, but the A. V. faithfully follows the Heb.

[6] Ver. 8. The Sam., LXX., and Vulg., have the pronoun in the third person

[7] Ver. 14. The missing conjunction is supplied in the Sam. and the versions.

[8] Ver. 20. דַּק signifies something *small* or *thin*. The text of the A. V., seems preferable to the margin, as it is scarcely to be supposed that the case of the dwarf would be omitted. Fuerst, however, renders it *consumptive*; Vulg., *blear-eyed*, and so Onk., and apparently the LXX. ἔφηλος. Syr. — *little*.

[9] Ver. 23. The LXX. has the sing. τὸ ἅγιον. The plural is generally understood to signify the holy place and the holy of holies; some interpreters, however, (Boothroyd, Rosenmueller) would translate *my hallowed things*.

EXEGETICAL AND CRITICAL.

Lange: "The symbolic side of the Levitical law, which was brought out so powerfully at the close of the last chapter, is likewise not to be mistaken in the commands for keeping holy the priestly calling. Owing to the symbolic meaning of these commands they are connected by manifold analogies with heathen laws and customs enacted to secure the priestly dignity. Compare the references on this subject in Knobel, p. 517 sqq.: Keil, p. 141." [Trans. p. 430, 432. "The testimonies which Knobel and several of the older commentators have collected to show that the priests of the Egyptians, Greeks, Romans and other nations avoided funerals and contact with the dead, afford but an imperfect parallel to these Levitical laws concerning the priests . . . . Wherever this feeling was recognized in a ceremonial usage, the priest, from his office, would naturally be expected to observe the highest standard of purity. But the laws which regulated the priesthood of the chosen

people had a deeper basis than this. They had to administer a law of life. . . . St. Cyril truly observes that the Hebrew priests were the instruments of the divine will for averting death, that all their sacrifices were a type of the death of Christ, which swallowed up death in victory, and that it would have been unsuitable that they should have the same freedom as other people to become mourners. *Glaphyra* in Lev., p. 430." Clark.—F G.].

"In the first place it is to be noticed that there is here brought out a gradation of the symbolism that the laws in regard to dignity are stronger in the case of the high-priest than in the case of the sons of Aaron, the common priests. While these, who were at first Aaron's sons, were elevated above the common people (as this also outranked the heathen in its sanctity), so the high-priest again was raised above his sons; he formed the symbolical centre and summit of the personal sanctity towards God, and of exclusion as respects the unclean or that which was Levitically 'common.'" Lange.

With this chapter begins a new *Parashah*, or Proper Lesson of the law extending through ch. xxiv. "The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Ezek. xliv. 15-31, which contains ordinances for the priests, and is the best commentary on the present chapter." Wordsworth.

The purity and holiness required of the priesthood in this chap. is evidently a necessary consequence of the peculiar relation in which they stood to God and the people. It is substantially the same as that required of all the holy people, but is emphasized and extended somewhat beyond that which the people generally were able to bear, because it especially devolved upon them to "draw nigh unto the Lord." For the same reason still more strict obligations are laid upon the high-priests. In vers. 1-6 they are forbidden to defile themselves by touching the dead, or by signs of mourning; in 7-9 they are required to contract a spotless marriage and maintain purity in their families; in 10-15 the same duties, somewhat extended, are still more emphatically required of the high-priest; and in conclusion, vers. 16-24, the physical impediments to the exercise of the priestly office are detailed.

Vers. 1–4. The priest may not defile himself on account of a dead person (נֶפֶשׁ lit. *a soul*), with an exception however in the case of the very nearest of kin. The virgin sister, as yet unbetrothed, is included in the list; but after her betrothal or marriage, she passed into the family of another, and the exemption ceases. The principle of the exception seems to be simply a regard for human feelings. The fact that the tent or house was defiled, *ipso facto*, by the presence of a dead body, and therefore the priest could not avoid defilement in such cases (Keil) forms no sufficient explanation of the exception; for this would be true when a slave died in the house, which is not included, and would often not be true in the case of a father, which is included. It is remarkable that there is no mention of the wife—the Rabbins say because she and her husband were "one flesh." Lange (see below) makes a distinction between a passive defilement which was inevitable in the case of a death in the house, and which is too self-evident to require especial mention; and the active defilement of proclaiming one's grief, using the customary marks of mourning and burying the dead, which he considers were forbidden to the priest, as belonging to the class of the chief men, on occasion of the death of his wife. It seems more probable that the instances mentioned in ver. 2 are of the nature of limitations, and that the marriage relationship is not mentioned because it is nearer than any of them, and therefore included within them all. Notwithstanding the permission in the cases mentioned above, the priest, by contact with the dead, still became defiled for seven days, and was then required to offer a sin offering (see Ezek. xliv. 25-27). No penalty is provided for a violation of this law. On ver. 4 see Textual Notes.

Vers. 5, 6. The prohibition to the priests of the marks of mourning for the dead, customary among the surrounding nations, is extended in Deut. xiv. 1 to the whole body of the people. The command to the priests is expressly made to rest upon their official duties. On the expression **bread of their God** see on iii. 11. לֶחֶם is indifferently rendered in the A. V. *food*, *bread*, and *meat*. Only the last is objectionable on account of the change in the use of the English word.

Vers. 7–9. The marriage of the priests and the life of their families likewise must not be allowed to present a contrast to their holy calling. They might marry any reputable woman, whether Israelite or foreigner, excepting of course women from those idolatrous tribes of the Canaanites which were forbidden to all the people. Exod. xxxiv. 16; Deut. vii. 8. In after times this law was made more stringent, Ezek. xliv. 22. They might not take to wife a common prostitute, nor one **profane**, *i. e.*, a woman who had fallen, or as some Jewish authorities hold, one of illegitimate birth. Briefly, their wives must be of unblemished and spotless character, and hence they were forbidden to take one already repudiated. In ver. 8 the change of person is generally held to indicate a change of address to the people of Israel; but this is unnecessary. It is simply the ordinary form of direct command. Because it was the priest's office to offer **the bread of thy God**, therefore his life and surroundings must be in harmony with his holy calling. The priest's family, also, by a propriety felt in all ages, must be ordered in accordance with his sacred duties, and the outrageous violation of this in his daughter's becoming a prostitute must not only be punished with death, but the dead body be visited with the symbolical punishment of burning.

Vers. 10–15. The same commands are applied with greater emphasis, and with some extension, to the high-priest. He is described by the peculiar fulness of the anointing he had received (vers. 10, 12), and by his being **consecrated to put on the garments**, *viz.*, those appointed for the official costume of the high-priest, in which Aaron had been arrayed at his consecration, and which descended to his successors. To him the accustomed marks of mourning, and all

contact with a dead body, even that of the nearest relative, are forbidden. He must not **go out of the sanctuary** for this purpose (not that the sanctuary was to be his constant abode, Bähr and Baumgarten), nor **profane the sanctuary** by this defilement of his person. He was also restricted in marriage to a virgin of Israel, ver. 14; by any other marriage he would **profane his seed.**

Lange: "Whatever may belong to the defilement by the dead, it is certainly to be noticed that nothing is here said in any way of dying persons, or of death itself, but of dead bodies. The recollection of Egypt, especially of the Egyptian cultus of dead bodies comes here into the foreground. The defilement by the dead included not merely the touching in itself, which is so natural to excited grief, but also the participation in the burial, and the customs of mourning. But that which among the heathen was an expression of horror, so that it was said even of Apollo himself, Let him shun the scenes of death, appears here rather as a prelude of the sublimity of the Christian view of death. The horror would indeed appear strongest at the sight of the dead body of a blood relative, yet here humanity places itself on the opposite side as a limit of the symbolism, and allows the defilement in the case of the nearest family relations with the exception of the married sister who now belongs to another family circle. Ver. 4 certainly appears to say that a man as a husband shall not defile himself for the dead body of his wife, as the foregoing specification and determination concerning the married sister might already intimate. Concerning this, see below," [above under ver. 4]. "The reason is well expressed in ver. 6: **for the offerings of the LORD made by fire, the bread of their God they do offer.**—Since they know, or at least have some idea of what the sacrifice signifies—an entire resignation to the living God,—they cannot mourn and despair as those who have little or no hope, without strengthening the delusion of despair, by which the Israelites would dishonor the name of their God, Jehovah. There is an extravagance of lamentation which takes the appearance of a resentment and contention with God in regard to the dead; among the people of God this should be excluded by the feeling of reverence:—the Lord has done it.

"Three kinds of women are excluded from the priestly marriage: the **whore,** the **profane,** the **divorced.** To the high-priest the taking of a widow is also forbidden. We call to mind Thamar, Rahab, Ruth, and Bathsheba, who became ancestors in Israel (Matt. i.), and it is thus plain that the subject is here a purely Old Testament regulation of symbolical signification. By the marriage of the priest with a virgin is signified that the theocratic marriage could and should be consecrated to the rearing up of the hereditary blessing (see Jno. i. 13, 14). Thus also he was to appear to the people as a consecrated personality. But the dark contrast is the ruined priestly family,* and the saddest instance is the ruined priest's daughter; if she has only begun to be a whore, she has fallen under the judgment of fire.

"The third division treats of the sons of the priests having bodily defects, or afflicted with corporeal blemishes (wherein spiritual reasons are evidently included). Here also the prevailing symbolical purpose is not to be mistaken. The sacrificers must appear as the type of perfection, as also the sacrifice in the following section. Hence the blind and lame, the sons of Aaron with misshapen noses and limbs, having some bodily defect in hand or foot, *etc.* (vers. 18-20) correspond to the faulty sacrificial animals, ch. xxii. 23-25. The strong exclusion demanded by the cultus for the sake of its symbolism was compensated by the compassionate provision that they should have their portion of all sacrificial food of the active priests, whereby they are in some sort to be compared with *Emeritus* officials who draw their full salary. They do not offer **the bread of their God,** as the offerings are collectively called, inasmuch as these culminated in the shew-bread; but yet they eat **the bread of their God,** as well of the most holy as of the holy, *i. e.*, not only of the wave offerings, firstlings, *etc.* (Num. xviii. 11, 19, and 26–29) but also of the peculiar priestly portion of the sacrifices, the oblations, *etc.* See Keil, p. 34 [Trans. p. 433]. But if the priestly access **unto the vail** and **unto the altar** is denied them, it appears that this is here spoken of their official functions. Moreover it is emphasized that Moses communicated these commands not only **unto Aaron and to his sons**; but **unto all the children of Israel** who ought to know how their priests should conduct themselves." Lange.

A death in a dwelling defiled every thing in the dwelling, and every one who entered it. Deaths, however, must necessarily occur in priestly families beyond the limits of the allowable cases of defilement, and also in the house of the high-priest to whom no defilement whatever was allowed. Lange therefore well says, "A distinction must be made between passive sorrow and defilement, which might happen even to the high-priest in his own house, and active uncleanness which came about by the rending of the clothes and going to the dead body." Accordingly the prohibition to the high-priest is couched in terms (vers. 10–12) indicating the active defilement.

Vers. 16–24. These directions concerning the descendants of Aaron who should have any bodily defect are founded upon the general principle, appearing in every part of the law, that whatever is devoted to the service of God should be as perfect as possible in its kind. "As the spiritual nature of a man is reflected in his bodily form, only a faultless condition of body could correspond to the holiness of the priest; just as the Greeks and Romans required, for the very same reason, that the priests should be ὁλόκληροι, *integri corporis* (Plato *de legg.* 6, 759; Seneca *excerpt. controv.* 4, 2; Plutarch *quæst. rom.* 78). Consequently none of the descendants of Aaron **in their generations,** *i. e.*, in all future generations (see Ex. xii. 14), were to approach the vail, *i. e.*, enter the holy place, or draw near to the altar (in the court) to offer the food of Jehovah, *viz.*, the sacrifices." Keil. Persons thus in-

* "Or also the family of a pastor. In a poem by Heine it is depicted with dark touches."

capacitated for the exercise of the active duties of the priesthood are yet especially allowed to partake of the priests' portion of the sacrifices (ver. 22), and doubtless received their share of the tithes for the support of the priests. By custom they were employed in many duties pertaining to the priesthood which did not require the prohibited approach to the altar or entrance into the holy place; such as the examination of leprous persons, houses, and things, the carrying of the ashes without the camp, and many duties of a similar character.

At the beginning of the chapter Moses is directed to make this communication **to the priests the sons of Aaron**; at the end (ver. 24) we read that he told it not only to them, but **unto all the children of Israel**. This is in accordance with the whole character of the law. Each particular communication is immediately addressed to those whose duties it concerns; but at the same time, no part of the law was to be the exclusive possession, or under the exclusive guardianship of any class. Every part of it was to be diligently taught to every Israelite. The Divine law was the common heritage of all, and all were interested in seeing that it was observed.

DOCTRINAL AND ETHICAL.

I. All the precepts of this chapter tend to a single point—the peculiar purity and symbolical holiness required of those who ministered before God. From the centre of the absolute Divine holiness spread out ever-widening circles, and to each is attached a minimum of symbolical holiness without which it cannot be entered. The heathen in the outermost circle, as human beings, still had the light of nature and conscience; these laid upon them duties for the violation of which they were cast out of their homes and destroyed; the people of Israel formed an inner circle of higher obligations; but those chosen from them to draw nigh to God on their behalf, must come under a still stricter rule. All this points unmistakably to the holiness of Him who is the centre of all, and shows that the partaking of His holiness is the necessary condition of approach to Him.

II. The families of the priests were so intimately associated with their own proper personality, that something of the requirements for the priests themselves must also be demanded of them. This rests upon a fundamental principle of fitness, and is again repeatedly insisted upon in the New Testament in regard to the Christian minister. See 1 Tim. iii. 11, 12; Tit. i. 6.

III. The absolute holiness required of those who presented offerings to God could be only symbolical; but the fact that it was symbolical points to One who fulfilled the symbolism, even to Christ, who was alone perfect in holiness; therefore through Him alone can any acceptable gifts be offered to God.

V. Physical blemishes, because they symbolized spiritual defects, hindered the priests from ministering before God on man's behalf; yet these did not prevent their eating of the sacrifices, thus at once receiving their own support, and representing God in the receiving of that which the sacrificer offered. Thus is brought out the two-fold relation in those who minister for the people toward God: on the one hand they may only draw nigh to Him on the basis of perfect holiness, and for sinful man this can be accomplished only through the mediation of Christ; on the other, the grace proceeding from Him is not hindered by the unworthiness of those through whom it comes. Always we must "have this treasure in earthen vessels." The feeble stream from man to God would be turned back by the obstacles in its channel but for the all-availing efficacy of the intercession of Christ; but the full flow of God's mercies in Christ is powerful enough to sweep by all such barriers.

HOMILETICAL AND PRACTICAL.

"The person, life and house of the priest must especially be kept holy. For this, the law of God knows a more human way than the law of the Pope (xxi. 13). The features of the symbolical consecrated state of the priest are spiritually explained. The fearful picture of a desecrated, profane, or very vicious priestly house. How far also can the sacrifice be designated as the bread of God? In reference to the Being of God Himself, the true sacrifice is an object of His good pleasure. In reference to the power of God, it is the noblest and most fitting means of drawing near to His fire. In reference to the idea of God in the world, it is a perpetual means of freshening, deepening, and strengthening it." Lange.

The priestly requirement of holiness, symbolical of old for those whose office it was to draw near to God, must rest now in its literal force upon all Christians, "a royal priesthood," who must ever draw near by the new and living way consecrated for them. As the headship of the priest over his household required that they also should present no striking contrast to his purity; so, on the same principle, it must be incumbent upon all men that those over whom they have influence and control should be so ordered in their lives as not to present to the world a contrast to the principles they themselves profess.

Excessive mourning is forbidden to the priests; all mourning is restricted to the circle of the nearest relations, and to the high-priest is forbidden altogether. Thus is clearly shown that however on earth something may be conceded to the weakness of sorrowing humanity, yet sorrow for the departed is not the proper garb in which to draw near to God. This is more fully declared through Him who is the Resurrection and the Life, and the Christian cannot sorrow for those who sleep in Him as men without hope. Thus the reproof of excessive indulgence in sorrow, so plainly brought out under the new dispensation, is here foreshadowed by the laws of the Mosaic covenant.

In ver. 24 we see that, although the priests were separated from the people by their special divine appointment, the laws for their government were yet communicated to all the people that they might be under the observation of the whole community in their conduct. So it must ever be if the ministry is to be preserved in its purity; and the germs of decay are already sown in that body which refuses to recognize its responsibility to the public opinion of the Christian community.

B.—"KEEPING HOLY OF THE SACRIFICE, OR OF WHAT HAS BEEN HALLOWED."—LANGE.

CHAPTER XXII. 1-33.

1, 2 And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons,
that they separate themselves from the holy things of the children of Israel, and
that they profane not my holy name *in those things* which they hallow unto me: I
3 *am* the LORD. Say unto them, Whosoever *he be* of all your seed among your
generations, that goeth unto the holy things, which the children of Israel hallow
unto the LORD, having his uncleanness upon him, that soul shall be cut off from
4 my presence: I *am* the LORD. What man soever of the seed of Aaran *is* a leper,
or hath a running issue; he shall not eat of the holy things, until he be clean.
And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed
5 goeth from him; or whosoever toucheth any[1] creeping thing, whereby he may be
made unclean, or a man of whom he may take uncleanness,[2] whatsoever uncleanness
6 he hath; the soul which hath touched any such shall be unclean until even, and
7 shall not eat of the holy things, unless he wash [bathe[3]] his flesh with water. And
when the sun is down, he shall be clean, and shall afterward eat of the holy things;
8 because it *is* his food. That which dieth of itself, or is torn *with beasts*, he shall
9 not eat to defile himself therewith: I *am* the LORD. They shall therefore keep
mine ordinance,[4] lest they bear sin for it, and die therefore, if they profane it: I
the LORD do sanctify them.
10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an
11 hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul with
his money, he shall eat of it, and he[5] that is born in his house: they shall eat of
12 his meat [food[6]]. If the priest's daughter also be *married* unto a stranger, she
13 may not eat of an offering of the holy things. But if the priest's daughter be a
widow, or divorced, and have no child, and is returned unto her father's house, as[7]
in her youth, she shall eat of her father's meat [food[6]]: but there shall no stranger
14 eat thereof. And if a man eat *of* the holy thing unwittingly [inadvertently[8]], then
he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the
15 holy thing. And they shall not profane the holy things of the children of Israel,
16 which they offer[9] unto the LORD; or suffer them to bear the iniquity of trespass,
when they eat [or, lade themselves with the iniquity of trespass in their eating[10]]
their holy things: for I the LORD do sanctify them.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 5. The Sam. and LXX. supply the word *unclean*. According to the law, the "creeping thing" could only communicate uncleanness when dead.

[2] Ver. 5. Rosenmüller translates: *or a man who may be unclean on account of it*, sc. the creeping thing. He refers the pronoun in לוֹ to שֶׁרֶץ.

[3] Ver. 6. רָחַץ. See Textual Note [30] on xiv. 8.

[4] Ver. 9. שָׁמְרוּ אֶת־מִשְׁמַרְתִּי. The want of an appropriate verb and noun from the same root in English makes it impossible to give the full force of this phrase so often impressively repeated. See Gen. xxvi. 5; Lev. viii. 35; Num. iii. 7; ix. 19. Lange uses a paraphrase: *Und sie sollen beobachten, was gegen mich zu beobachten ist.*

[5] Ver. 11. The Sam., LXX. and Chald. have the plural.

[6] Ver. 11. בְּלַחְמוֹ. See Com. on xxi. 6. On the *daghesh* in the מ see Textual Note [10] on iv. 13.

[7] Ver. 13. Sixteen MSS. for the particle of comparison כְּ have בְּ.

[8] Ver. 14. בִּשְׁגָגָה. See Textual Note [1] on iv. 2.

[9] Ver. 15. יָרִימוּ, lit. *which they heave* or *lift up*; but evidently the reference is more general than to the heave-offerings, and the *offer* of the A. V. is by all means to be retained.

[10] Ver. 16. The sense of this verse is doubtful. The A. V., Patrick, Pool, Keil and others refer the pronouns *them* and *they* to the people, and understand the precept that the priests should prevent the people from eating of the holy things which it belonged to the priests to eat; on the other hand, the margin of the A. V., Calvin, Knobel, Zunz, Riggs and Lange understand it as meaning *lade themselves with the iniquity of trespass in their eating*. The latter is more in accordance with the general subject of the chapter, and is preferable. So the LXX. understood by the use of *ἑαυτούς*. So Houbigant.

17, 18 And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons,
and unto all the children of Israel, and say unto them, Whatsoever *he be* of the
house of Israel, or of the strangers[11] in Israel, that will offer his oblation [offering[12]]
for all [any of] his vows, and for all [any of] his free-will offerings, which they
19 will offer unto the LORD for a burnt offering; *ye shall offer* at your own will [for
your acceptance[13]] a male without blemish, of the beeves, of the sheep, or of the
20 goats. *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be
21 acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the
LORD to accomplish *his* vow, or a freewill offering in beeves or sheep [of the flock[14]],
22 it shall be perfect to be accepted: there shall be no blemish therein. Blind, or
broken, or maimed,[15] or having a wen [or ulcerous[16]], or scurvy, or scabbed, ye
shall not offer these unto the LORD, nor make an offering by fire of them upon the
23 altar unto the LORD. Either a bullock or a lamb [one of the flock[17]] that hath
anything superfluous[18] or lacking in his parts, that mayest thou offer *for* a freewill
24 offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD
that which is bruised, or crushed, or broken, or cut; neither shall ye make *any*
25 *offering thereof* [make *such*[19]] in your land. Neither from a stranger's[20] hand shall
ye offer the bread of your God of any of these; because their corruption *is* in them,
and blemishes *be* in them: they shall not be accepted for you.
26, 27 And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a
goat, is brought forth, then it shall be seven days under the dam; and from the
eighth day and thenceforth it shall be accepted for an offering made by fire unto
28 the LORD. And *whether it be* cow or ewe [female of the flock[21]], ye shall not kill
it and her young both in one day.
29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at
30 your own will [for your acceptance[13]]. On the same day it shall be eaten up; ye
shall leave none of it until the morrow: I *am* the LORD.
31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.
32 Neither shall ye profane my holy name; but I will be hallowed among the chil-
33 dren of Israel: I *am* the LORD which hallow you, that brought you out of the land
of Egypt, to be your God: I *am* the LORD.

[11] Ver. 18. The Sam., 14 MSS., and all the ancient versions supply *that sojourn*.

[12] Ver. 18. קָרְבָּן. See Textual Note [2] on ii. 1.

[13] Ver. 19. לִרְצֹנְכֶם. See Textual Note [5] on i. 3. Comp. also ver. 21.

[14] Ver. 21. בַּצֹּאן includes both *sheep* (A. V.) and goats (marg.). It is better therefore to use the ordinary comprehensive term.

[15] Ver. 22. On the precise sense of חָרוּץ, the authorities differ. LXX. γλωσσότμητον—*having the tongue cut;* Targ. Jon.—*having the eyelids torn;* Jerome, *cicatricem habens*. The A. V. has followed the Targ. Onk. in a sense which may be considered as sufficiently general to include all the others.

[16] Ver. 22. יַבֶּלֶת, adj. fem. from יָבַל—*to flow*. It is ἅπ. λεγ., but there seems no doubt of its meaning.

[17] Ver. 23. שֶׂה is neither specifically *a lamb* (A. V.) nor *a kid* (marg.), but may be either. See Textual Note [14] on ver. 21. Gesen.: "a noun of unity corresponding to the collect. צֹאן, a flock, *sc.* of sheep or goats."

[18] Ver. 23. שָׂרוּעַ is an animal which has an inequality between the corresponding parts, as the two legs, or two eyes, so that one of them is longer or larger than it should be; while קָלוּט, on the other hand, signifies one having such part smaller than its normally developed fellow.

[19] Ver. 24 According to all authorities the preceding clause refers to the four ways of castration practised among the ancients (see Aristot. *hist. an.* ix. 37, 3, and the other authorities cited by Knobel and Keil); the latter clause contains, incidentally, an absolute prohibition of such customs in the land, and has nothing to do with sacrifice, there being no word for *offering* in the Heb. Such is the interpretation of Josephus (*Ant.* iv. 8, 40) and of the Jewish authorities generally. So also the LXX., the Targs., and the Vulg. The sense of the A. V., however, is found in the Syr., and is sustained by Knobel and Lange, who says expressly: "It is particularly to be noticed that castration of animals was not universally forbidden in Israel, only no castrated animals might be offered in sacrifice."

[20] Ver. 25. בֶּן־נֵכָר, a different word from the זָר of ver. 10 and the גֵּר of ver. 18, and probably referring to a foreigner, not even sojourning in the land.

[21] Ver. 28. See Note [17] on ver. 23. אֹתוֹ וְאֶת־בְּנוֹ in masc. form; but Rosenmüller notes that in regard to brute animals, the verbs, as well as the nouns and adjectives, take no note of sex.

EXEGETICAL AND CRITICAL.

The analysis of this chapter given by Keil is a very clear one. "Vers. 1-16. **Reverence for things sanctified.**—The law on this matter was (1) that no priest who had become unclean was to touch or eat them (vers. 2-9), and (2) that no one was to eat of them who was not a member of the priestly family (vers. 10-16). Vers. 17-33. **Acceptable Sacrifices.**" Lange introduces the chapter thus: "The keeping

holy of the sacrifice was to correspond to the keeping holy of the priesthood, since this is indeed at the bottom an expression of keeping the priesthood holy. It was most strongly insisted upon." The centre, however, of the whole Levitical system is rather the sacrifice than the priest, and the priest is for the sake of the sacrifice, as is distinctly brought out in this chapter, rather than the reverse. Certainly the sacrifice was earlier, and the necessity for it more fundamental. The symbolical holiness of the priesthood must therefore be considered as an essential requirement in order to their offering of acceptable sacrifices. Lange thus analyzes the chapter: "*a.* In relation to the conduct of the priest, vers. 3-9. *b.* In relation to the conduct of the laity, vers. 10-16. *c.* In relation to the condition of the sacrificial animals, and especially to the fact that everything defective was excluded, vers. 17-25; but also that every proper offering was to be offered to the Lord in the right way, or to be eaten as a thank-offering, vers. 26-33."

The chapter consists of three Divine communications, all given to Moses, the first (vers. 1-16) to be communicated to Aaron and his sons, prescribing under what conditions the priests are not to touch the offerings (1-9), and who beside the priests might partake of them (10-16); the second (17-25) is to be communicated not only to Aaron, but **unto all the children of Israel**, determining the quality of the victims; while the third (26-33) is to Moses alone, prescribing certain conditions to be observed with all victims, and concluding the chapter.

Vers. 1-9. For his view of the difficult passage in ver. 2, Lange refers to his translation, which runs thus: **that they profane not my holy name—even they, who have it in charge to keep holy for Me,**" thus referring the relative אֲשֶׁר to the name. Other commentators refer it to **the holy things of the children of Israel**, as in the A. V., LXX. and Vulg. (Rosenmüller, Knobel, Kalisch, Murphy, Keil, Clark, *etc.*). The sense of the whole verse is certainly that the priests should not profane the holy gifts of the people by approaching them when themselves in a condition unlawful for priestly ministrations. The expression **separate themselves from the holy things** is clearly to be understood as meaning under the circumstances mentioned below. "הִנָּזֵר with מִן, to keep away, separate one's self from anything, *i. e.* not to regard or treat them as on a par with unconsecrated things." Keil. The Divine acceptance of the sacrifices was expressed by the priests' eating certain parts of them as the representatives of God. These were allowed to be eaten by those who were permanently disqualified by physical defects from offering the sacrifices (xxi. 22); but if consumed by those in a state of uncleanness, would be a profanation of the name of the Lord. The prohibition extends not only to the eating, but to the touching them at all. Ver. 3. **Shall be cut off from my presence** is considered by Rosenmüller and others as equivalent to the expression "shall be cut off from the midst of his people." A better interpretation (Knobel, Clark) is that it means: "shall be excluded from the sanctuary"—deprived of his priestly office. Lange, however, interprets it that "the penalty of death is pronounced upon every one of the priestly family who approaches the holy things in a state of uncleanness, whether it be to offer or to eat the priestly sacrificial food." But he afterwards adds: "With the positive death penalty is connected at the same time a mysterious destiny of death, which Jehovah reserves to Himself. The legislation has as yet no idea of the ruder forms of desecration of the sacrifice in the future as *e. g.* 1 Sam. ii. 12 sqq." This was the penalty attached to the violation of any of the precepts in this paragraph. The uncleannesses mentioned in vers. 4-6 have already been treated in their appropriate places. They are only mentioned here as showing that they excluded the priest from contact with holy things. Vers. 6, 7, prescribe for the priest, as for the people in similar cases, the simplest forms of purification, and when these are observed, limit the time of the uncleanness to the going down of the sun. In accordance with the considerate character of the Divine legislation, it then allows him to eat of the sacrifice, **because it is his food.** In ver. 8 the eating of that which had not been properly slain, and was therefore still contaminated with the blood, is forbidden with especial emphasis to the priests whose office was to make atonement with the blood. This had already been forbidden to all the people (xi. 39, 40) with but a slight penalty for transgression. Here the transgression for the priest comes under the heavier sentence of ver. 3. Calvin notes that such a special prohibition was needed lest the priests might think themselves, in virtue of their office, exempt from the laws binding upon the rest of the people. Ver. 9. **Lest they bear sin for it, and die therefore,** gives the penalty in general of a priestly neglect to keep God's **ordinance**, but is not necessarily to be understood of the penalty for the breach of each particular precept mentioned. The command here, as everywhere, is made to rest upon the consideration, **I the LORD do sanctify them.**

Vers. 10-16. This forms the second part of the first Divine communication, and prescribes who beside the priests themselves might or might not eat of the holy things. It has nothing to do with the most holy things which could be eaten only by the priests themselves. "The זָר is the **stranger** relatively; accordingly those who are not Israelites, not Levites, not relatives; here, those who are not priests. He might not eat of the holy food of the offerings, however near he might stand to the priest as a neighbor, or a day laborer; but on the other hand, the purchased slave, since he had become by circumcision an Israelite and one of the household of the priest, might certainly eat of it, together with those born in the priest's house. *And here again the house appears in its full theocratic significance.* (Comp. Com. on Matt., p. 146.) It results from this, that the married daughter of a priest is excluded; she belonged to another house (if it were a priestly house, she might of course eat there with them). Her right revives

again, however, if she comes back to her father's house as a childless widow or divorced; but if she had children, she formed with the children another house. If one who had no right ate of the holy things by mistake, he must make restitution to the priest for what he had eaten, and add a fifth part thereto. "The verse refers only to something unimportant, for in the case of greater things he was commanded, moreover, to offer a trespass offering (ch. v. 15)." Knobel. The difference is in this, that here the subject is the transgression of eating the priestly portion of the heave offering; there, of heedless injury done to the sanctuary in regard to the portion hallowed to Jehovah." [It seems more probable that the case here referred to is exactly included under that in v. 15, 16, and that the trespass offering is not expressly mentioned here because it is only necessary to show that this case comes under the category of those for which the trespass offering was required. Calvin well observes that this prohibition was necessary to prevent the "holy things being regarded as common food."—F. G.] "Here too the law is led back to **I the LORD do sanctify them.** The history of David (1 Sam. xxi.) and the New Testament explanation of it (Matt. xii. 8) show that necessity provided exceptions to this rule. But the rule rests upon the truth that religion must be kept holy, in the strongest sense, even in its sacrifices, otherwise guilt will accumulate upon the people who profess the religion (ver. 16). When deceit is practised against Jehovah in any way, *e. g.* by feigned fasts, by asceticism, joined with secret sins, by fanatic faith joined with a life of plunder, the manliness itself of the natural man is buried more and more, and the intercourse of the people loses more and more of its saving salt of moral truth—not to speak of the refining fire of the spirit of the new birth. —**When they eat their holy things.**—That which as holy things belonged to them no longer." Lange. On the meaning of the last clause see Textual Note 10. The provision in regard to the purchased servant in ver. 11 is of importance as showing how completely such servants became identified with the house of their masters. The command was given only about a year after the Exodus when the tribes of Israel doubtless included a large number of the circumcised descendants of the servants of the patriarchs; but there can be no stronger identification than is here given in allowing the purchased servants of the priests from whatever nation, in contradistinction to a servant hired from any other family in Israel, to eat of the priestly portion of the holy things.

Vers. 17-25. Moses is directed to convey this communication **unto all the children of Israel,** because it was important to have them all entirely familiar with the conditions necessary to an acceptable victim. They were to know all the laws; but their attention would naturally be more fixed upon those which were immediately addressed to them. The law in regard to the victims necessarily applies to all cases, whether they were offered by persons of **the house of Israel, or of the strangers** (ver. 18), because it prescribes what was required in the victim itself in order to its acceptance. The burnt offering is first treated of (vers. 18-20), and then the peace offering. Vow and free-will offerings might be made of either kind of sacrifice; but the regulations concerning the victim differed. If it was a burnt offering, it must be **a male, as well as without blemish,** according to the law of the burnt offering in i. 3, 10; if it was a peace offering, there was no law concerning the sex of the victim; but it was still required (ver. 21) **there shall be no blemish therein.** The rigidness of the law was, however, somewhat relaxed in case of the free-will offering (ver. 23), so that for this purpose a victim was allowed to have some **thing superfluous or lacking in his parts.** For the distinction between the vow and the free-will offering, see Com. on vii. 15. The other kind of peace offering, the thank offering, is not mentioned here; being the highest of all, it of course required the perfect victim. Among the Gentiles also a sense of natural fitness generally required that the victim should be *integrus* and τελειος. See abundant references in Rosenmüller and Knobel here, in Outram L. I. c. 9, and Bochart *Hieroz.* I. L. II. c. 46. Ver. 24 absolutely prohibits the offering in sacrifice of any castrated animals. See Textual Note. Lange: "The minute, precise definition of this defect requires the perfect fitness for breeding in the male animals, without which it lost in a great degree its signification of a worthy resignation." In ver. 25 the priests are forbidden to accept even from a **stranger's hand** victims marked with any of the defects that have been enumerated, **because their corruption is in them,** *i. e.* because these defects render them unfit for sacrifice. **The bread of your God** "must be derived from a perfect victim to represent that which is acceptable to God, which in moral things is perfect righteousness." Murphy.

Vers. 26-33. The final communication made to Moses alone. Lange: "Even in the case of sacrificial animals without blemish, there yet appear particular conditions of acceptableness for the offerers. First, the victim must be eight days old; it must be kept **seven days under the dam** to enjoy the full pleasure of existence." See the same law in Ex. xxii. 30 in regard to firstlings. "The reason for this was, that the young animal had not attained to a mature and self-sustained life during the first week of its existence." Keil. It is noticeable that the age at which the animal became admissible for sacrifice is the same as that at which man was received into covenant relation by circumcision. At this age, too, the animal first began to be eatable, and this fact doubtless had its significance in the laws for the symbolical food of Jehovah. Similar restrictions of age were in use among the Romans, Pliny *Nat. Hist.* viii. 77. The prohibition in ver. 28 of killing both dam and offspring on the same day is analogous to the thrice repeated precept: "Thou shalt not seethe a kid in its mother's milk" (Ex. xxiii. 19; xxxiv. 26; Deut. xiv. 21), and rests upon the same principle as the prohibition to take from a bird's nest the mother together with the young (Deut. xxii. 6, 7). All these precepts were of an educational character and imposed

upon the Israelites the duty of keeping sacred, even among the lower animals, the relation which God has established between parent and offspring. The law could not have been for the sake of the brute, but was altogether for man's sake; he must not allow himself to violate the finer susceptibilities implanted in his nature, even when mere utilitarian reasoning could see no use in the command. The Targ. Jon. prefaces the command with the words: "As our Father is merciful in heaven, so be ye merciful on earth." The connection here applies the precept especially to killing for sacrifice; but it is noticeable that the word used is the more general שָׁחַט, as if the command was meant to apply to all killing whatever. In ver. 30 the law for eating the thank offering on the same day on which it is presented is repeated from vii. 15. Such repetitions, if not of necessity, are yet at least highly desirable in a lengthened code of laws. The conclusion, vers. 31-33, is like that of chapters xviii. and xix., and rests upon the fact that He who gives the commands is Jehovah—Jehovah who sanctifies them, and who has brought them up out of the land of Egypt. Lange: "I am Jehovah is said again to seal this command, and the following explanation shows plainly the educational view: that Jehovah seeks to bring them up to be a holy people of God by means of these fixed directions. The educational idea is negative: only certainly no kind of dishonor, or deceit, or faithlessness is allowable in matters of religion."

DOCTRINAL AND ETHICAL.

I. "The symbolical and definite thought of the whole chapter has the highest meaning for every form of religion, but particularly for the Christian Church. It seeks a faultless, normal priesthood, a priesthood which does not darken, but glorifies religion, the service of God. When we think of the sad fact that priests have often altogether, or in a great degree, corrupted their religious community, or are now corrupting it, that so many spiritual and hierarchical cripples of every kind darken and disfigure so many congregations, the contents of our section will give us a strong witness against a laxity and untruth which is guilty especially of the corruption of the religious life. The church training was to be before all things self-training, the ladder of the churchly life. How many reflections in regard to the choice of the theological profession, the tests, the ordinations, and the ecclesiastical visitations belong to this chapter. Also the family circumstances of spiritual persons are here estimated according to their significance." Lange.

II. The relation of the priests to the people is here again distinctly brought out. They were under precisely the same laws as others, became unclean from the same causes, and were to be purified in the same way; in short, they were fully citizens of the commonwealth of Israel. But inasmuch as they had also special duties toward God, they were incapacitated for their performance by this uncleanness.

III. The identification of the household with its head, always strongly marked in the Hebrew polity, appears in the case of the priest with especial clearness. The family is the unit of the Hebrew commonwealth and the basis of the Mosaic legislation. On this see Maine's *Ancient Law*.

IV. The law of the conditions of the acceptable victim was precisely the same for the Israelite and the stranger. The law thus intimates not obscurely that in their approach to God all men stand on precisely the same footing. "There is no distinction of persons."

HOMILETICAL AND PRACTICAL.

Lange: "Chap. xxii. is concerned with the pure conduct of the priests face to face with the sacrifice of the congregation; observances of cleanness of the most varied kind, and especially of sacrifices according to their spiritual meaning."

As symbolical cleanness was required of those who partook of the sacrifices which typified the death of Christ, so is spiritual cleanness necessary in those who feed upon the memorial of the same. See 1 Cor. xi. 28, *etc.* Wordsworth. The whole house of the priest was sanctified through him to partake of the holy things; so is the whole house of the Great High Priest sanctified through Him, even His body, the blessed company of all faithful people.

But to be partakers of the table of this Great High Priest men must not be merely sojourners in His house, or serving Him as hired servants for gain, but truly identified with Him, and forming an actual part of His household. Wordsworth.

Again and again the law insists that the victim for the acceptable sacrifice must be without blemish. Whatever is offered to God must be of the best; especially must the offering of the heart be perfect and complete. Christ Himself is described as having offered Himself "without spot," and the Church which He presents unto Himself must "be holy and without blemish." Eph. v. 27.

By forbidding the Israelites to kill on the same day the dam and its offspring God taught them, and through them the church in all ages, to be merciful; not only merciful to those who can understand and appreciate it, but to exercise this virtue for its own sake—to be merciful always and everywhere, even as our Father in heaven is merciful.

Calvin draws from the often repeated and here extended precept that the sacrifice must be perfect and without blemish, this lesson: that whatever we offer to God must be whole-hearted and true. We cannot serve God and mammon. He applies this to prayers in which the heart is not engaged, and a multitude of other things in which man may undertake to offer an imperfect and divided, and therefore unacceptable service.

PART THIRD.

Sanctification of the Feasts.

"*Keeping holy the theocratic times and places, the feasts and their cultus, the most holy name of the covenant God and His holy land.*"—LANGE.

CHAPS. XXIII.—XXV.

FIRST SECTION.

Of the Sabbaths and Annual Feasts.

"*The Holy Seasons, Laws of the Feasts, Sabbath, Easter, Pentecost, the Seventh New-Moon or Sabbath of the Year, the Day of Atonement and the Feast of Tabernacles.*"—LANGE.

CHAP. XXIII. 1–44.

PRELIMINARY NOTE.

The following, under Lange's Exegetical, may properly be placed here. "The foundation of these developed ordinances for the feasts has already presented itself in Ex. xx. 8-11 and xxxi. 14" [add Ex. xxiii. 14-19; xxxiv. 21-26, and in regard to the Passover, the full account of its institution, Ex. xii. 3-27, 43-50,—F. G.]; "the section, Num. xxviii. xxix., contains more specific directions about the sacrifices which were to be offered on the feast days." [The three great festivals are also described in Deut. xvi. 1-17, and the reading of the law required at the feast of tabernacles in the Sabbatical year, Deut. xxxi. 10-13.—F. G.]. "Here the treatment is of the organic appearance of the whole festivity of Israel in the unity of its collective holy feasts, with the ordinance of the festal cultus ("Feast-calendar," Knobel says, which is set aside by Keil); in the Book of Numbers the sacrifices are plainly specified as the requirements of the theocratic state, an indication that they were not the principal things in the ideas of the cultus.

"Upon this important section the article *Feste* in Winer and others, is to be compared, as well as the rich literature in Knobel, p. 541, to which add Kranold, *commentatio de anno Hebræorum Jubilæo.* Gottingæ, Dietrich, 1838." [See also PHILO περὶ τῆς 'Εβδόμης; BAEHR, *Symbolik* bk. iv.; EWALD *Alterthümer;* KALISCH *on Ex. xx., etc.;* MICHAELIS *Laws of Moses*, Art. 74–76, 194–201; BOCHART, *Hieroz.;* and the appropriate articles in SMITH'S *Bible Dict.*, KITTO'S *Cyclop. of Bib. lit.*, HERZOG'S *Real-Encykl.*, and the various literature cited in these.—F. G.].

"The Hebrew festivals are to be regarded especially in a two-fold aspect: 1. The holy seasons (מוֹעֲדֵי יְהוָֹה). 2. The ideas of the different feasts, the holy convocations (מִקְרָאֵי קֹדֶשׁ).

"The holy seasons are, according to their prevalent fundamental number, the number seven, collectively, memorial feasts of the creation; the Sabbath, as the seventh day; Pentecost, as the feast of the seventh week; the seventh new moon, with its following Day of atonement and feast of tabernacles, as the feast of the seventh month; the Sabbatical year, as the festival of the seven Sabbath years; and the Praise year or year of Jubilee; the 50th year, as the festival of the completed seven, the seven times seven, the prophetic festival of the new eternal festal season. (ch. xxv.).

"Even through the single feasts the number seven runs again: seven days of unleavened bread, seven days in tabernacles, and no less indeed is it reflected in the sevenfold number of the festal sacrifices.

"The datum, however, from which the whole construction of the festal season proceeds, on which the whole building rests, is the *datum of the typical deliverance of Israel* (ver. 15). The line of feasts culminates indeed in a festival [Tabernacles, the last feast of the year] which plainly, as a symbol of the completed deliverance stands over against the [Passover as a symbol of the] beginning of deliverance." [From another point of view the Passover (which, as such, is not mentioned in this chapter) is generally regarded as a memorial of the deliverance from Egypt in its totality, and in its typical significance it points forward to the deliverance from sin through the death of Christ; and this again has its memorial in the Lord's Supper, pointing forward to the feast of the Lamb in heaven. The feast of tabernacles, on the other hand, was expressly commemorative of the very temporary dwelling in booths (סֻכּוֹת = huts made of branches; the סֻכָּה is to be distinguished from

the אֹהֶל = tent, the comparatively permanent dwelling of the wilderness) see vers. 42, 43, and comp. Ex. xii. 37; xiii. 20.—F. G.]. * * *

"With regard to the natural aspect of the Israelitish feasts, they are divided into pre-Mosaic, Mosaic (for that the feasts here appointed belong to the original Mosaic legislation is admitted by Knobel), and later feasts.

"In the first class, however, can only be placed with certainty a tradition of the Sabbath, the feast of the new moon, and the harvest feast. Upon the heathen festal seasons see the full notes of Knobel, p. 537 sqq.

"It is however in the highest degree noteworthy, that the Israelitish ordering of the feasts forms an unmistakable contrast to the heathen customs. At the time of the Spring feast the Jewish Easter was kept, which, in connection with its unleavened bread, expresses a very solemn meaning, and is not at all to be judged by the Christian Easter. At the time of the autumnal equinox, however, when the Syrians (and the Egyptians) mourned over the death of Adonis the summer sun (like the Germanic *Baldur*), the Jews kept their most joyful feast, and freely used the green branches of summer before they faded." [The contrast would bear to be even more strongly expressed, for the feast of Tabernacles occurred more than a month later than the autumnal equinox.—F. G.]. "It was as if they had wished to celebrate the triumph of the theocratic spirit over the natural sadness for the death of beautiful nature; as they certainly accent the blessing of God and His judgment in this present life in contrast to the dark Egyptian necromancy with its prophecy inspired this side the grave, and in contrast to the melancholy cultus of the world of death beyond the grave.

"As to the explanation of the apparently superfluous days in the seven day feasts, the eighth day of unleavened bread, and the eighth day of the feast of Tabernacles (a question which also concerns the 50th week of the 50th year as a year of Jubilee), it is certainly sufficient to say, that the festal close of such great days or weeks and years was to be particularly emphasized. (Comp. Knobel, p. 549).

"The second Easter day as the feast of the first beginning of the harvest, the beginning of the barley harvest, the feast of the ears (Abib, ear month), corresponds to the completed wheat harvest which was celebrated at the feast of Tabernacles (later, Pentecost because fifty days were reckoned from Easter to its celebration), and both these harvest feasts, of the necessities of life and of the abundance of life, form a contrast to the harvest feast of joy [feast of Tabernacles] for the refreshing and comforting gifts of God, the fruit, the oil and the wine.

"A strikingly isolated position is given to the feast of Pentecost between the other feasts. Since as the chief harvest feast it seems to be only a natural feast, there was sought, and later, there was also found, in addition to its natural aspect, a holy and theocratic aspect also, in that this feast has been described as the feast of the law (since Maimonides. See on the other hand Keil, p. 151") [Translation p. 444, note]. * * *

"The increased sacrifices of the yearly feasts must form a symbolical expression of the self-surrender of the nation to Jehovah, renewed by the feasts, as it was elevated by the thanksgiving for His gifts,—the ever new gifts of creation, the ever new gifts of atonement and of deliverance.

"That which makes feasts to be feasts is as follows: 1) They are high seasons appointed by God, seasons of the fulfilment of Divine promise and of human hope. 2) Seasons in which the union of God and man, as well as of men with one another, and thus fellowship with God and brotherhood with man was celebrated. 3) Seasons in which nature, together with man, appears in the dress of theocratic sanctification. 4) In which the highest happiness of human fellowship arises from the highest joyfulness of sacrifice to Jehovah. 5) Seasons which have a great sequence, and form a chain from the feast of deliverance in the night of judgment and of fear (Passover) to the feast of holy freedom and joy (Tabernacles)." Lange.

In regard to the times of the festivals, it is to be remembered that God in His dealings with man always shows a tender regard for the nature with which He has constituted man. The Hebrew festivals were therefore so arranged as to combine the most important religious memorials and types with the occasions of national and social need. The Passover was the greatest of all the annual festivals of the Hebrews, and was the only one resting upon a distinct historical and miraculous event, and the only one, too, the neglect of which was accompanied with the penalty of excision (Num. ix. 13). The obligation to observe it was so urgent upon every adult circumcised Israelite, that alone of all the feasts it had attached to it a second observance at the same time in the following month for those who were prevented from keeping it by absence on a journey, or by defilement from contact with a dead body—the only causes which interfered with the eating of the paschal lamb. Historically, it was far more generally observed than either of the other festivals. Attached to this, and often included in the general name of Passover, was the week of unleavened bread; but the strictness of the command for the observance of the Passover itself did not apply to this. See Deut. xvi. 7. The Passover was celebrated in the month Abib or Nisan; and this month, as the month of the great national deliverance from Egypt, became the first of the ecclesiastical year. Just at this time occurred the beginning of the barley harvest, and the festival for this was accordingly so associated with the Passover, that a sheaf of the first-fruits was to be waved before the Lord on the morrow after the Sabbath. The time of the feast of weeks, or Pentecost, was determined by the Passover, from which it was distant just fifty-two days, as we still reckon from Good-Friday to Whitsunday; for seven weeks complete, or forty-nine days were reckoned from "the morrow after the Sabbath," or the second day after the eating of the Paschal lamb itself, making fifty-one days, and then the feast was to be held on the following day. The symbolism of the sevens is therefore to be sought rather in the means of computing the time than in the relation of the festivals to one another. Pentecost occurred at the close of the grain harvest, and

was celebrated as a thanksgiving, with especial liberality to the poor and needy in remembrance that the Israelites themselves had been bondmen in Egypt. (Deut. xvi. 9–12). This feast continued but a single day, and its distinguishing rite was the waving before the Lord of two *leavened* loaves prepared from the first fruits of the wheat.

With the coming in of the seventh month the civil year began. Of the existence of this year as distinguished from the ecclesiastical year, there can be no reasonable doubt. It has indeed been called in question; "but the form of expression in Ex. xii. 2, the commencement of the Sabbatical and Jubilee years in the month Ethanim, or Tisri, the tradition of both the rabbinical and Alexandrian Jews, and the fact that the new moon festival of Tisri is the only one—not excepting that of Nisan—which is distinguished by peculiar observance, seem to bear sufficient testimony to a more ancient computation of time than that instituted by Moses in connection with the Passover. Another argument is furnished by Ex. xxiii. 16." Clark. Accordingly, as generally in all times and among all nations, the New Year was ushered in by a special observance. Among the Hebrews this took the form of "the Feast of Trumpets." This was marked by "an holy convocation;" but attendance upon it was not obligatory. On the tenth day of the same month occurred the solemn fast of the Day of Atonement already treated in ch. xvi. Both these continued but a single day. On the fifteenth day of the same month (which was thus far more marked by religious solemnities than any other), began the Feast of Tabernacles, continuing for seven days with "an holy convocation" following on the eighth day. The attendance obligatory at this would naturally have led to a large presence of the people on the Day of Atonement, only five days before. It was the great harvest festival at the close of the agricultural season, corresponding to our Thanksgiving day, and was very joyfully celebrated. It was also connected with the theocratic system by the injunction to dwell in booths in memory of the Exodus from Egypt.

With all these, and pervading them, was the weekly Sabbath, a remembrancer in its recurrence of God's rest from the work of creation (Ex. xx. 11), and in its determination to the seventh day of the week of the deliverance from Egypt (Deut. v. 15).

In regard to the detail of these several festivals, see the Exegetical.

The Jews were prohibited by the law from all work only on the fifty-two weekly Sabbaths and on the Day of Atonement; they were also prohibited from all servile work on the days of holy convocation, *viz.* two each in connection with the Passover and the Feast of Tabernacles, one at the Feast of Pentecost, and one at the New Moon of Tisri, the seventh month. There is no prescription in the law in regard to cessation of work on the other New Moons; but from Amos viii. 5 they appear to have been, at least in later times, observed as Sabbaths. These would make in all seventy days, which would be reduced somewhat by the occurrence of some of the other days, and especially of the festival Sabbaths, one year with another, upon the weekly Sabbath; but on several of these days the prohibition extended only to servile work, and the feasts were probably largely used like European fairs, for purposes of trade. See a slightly different computation in Michaelis, *Laws*, Art. 201.

The three greater festivals, Passover, Pentecost and Tabernacles, were required to be observed by the assembling of the whole adult male population at the place of the sanctuary. This was doubtless fully carried out during the life in the wilderness, but does not appear to have been ever completely observed in subsequent history. All these festivals were, however, attended by large numbers, and the devouter part of the people went up to the sanctuary at least once in the year (1 Sam. i. 3, 21; Luke ii. 41, *etc.*), which appears to have been most commonly at the Passover. The women were not obliged, but were allowed to attend, and frequently did so, as well as partake of the Paschal lamb.

Besides these annual feasts, there were the Sabbatical years, when the land was required to lie fallow, and all fruits were common property. This command could hardly have been complied with at all until after the return from the captivity (see 2 Chron. xxxvi. 21), and the existence of such an unobserved law is a strong proof of the genuineness of the Mosaic legislation. There was also the Year of Jubilee, the fiftieth year, which as it affected the tenure of land that had been sold, is likely to have been more continuously observed. It certainly was recognized in the days of Jeremiah (Jer. xxxii. 6–15). On the question whether it had continued to be observed in the intervening time, see Maimonides and Ewald in the affirmative, Michaelis (*Laws*, Art. 76) and Winer (*sub voce*), who are in doubt, and Kranold (p. 80) and Hupfeld (pt. iii., p. 20), who confidently deny that the provisions for this year ever came into actual operation.

Precisely what was meant by **an holy convocation** we have no means of ascertaining, except from the word itself. Doubtless in the wilderness life it would have meant a general assembling of the people for the purposes of the day, and the same sense may be held to apply to the three great festivals when all males were required to appear at the place of the sanctuary, but this cannot be true, after the settlement in Canaan, of the weekly Sabbath and of the Day of Atonement. Probably there were on these days gatherings for religious edification accompanied with rest from work in the various towns and villages throughout the land, just as there were in the Synagogues after the return from the Captivity. There were also probably such gatherings at the time of the Convocations of the greater festivals of those who did not go up to the Sanctuary.

Besides the weekly Sabbaths, there were in all seven Convocations in the year: the first and last days of the feasts of unleavened bread, and of Tabernacles, the days of Pentecost and of Atonement, and the Feast of Trumpets.

CHAPTER XXIII. 1-44.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to*
be holy convocations, *even* these *are* my feasts [unto them, The appointed times of
the LORD which ye shall proclaim *as* holy convocations, these are my appointed
times[1]].
3 Six days shall work be done: but the seventh day *is* the sabbath of rest,[2] an holy
convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all
your dwellings.
4 These[3] *are* the feasts of the LORD, *even* [These appointed times[1] of the LORD *are*]
holy convocations, which ye shall proclaim in their seasons [appointed times[1]].
5, 6 In the fourteenth *day*[4] of the first month at even *is* the LORD's passover. And
on the fifteenth day of the same month *is* the feast of unleavened bread unto the
7 LORD: seven days ye must eat unleavened bread. In the first day ye shall have
8 an holy convocation: ye shall do no servile[5] work therein. But ye shall offer an
offering made by fire unto the LORD seven days: in the seventh day *is* an holy con-
vocation: ye shall do no servile work *therein.*
9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, When ye be come into the land which I give unto you, and
shall reap the harvest thereof, then ye shall bring a sheaf[6] of the firstfruits of your
11 harvest unto the priest: and he shall wave the sheaf before the LORD, to be ac-
12 cepted for you: on the morrow after the sabbath the priest shall wave it. And ye
shall offer that day when ye wave the sheaf an he lamb [a ram[7]] without blemish
13 of the first year for a burnt offering unto the LORD. And the meat offering [ob-
lation[8]] thereof *shall be* two tenth deals of fine flour mingled with oil, an offering
made by fire unto the LORD *for* a sweet savour: and the[9] drink offering thereof

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. The word מוֹעֵד according to all authorities means primarily *a fixed, appointed time* (Gen. xxi. 2; Jer. viii. 7, *etc.*) and it is so translated in ver. 4 *in their seasons.* Thence it came to be used for the festivals occurring at set times (Zech. viii. 19). Besides these meanings the word has the divided signification of the assembly which came together at these times, and then the assembly or congregation generally (whence the expression Tabernacle of congregation), and then also the place of the assembly. The derivative significations are here out of the question. It occurs in this chapter five times, and is not elsewhere used in Lev. except in the phrase *Tabernacle of congregation.* With the same exception, it is uniformly translated *time* or *season* (set or appointed) in Gen. and Ex., and generally in Num. The translation four times by *feasts* in this chap. is therefore exceptional and supported only by a few instances in Num. It is better therefore to conform the translation here to the usage. There is a difficulty with either translation in the fact that **a holy convocation** was not proclaimed on the Day of Atonement;—that is broadly applied to all, which was strictly true of nearly all the particulars mentioned. But *feasts* labors under the further disadvantage that the Day of atonement was a fast.

[2] Ver. 3. The translation necessarily fails to convey the full force of the Heb. שַׁבַּת שַׁבָּתוֹן a very strong expression used only of the days and years of rest appointed in the Mosaic legislation.

[3] Ver. 4. The Heb. has אֵלֶּה, the Sam. prefixes ו. According to Houbigant the former refers to what has preceded, the latter to what follows. In this case the Sam. reading is preferable.

[4] Ver. 5. The missing יוֹם is supplied in 15 MSS. and the Sam.

[5] Ver. 7. "מְלֶאכֶת עֲבֹדָה, occupation of a work, signifies labor at some definite occupation, *e. g.*, the building of the tabernacle, Ex. xxxv. 24; xxxvi. 1, 3; hence occupation in connection with trade or one's social calling, such as agriculture, handicraft, *etc.*; whilst מְלָאכָה is the performance of any kind of work, *e. g.*, kindling fire for cooking food (Ex. xxxv. 2, 3)." Keil.

[6] Ver. 10. עֹמֶר. The A. V. is probably right in translating here *sheaf*, which according to the lexicographers is the primary meaning of the word. See Deut. xxiv. 19; Ruth ii. 7, 15, *etc.* It is so translated by the LXX., Vulg., and Luther, as well as by Gesen., Fürst, Lee, and others. On the other hand Josephus (Ant. iii. 10, 5), and the Mishna, take it in its derived and more usual sense of an *Omer*, *viz.*, of the flour from the grain, offered with oil and frankincense as an oblation. Perhaps in later times the omer of the flour was substituted for the original sheaf of the grain.

[7] Ver. 12. כֶּבֶשׂ. See Textual Note [5] on iii. 7. Here the sex is indicated.

[8] Ver. 13. מִנְחָתוֹ. See Textual Note [2] on ii. 1. The pronoun is masc. with reference to the sex of the sacrifice.

[9] Ver. 13. The A. V. here and in the previous clause substitutes the def. art. for the masc. pronoun. The Heb. text נִסְכֹּה is pointed in accordance with the *k'ri* נסכו which is also the Sam. reading.

14 *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor
parched corn [grain], nor green ears, until the selfsame day that ye have brought
an offering unto your God: *it shall be* a statute for ever throughout your genera-
tions in all your dwellings.
15 And ye shall count unto you from the morrow after the sabbath, from the day
that ye brought the sheaf of the wave offering; seven sabbaths[10] shall be complete:
16 even unto the morrow after the seventh sabbath[10] shall ye number fifty days; and
17 ye shall offer a new meat offering [oblation[6]] unto the LORD. Ye shall bring out
of your habitations two wave loaves[11] of two tenth deals: they shall be of fine flour;
18 they shall be baken with leaven; *they are* the firstfruits unto the LORD. And ye
shall offer with the bread seven lambs [rams[7]] without blemish of the first year,
and one young bullock, and two [full-grown[12]] rams: they shall be *for* a burnt of-
fering unto the LORD, with their meat offering [oblation[6]], and their drink offer-
19 ings, *even* an offering made by fire, of sweet savour unto the LORD. Then ye shall
sacrifice one kid [buck[13]] of the goats for a sin offering, and two lambs [rams[7]] of
20 the first year for a sacrifice of peace offerings. And the priest shall wave them
with the bread of the firstfruits *for* a wave offering before the LORD, with the two
21 lambs [rams[7]]: they shall be holy to the LORD for the priest. And ye shall pro-
claim on the selfsame day, *that* it may be an holy convocation unto you: ye shall
do no servile work *therein*: *it shall be* a statute for ever in all your dwellings
throughout your generations.
22 And when ye reap the harvest of your land, thou shalt not make clean riddance
of the corners of thy field when thou reapest, neither shalt thou gather any glean-
ing of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am*
the LORD your God.
23, 24 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
saying, In the seventh month, in the first *day* of the month, shall ye have a sab-
bath [a sabbath rest[14]], a memorial of blowing of trumpets,[15] an holy convocation.
25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto
the LORD.
26, 27 And the LORD spake unto Moses, saying, Also on the tenth *day* of this seventh
month *there shall be* [only the tenth of this seventh month is[16]] a day of atonement:
it shall be an holy convocation unto you; and ye shall afflict your souls, and offer
28 an offering made by fire unto the LORD. And ye shall do no work in that same
day: for it *is* a day of atonement, to make an atonement for you before the LORD
29 your God. For whatsoever soul *it be* that shall not be afflicted in that same day,
30 he shall be cut off from among his people. And whatsoever soul *it be* that doeth
any work in that same day, the same soul will I destroy from among his people.
31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your ge-

[10] Ver. 15. Some critics (Keil, Clark, and others) would render here and in xxv. 8 *seven weeks*, in accordance with the use of שַׁבָּת in the Talmud, and of *σάββατον* in the N. T. The word seems to be used here, however, rather by a figure of speech as in xxv. 2, 4, *etc.*, and the definite meaning of *week* to be of later origin. The תְּמִימֹת on which Keil relies, agrees with the main idea.

[11] Ver. 17. The Sam. here supplies the word חַלּוֹת which is uniformly translated *cakes* in the A. V., and may indicate the kind of bread used.

[12] Ver. 18 אֵילִם indicates strong and full-grown rams of maturer age than the כְּבָשִׂים of the first clause. The Sam. 3 MSS. and LXX. add "without blemish."

[13] Ver. 19. שְׂעִיר־עִזִּים. See Textual Note [21] on iv. 23.

[14] Ver. 24. שַׁבָּתוֹן here stands by itself without the שַׁבָּת used in ver. 3. When thus used by itself Rosenmüller says "de iis tantum feriis dicitur, quæ non in septimum hebdomadis diem, qui שַׁבָּת, *cessatio* ab opere *κατ' ἐξοχὴν* dicitur, incidit." It should therefore be rendered by another term, and the one suggested by Clark is adopted.

[15] Ver. 24. There is nothing in the Heb. corresponding to the words *of trumpets*, which should therefore be in italics. The Heb. reads simply זִכְרוֹן תְּרוּעָה — *a memorial of a joyful noise.* תְּרוּעָה is frequently used in connection with various kinds of trumpets and other instruments (Num. xxxi. 6; Lev. xxv. 9; Ps. cl. 5), denoting the clangor of those instruments, but it is also quite as frequently used without reference to an instrument of any kind (Num. xxiii. 21; Job viii. 21; xxxiii. 26; Ezra iii. 11, 13, *etc.*). The silver trumpets of the temple were however blown on all the festivals, including the new moons (Num. x. 10), and there is no reason to question the tradition that on "the feast of trumpets" horns or cornets of some kind were blown generally throughout the land. The LXX. has *μνημόσυνον σαλπίγγων*, the Vulg. *memoriale clangentibus tubis.*

[16] Ver. 27. אַךְ is a particle of limitation, and thus in this case of emphasis. It is better to omit the italicised words *there shall be*, and translate according to the usual construction of a Heb. clause ending with הוּא.

32 nerations in all your dwellings. It *shall be* unto you a sabbath of rest,[2] and ye shall
afflict your souls; in the ninth *day* of the month at even,[17] from even unto even,
shall ye celebrate your sabbath [your rest[18]].
33, 34 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for*
35 seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall
36 do no servile work *therein*. Seven days ye shall offer an offering made by fire unto
the LORD: on the eighth day shall be an holy convocation unto you; and ye shall
offer an offering made by fire unto the LORD: it *is* a solemn assembly,[19] *and* ye
shall do no servile work *therein*.
37 These *are* the feasts [appointed times[1]] of the LORD, which ye shall proclaim *to
be* holy convocations, to offer an offering made by fire unto the LORD, a burnt of-
fering, and a meat offering [an oblation[8]], a sacrifice, and drink offerings, every
38 thing upon his day: beside the sabbaths of the LORD, and beside your gifts, and
beside all your vows, and beside all your freewill offerings, which ye give unto the
LORD.
39 Also [Only[16]] in the fifteenth day of the seventh month, when ye have gathered
[at your gathering in[20]] in the fruit of the land, ye shall keep a feast unto the LORD
seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a
40 sabbath. And ye shall take you on the first day the boughs [fruit[21]] of goodly
trees,[22] branches of palm trees, and the boughs of thick trees,[23] and willows of the
41 brook; and ye shall rejoice before the LORD your God seven days. And ye shall
keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever
42 in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in
43 booths seven days; all that are Israelites born shall dwell in booths: that your
generations may know that I made the children of Israel to dwell in booths, when
I brought them out of the land of Egypt: I *am* the LORD your God.
44 And Moses declared unto the children of Israel the feasts [appointed times[1]] of
the LORD.

[17] Ver. 32. The word בָּעֶרֶב — *at even* is omitted in one MS., LXX., and Vulg.

[18] Ver. 32. The margin of the A. V. is more correct than the text. The Heb. is תִּשְׁבְּתוּ שַׁבַּתְּכֶם.

[19] Ver. 36. עֲצֶרֶת is a word the signification of which has been much questioned. The translation of the LXX. ἐξόδιόν ἐστι, meaning *the close* of the festival, is defended by Fürst, and adopted by Patrick; so also Theodoret, referring not only to this feast, but to the whole cycle of feasts, τὸ τέλος τῶν ἑορτῶν, and so also Keil. Michaelis, using an Arabic etymology, interprets it of *pressing out* the grapes. The sense of the margin of the A. V. *day of restraint* is said to be advocated by Iken in a special dissertation (Con. Ikenii *Dissertatt.* Ludg. Batav. 1749) and is adopted by Abarbanel and other Jewish writers. The text of the A. V. *assembly* is defended by Rosenmüller (3d Ed.), advocated by Gesenius, and is that given by Onkelos, the Vulg., and Syr. The LXX. also elsewhere translates the word πανήγυρις (Amos. v. 2) and σύνοδος (Jer. ix. 2). The word occurs but ten times, in five of which it refers to the last day of one of the great feasts, and in one other (Jer. ix. 2 [1]) it clearly means assembly. Josephus (*Ant.* iii. 10, 6) applies it as a customary phrase to the feast of Pentecost. It is the day referred to in Jno. vii. 37 as "the last day, that great day of the feast."

[20] Ver. 39. בְּאָסְפְּכֶם. It is better to preserve the indefiniteness of the original which does not determine whether the harvest was already fully gathered. Clark thinks that this could rarely have been the case.

[21] Ver. 40. The Heb., as noted in the margin of the A. V., is *fruit*, and it is better to retain the word even if it be explained (Keil) of "the shoots and branches of the trees." According to the most ancient traditions, however, it was customary at this feast to carry in one hand some fruit, and the word is retained in all the ancient versions.

[22] Ver. 40. עֵץ הָדָר, lit. *ornamental trees*, a generic word including the various kinds specified just below. So the Sam., LXX., Syr., and Vulg., the lexicons, and most interpreters. Jewish tradition, however, incorporated into the Targums and Josephus (*Ant.* xiii. 13, 5) understands it specifically of the *Citron*.

[23] Ver. 40. עֵץ־עָבֹת. The rendering of the A. V. is sustained by almost all authorities, meaning trees of various kinds having thick foliage. The Targums all interpret it specifically of *myrtles*, which cannot be right, as in the account of the celebration of this feast in Neh. viii. 15 the *myrtle* and the *thick trees* are distinguished.

EXEGETICAL AND CRITICAL.

This chapter consists of five Divine communications to Moses, beginning respectively with vers. 1, 9, 23, 26 and 33, all of which, except that concerning the day of Atonement, ver. 26, he is directed to **speak unto the children of Israel**. The first of these (1–8) relates to the weekly Sabbath, the Passover, and the following feast of unleavened bread; the second (9–22) to the wave sheaf in connection with the last feast, and the feast of weeks, or Pentecost; the third (23–25) to the civil New Year, or the New Moon of the seventh month of the ecclesiastical year; the fourth (26–32) to the great Day of Atonement; the last (33–44) to the feast of tabernacles.

Ver. 2 forms the heading or introduction to the whole chapter. This is a full list of all those days and years, all **the appointed times** which the Lord had marked out as to be separated and distinguished from the ordinary course of the daily life; yet it does not include the

ordinary new moons on which special sacrifices were also to be offered. Num. xxviii. 11-15.

Ver. 3. First of all comes the weekly Sabbath, a day to be observed by a total cessation from all work and by **an holy invocation.** On the last expression see the close of the preliminary note. The weekly Sabbath is placed in the same way before the annual appointed times in Ex. xxiii. 12-17; Num. xxviii. 9—xxix. No reason is here given for this observance. It was certainly pre-Mosaic, and in the fourth commandment is made to rest upon the example of the Divine cessation from the works of creation. But this refers only to the observance of rest in a proportionate part of the time—one day in every seven, and therefore has no bearing upon the actual length of the creative work. In the repetition of the commandments in Deut. v., the observance of this rest on the particular day of the week, Saturday, is grounded on the deliverance from Egypt, that great mark of the Divine favor and national birth-day which enters more or less into nearly all the feasts.

A great part of Lange's Exegetical under this chapter has been already given in the preliminary note. All that follows what is given there will be found below.

"1. **The Sabbath.**—The six days of work are the foundation and the condition of the rest of the seventh day. The prohibition not only of servile labor (עֲבֹדָה), but also of the higher and freer business (מְלָאכָה), forces the nobler sort of men directly to look in upon themselves, to devotion, and so to celebrate the feast. The *Sabbath Sabbathon* (the Sabbath feast) has, however, been here already appointed for the assembling in the Sanctuary, a thing which was possible in the desert journeys, and later in Canaan, was fulfilled by the substitution of the synagogues (see Winer, *Synagogen*), and thus was the germ of all festivals." Lange. On the interval of nearly a thousand years between the desert journeys and the institution of Synagogues, see preliminary note.

The weekly Sabbaths are in a sense included among **the appointed times** of ver. 2, but yet are distinguished from them by the fresh heading of ver. 4 and by vers. 37, 38. They were indeed **appointed times,** but appointed from the creation of man, not first prescribed by the Mosaic law. The expression at the close of the verse **in all your dwellings** is interpreted by the Jewish writers to mean *everywhere, in or out of the Holy Land.* Certainly it is thus comprehensive; but the expression is more important as distinguishing the convocation of these days from those of the annual festivals. These were to be celebrated at home, in each town and village and hamlet, and thus "kept alive the knowledge and piety of the simple yeoman in all the land. . . . . This single verse affords an interesting prospect of the unwritten history of Israel's rural piety." Murphy.

Vers. 4-8. Ver. 4 is simply the heading in substance of ver. 2 repeated to distinguish the annual from the weekly festival. Vers. 5-8 relate to the Passover and the feast of unleavened bread, which are here, as in Ex. xii. and Num. xxviii. 16, 17, clearly distinguished from each other. The same distinction is observed by Josephus (*Ant.* III. 10, 5), but both names came to be used interchangeably as in the New Test., especially in St. John. Of all the annual festivals the Passover came first in the cycle of the ecclesiastical year, first in the great historic event it commemorated, first in its obligation, and first in its spiritual and typical significance. The Paschal lamb was to be slain on the 14th Nisan "between the evenings," and eaten in the following evening, *i. e.* according to the Hebrew division of the days, on the beginning of the 15th. But with the 15th began the first day of holy convocation, so that the two feasts were thus actually blended into one. Lange: "2. **The feast of unleavened bread.**—With this begin the feasts in the more peculiar sense, which were *proclaimed*, and in Canaan are also feasts of **convocation** of Israel at the sanctuary (for the male youth and men). . . . . The 15th day is particularly the feast of *Mazzoth*, which lasts seven days, but in such wise that only the first and last day are in the more strict sense festival days which exclude all business. To these two feasts was appended in a certain sense as a third the preliminary feast of the harvest. It speaks for the antiquity of the text that this feast was postponed to the future. Not until they came into Palestine could Israel gather in harvests and offer sheaves of the first fruits. The first sheaf cut from the first field produce is meant, *viz.* barley (on the barley harvest in Palestine, see Keil, p. 148)." [Trans., p. 439. Keil refers to Philo and Josephus for the statement that the sheaf was of barley, and says this is not expressly mentioned because it was a matter of course. "In the warmer parts of Palestine the barley ripens about the middle of April, and is reaped in April or the beginning of May, whereas the wheat ripens two or three weeks later (Seetzen; Robinson's *Pal.* ii. 263, 278)." F. G.] "The sheaf was to be waved before Jehovah. Does this mean: hallowed indeed to Jehovah, but given to the priest? So it seems from ver. 20. But according to Ex. xxix. 24, 27, that which was waved was in part brought to the altar and in part designated as for Moses [*i. e.* for Aaron and his sons]. So the sanctification to Jehovah was to be the principal idea of the waving, but certainly with the secondary idea that it was only ideally offered to Jehovah for the use of the priest. The first day of the *Mazzoth* was reckoned as a Sabbath, and the sheaf of the first fruits was presented on the second of the seven days. That day was distinguished by a festal sacrifice. But the sacrifice is small, for the year is yet poor—of less value than the later sacrifices: one lamb for the burnt offering, **two tenths** (of an Ephah) of wheat flour moistened with oil for the oblation, to which was added **the fourth part of an hin** for a drink offering. Under this condition only was Israel acceptable in its preliminary feast of the harvest, and the prohibition is a very prominent thing: before Jehovah has received His sheaf of the first fruits nothing of the new bread can be eaten. A law for posterity! says the legislation in the wilderness." [The

first Divine communication of this chapter closes with ver. 8. It contains the command for the observance of the Sabbath, of the Passover, and the general direction for the observance of the feast of unleavened bread. Here it ends, and a new communication begins with ver. 9, and extends to ver. 22 containing the commands for the wave sheaf, which was a part of the feast of unleavened bread, and for the feast of Pentecost. The reason for this apparent dislocation of the logical arrangement is obvious: what was directed in the first communication was to be immediately observed during the wilderness life, while the wave sheaf and Pentecost could not be, and were not intended to be observed until the entrance upon the land of Canaan. There is here therefore an incidental, but very strong evidence of the date of this legislation. At any other time than during the wilderness-life, all the precepts for the feast of unleavened bread would certainly have been arranged in the same paragraph. Ver. 11. **On the morrow after the Sabbath.**—Various opinions have been held in regard to this Sabbath. According to the Bœthoseans (see Lightfoot on Luke vi. 1) the beginning of the ecclesiastical year was so arranged that the Passover always fell on the Sabbath, and consequently "the morrow after the Sabbath" and the feast of Pentecost were always observed on the first day of the week. This opinion has been adopted by several modern authorities, as Hitzig, Hupfeld, Knobel, Kurtz The two former of these think that the sheaf was waved after the conclusion of the feast on the 22d of the month; the two latter, on the 15th, the first day of holy convocation. It has been confuted by Bähr and Weiseler, and is rejected by Keil and Clark on the ground that such an arrangement would involve a broken or partial week almost invariably at the close of the year, which is of course inadmissible. It may be added further that the *first* day and the *seventh* day of the feast could not possibly have both fallen upon the weekly Sabbath, and that the provision for both is the same (vers. 7, 8) forbidding only *servile* work. Another opinion is that the Sabbath was that weekly Sabbath which must occur on one of the days of the feast. This was the view of the Sadducees and of the Karaite Jews, but while it rests upon no positive support, seems sufficiently refuted by the argument of Keil (note, p. 440) that "if the Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals (comp. Ranke, *Pentateuch* II. 108)." The better view is that found in the LXX., Philo, Josephus, the Targums, and the Rabbinical writers generally, and which seems most in accordance with the text itself, that the Sabbath was simply the festival Sabbath, the 15th Abib, on whatever day of the week it might happen to fall. So Lange below. The sheaf of first fruits was then waved on the 16th, and from that day the time was reckoned to the feast of Pentecost. "By offering the sheaf of first fruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God." Keil. The offerings of vers. 12, 13, were especially connected with the wave sheaf, and were additional to the regular feast day sacrifices prescribed in Num. xxviii. 19-24. The oblation was doubled (see Ex. xxix. 40; Num. xv. 4; xxviii. 21) as was appropriate to a harvest festival; but the drink offering (which in Leviticus is mentioned only here and in vers. 18, 37) remained as usual. Ver. 14. **Bread . . . . parched grain . . . . green ears** are the three forms in which grain was commonly eaten, and the expression is equivalent to forbidding its use in any form whatever before the waving of the sheaf of first-fruits.—F. G.].

"3. The Feast of Weeks. [Vers. 15-22]. Determination of the time: From the second day of the Mazzoth seven Sabbaths were counted, *i. e.*, forty-nine days. The following day, the fiftieth, is the feast of weeks (חַג שָׁבֻעֹת). The leading thought is the new oblation which was brought to Jehovah from the completed grain harvest. It was to be brought out of all dwellings, and thus not out of the regular temple revenues: **two wave loaves** of two-tenths (of an Ephah) of fine wheaten flour. The baked bread must be leavened, which shows that leaven does not, in and of itself, signify the evil (comp. Comm. on Matt. p. 197) [xi. 33, Am. Ed., p. 245]. This was the first-fruits of the whole grain harvest which must be hallowed to Jehovah before the bread from the new harvest might be eaten." [This is not stated in the Text, and while it was undoubtedly true in regard to the wheat, must not be understood to include also the barley which it became lawful to use immediately after the offering of the wave sheaf during the feast of unleavened bread.—F. G.]. "The year has now become richer, and hence seven lambs must be offered for a burnt offering besides a young ox (bullock) and two rams, and with all these the proportionate drink offerings. Besides these there was a he-goat for the sin offering—hardly with reference to the unleavened bread (according to Keil, p. 151), but certainly with reference to the sins which were wont to accompany the harvesting." [The precise remark of Keil, (trans. p. 443) is as follows: "The sin offering was to excite the feeling and consciousness of sin on the part of the congregation of Israel, that whilst eating their daily leavened bread they might not serve the leaven of their old nature, but seek and implore from the Lord their God the forgiveness and cleansing away of their sin." It is to be observed that this sin offering was neither that required for a definite sin of the whole congregation, a bullock (iv. 14), nor yet that for an individual, a she-goat (*ib.* 28), but was the same as that required for a prince (*ib.* 23). The reason for it is to be sought, not in any especial and definite sin, but in that general and continual sinfulness which the chosen people were commanded to recognize on all occasions of especial solemnity.—F. G.]. "Finally two lambs as a peace offering, or thank offering, closed the feast. These peace offerings were waved with the loaves of first-fruits, *i. e.*, were

sanctified to Jehovah, and then fell to the priest. A principal direction for even *this day* is that it was proclaimed as a **convocation** of the sanctuary, and that on it even domestic work itself was forbidden as well as servile labor." [The text however (ver. 21) contains only the prohibition of **servile work**. It is noticeable that this Pentecostal offering of two young rams was the only peace offering required of the whole congregation in the Mosaic ritual.—F. G.]. "With this memorable religious command is connected the humane one, that the reaper of the harvest must let some remain in the borders of the field, and that gleaning was forbidden in favor of the poor (comp. Ruth). It is plainly said again with this command: **I am the Lord your God.**" [This feast was not to be observed until **ye be come into the land which I give unto you**, and Theodoret (Qu. 32 *in Lev.*), says that it then "renewed the memory of the entrance into the land of promise." Since Maimonides (see Lange above) it has been customary to connect it with the giving of the law. Neither of these associations, however, rest on any sure foundation. In Ex. xxxiv. 22 this festival is more particularly described, as indeed is implied here, as the first-fruits of the *wheat* harvest. The loaves differed from all ordinary oblations in being leavened, as an offering from the people's daily bread to the Lord who had blessed the harvest (comp. ii. 11, 12), but in accordance with the general law, they were not to be placed upon the altar. "The injunction **out of your habitations** is not to be understood, as Calvin and others suppose [so also Corn. a Lapide, and Lange above], as signifying that every householder was to present two such loaves; it simply expresses the idea, that they were to be loaves made for the daily food of a household, and not prepared expressly for holy purposes." Keil. A moment's reflection upon the immense mass of bread that would be required from the 600,000 men of Israel. to be eaten only by the priests and their families, is sufficient to show that Keil's explanation must be right. The victims to be offered, according to vers. 18, 19, differ from those prescribed in Num. xxviii. 28-31 for the same occasion in two particulars: there is no mention there of the peace offerings required here (ver. 19), but this is merely a difference in the particularity of the command which frequently occurs; and there *two* young bullocks and *one* ram are required, while here it is *one* of the former and *two* of the latter, the offerings in all other respects being the same. On this account many commentators have supposed that the offerings in Num. were simply a festival enlargement of the daily burnt offering, while those here commanded were additional sacrifices accompanying the special rites of the festival. It can hardly, however, be considered a rash conjecture that in one place or the other the numerals may have changed places in the hands of the scribes. Josephus (*Ant.* iii. 10, 5) follows the statement in Num. Vers. 19, 20. The sin and peace offerings were to be *waved*. According to Jewish tradition this was accomplished by leading the animals backwards and forwards according to an established custom. With the waving of the sin offering comp. the waving of the leper's trespass offering, xiv. 12. The flesh of both these offerings, unlike the ordinary peace offerings, was to belong to the priest. Ver. 21. **On the selfsame day.** The feast of weeks is distinguished from the two other great festivals in lasting but a single day; but it is said to have been the custom in later times to give a festal character to the six days following, and to continue to offer abundant sacrifices upon them. The feast is only described here as **an holy convocation**, and is called *the feast of harvest* in Ex. xxiii. 16, *the feast of weeks, of the first-fruits of wheat harvest*, Ex. xxxiv. 22; Deut. xvi. 10, *day of the first-fruits* Num. xxviii. 26. The name *Pentecost* belongs to a later time, and appears in the Apocrypha (Tobit ii. 1; 2 Macc. xii. 32), and in the N. Test. (Acts ii. 1; xx. 16; 1 Cor. xvi. 8). By Jewish writers it is frequently called עֲצֶרֶת (see Text. Note 19 on ver. 36), Gr. 'Ασαρθά. As in nature the ripening of the later grain was connected with that of the earlier, so in the law the time of the festival for the one was made dependent upon that of the other; just as when the type was absorbed in the Antitype the descent of the Holy Ghost was dependent upon the Resurrection of Christ, the First-fruits from the dead on the morrow after the Sabbath of the Passover; and the commemoration festival of Whitsunday has ever been observed by the Christian Church in dependence upon Easter. In ver. 22 the command already given in xix. 9, 10, is appropriately repeated in connection with the harvest feast, and this is again reiterated in Deut. xxiv. 19 in connection with precepts of kindness to the needy.

Vers. 23-25. Here begins a fresh Divine communication (the third of this chapter) because the present feast was, like those of the first, to come into immediate use. Lange: "4. The feast of Trombones, or the new-moon feast of the seventh day of the first month." [This is apparently a slip of the pen for the first day of the seventh month.—F. G.]. "The lesser new moon feasts are not mentioned here: they belong more to the ordinary life of the people and to the State (hence Num. xxviii. 11). Also the seventh new moon is here only very briefly mentioned, and significantly described as *Sabbathon Zikron*, as a feast Sabbath which was to be a Sabbath of memorial. The festal remembrance, however, had respect to the new holy season which dawned with the seventh month. Thus as the first feasts—Easter, Mazzoth, and First-fruits—form a trilogy, so the great new moon feast makes also a trilogy with the following Day of Atonement and Feast of Tabernacles. It is a feast of joyous sounds (תְּרוּעָה) to awaken a national festal disposition by means of a festival blowing, not however with 'trumpets' which were not ordered till Num. x., and with their clear piercing tone were fitted for the march of the army of God; but with the deep droning of horns, trombones, which like bells, rather affect deeply than arouse." There is nothing said in the text of any instrument, see Textual Note 15 on ver. 24: but as the silver trumpets were to be blown on all the new moons, and on all other festal occasions (Num. x. 10), they must have been blown also on this new moon, whatever

other instruments may have been used besides. "In the modern service of the Synagogue, Ps. lxxxi. is used at the feast of Trumpets." Clark. The general view of the Rabbinists is said to have been that it was a commemoration of the creation when "all the sons of God shouted for joy," Job xxxviii. 7. Other commemorations, equally fanciful, have been proposed, but it is unnecessary to look beyond the fact that it was New Year's day. This being a feast when it was not required that all the people should appear at the Sanctuary, the "holy convocation" was probably observed, like the weekly Sabbath, in each town and village throughout the land. Nevertheless a special burnt offering (ver. 25) was to be offered at the Sanctuary, and this is specified in Num. xxix. 1-6, as consisting of a bullock, a ram, and seven lambs, with their oblations and drink offerings.

Vers. 26-32. A new communication is made in regard to the Day of Atonement, not for the reasons given before, but to mark the importance of the day. This subject has been so fully treated in ch. xvi. that little need be said here. It was on this day and not on the first of the month that the year of Jubilee was to be proclaimed (xxv. 9). On this day also the people were not required to assemble at the Sanctuary, and the **holy convocation** must have been kept at their homes. Lange: "5. The Day of Atonement. It is a noticeable anomaly that it falls upon the tenth day. Ten is the number of the closed history, the reckoning up of the double five, the well-used or badly-used freedom, the number of judgment. The Day of Atonement forms the climax as a day of purification, ch. xvi.; here it is an introduction, a preliminary condition for the great feast of Tabernacles (this relation is shown by the אַךְ ver. 27." ["By the restrictive אַךְ, the observance of the day of atonement is represented *a priori* as a peculiar one. The אַךְ refers less to **the tenth day**, than to the leading directions respecting this feast." Keil]. Num. xxix. 7 supplies still a third meaning, as a social or political fast day. It was named the day of expiation (הַכִּפֻּרִים). **Ye shall afflict your souls**; Luther translates arbitrarily: 'Ye shall afflict your body, mortify your body, mortify your bodies.' Certainly from the expression of the original text, the fast is meant in Isa. lviii. 3, *etc.* In order that the neglect might be visible and could be punished, and that the limits might be fixed, it is said: **from even unto even**. For this feast also, as well as the former one, every business (not only labor) was forbidden." [This cannot be meant of the new moon of the seventh month, on which only *servile work* (ver. 25) was forbidden.—F. G.]. "The great rigor is to be noticed with which the penalty of death was threatened for every transgression against the rest of the Sabbath and against the fast."

Vers. 33-36. The ordinance for the feast of Tabernacles is given in a separate communication since this was not to be observed until the entrance into the land of Canaan. Lange: "6. The feast of Tabernacles (חַג הַסֻּכּוֹת). The feast is made prominent by being celebrated upon the 15th and not on the 14th day." [Just as the feast of unleavened bread began on the 15th of the first month.—F. G.]. "And moreover, by being completed by an eighth day (עֲצֶרֶת), the closing festal assembly, see Jno. vii. 37." [There is here also an analogy to the feast of unleavened bread, the seven days of which were preceded by the day of the Passover. In strictness the eighth day was not a part of the feast which, in vers. 34 and 40, is declared to be of **seven days**, and in Deut. xvi. 13-15, and Ez. xlv. 25, there is no mention at all of the eighth day; and it is also distinguished from the days of the feast proper by the much smaller number of the victims to be offered in sacrifice, Num. xxix. 36. Moreover on this day among the Hebrews the booths were dismantled and the people returned to their houses.—F. G.]. "The first and eighth days are holy Sabbaths which exclude every kind of work." [The text, however, vers. 35, 36, only forbids **servile work**.—F. G.]. "But everything else which distinguishes the feasts of the Lord, burnt offerings, oblations, *etc.*, (vers. 37, 38) distinguish this feast abundantly." [These offerings are specified in Num. xxix. 12-38. They consisted of a he-goat for a sin offering and a burnt offering on each day. The latter included two rams and fourteen lambs on each of the days, with a varying number of bullocks. Beginning with thirteen on the first day, they were diminished by one on each successive day, until on the seventh only seven were offered. The burnt offering of the eighth day was only one bullock, one ram, and seven lambs. In all seventy-one bullocks were wholly consumed upon the altar, together with fifteen rams and one hundred and five lambs.—F. G.]. "It is also again a double feast: in the first place the feast of the garnered harvest, the third harvest, which includes both the former ones, and especially hallows to the Lord the noblest produce of the land: the inspiriting fruits, for the children (fruit), for the old (wine), and for the priests (oil)." [The fruit, the oil, and the wine, were however all alike used by all classes in the community.—F. G.]. "And then, in the second place, it was the feast of the memorial of the booths in which Israel had dwelt in the wilderness. The sojourn in the wilderness must have been a hardship during a great part of the year, and they usually dwelt in tents; but then came the Spring and Summer time, when they could build booths, and such a time would be particularly festive, a picture of a paradisaical life of nature. And it is plain that here the subject must be neither the lasting sufferings of the wilderness nor the settlement in Canaan. Hence also the tents must be made from **goodly trees**." [The feast of Tabernacles did not itself occur in the Spring or Summer, but late in the fall, a month or more after the autumnal equinox. No evidence is adduced to show that the Israelites in the wilderness at any time lived otherwise than in tents, and indeed during a large part of their wanderings the construction of booths would have been impossible from the scarcity of trees. The reference to the booths (*succoth*) seems to be rather to the first encampments of the Exodus (comp. Ex. xii. 37; xiii. 20), when they must have been as yet very imperfectly supplied with tents.—F. G.]. "So the feast of ta-

bernacles was the highest feast in Israel (a bright contrast to the feast of Purim introduced afterwards, which was darkened by fanaticism), and was a type of the highest and most beautiful Christian popular feasts. Upon the single feast comp. the Lexicons, also Keil (p. 158 [Trans. p. 446]), and Knobel (p. 549). That this feast could readily bring in peculiar temptations is shown by the story of the adulteress, Jno. viii." [This inference must depend upon the decision that the passage referred to is a genuine part of the Gospel, and is found in its proper place. It is also further to be noticed that the women of Israel were not required to dwell in the booths. —F. G.]. "But we may see also partially from Jno. vii., how it had been in the course of time endowed with the richest symbolism, as a preacher-feast, as a fountain-feast, as a feast of lights, the culmination of the Old Testament festival seasons." [It is noticeable that this feast was the time chosen by Solomon for the dedication of the temple, 1 Kings viii. 2.—F. G.].

"Upon the observance of the line of feasts in the sabbatical year and year of Jubilee, see ch. xxv. On the later Jewish feasts, see *Bibl. Wörterbuch für das Christl. Volk* under the article *Feste*. So too the feasts of the later Jews in Herzog's *Real-Encyclopädie*." For additional matter concerning this feast, see under verses 39–42.

In vers. 37, 38, is a summary distinctly specifying that these appointed times, with their offerings, are additional to the weekly Sabbaths mentioned in ver. 3, and their offerings. **Beside the Sabbaths** is comprehensive, including both the day and the sacrifice offered upon it. It means beside them in regard to the other appointed days, and beside their offerings as regards the offerings belonging to these.

Vers. 39–43 contain additional directions for the feast of Tabernacles. Nothing has been said in the previous verses of the dwelling in booths, as the object there was only to treat of it as an appointed time with its days of holy convocation. Here, however, this is introduced by itself, as a necessary direction, yet so as not to disturb the singleness of view in which the whole cycle of feasts has been presented. There is no occasion, therefore, to suppose that this is a distinct document subsequently added. As this precept has reference simply to the dwelling in booths, there is no repetition of the command for the holy convocations, or for the sacrifices, and no mention of the eighth day, on which they returned to their houses. It was pre-eminently a joyous festival (ver. 40), as comported with its character as a harvest feast. On the Sabbatical year at this time the law was to be publicly read in the hearing of all the people of all classes, including the "strangers," Deut. xxxi. 9-13; Neh. viii. 18.

In later times two significant customs were added to the daily observances of the feast. At the time of the morning sacrifice on each day a priest drew water from the pool of Siloam in a golden pitcher and bringing it in to the altar poured it out with the libation of wine. This probably suggested the words of our Lord in Jno. vii. 37, 38. Also in the evening the men and women assembled together in the court of the women to rejoice over the ceremony of the morning, the occasion being marked by great hilarity. At this time two tall stands were set up in the court, each bearing four lamps of large size, the wicks being made of the cast off garments of the priests, and the oil supplied by the sons of the priests. Many of the people also carried flambeaux, and the light is said to have been cast over nearly the whole city. This ceremony seems to have called forth our Lord's words in Jno. viii. 12, "I am the Light of the world." During both these ceremonies the choirs of Levites chanted appropriate psalms, and the people participated by carrying in their hands green branches and fruit. There is a curious contrast between the cycle of annual festivals in the Jewish and in the Christian Church; in both of them the festivals extend through about six months, but in the former, in which earthly blessings are everywhere prominent, it began with the 14th Nisan, and extended through the summer; in the latter, in which the thought is more directed to spiritual blessings, it begins with the early winter and extends round to the summer.

DOCTRINAL AND ETHICAL.

I. The weekly Sabbath is the beginning and foundation of all the festivals, for herein God is acknowledged as the Creator of all things and of man. By that the people were joined to God, and so made ready for keeping the other festivals of His appointment. This was fixed for the older church upon the seventh day, in memorial of their deliverance from Egypt, the era of their national existence; just as for the Christian Church it is fixed upon the first day in memorial of Christ's resurrection, on which rests the whole existence and constitution of that Church.

II. By the offering of the first-fruits to God the whole harvest was sanctified, comp. Rom. xi. 16. Until this had been done, no Israelite might partake of the harvest at all. God's gifts are freely bestowed upon men; but they may not lawfully appropriate them to their own use until they have acknowledged the Giver.

III. In the three harvest festivals the dominion of God over nature is emphatically asserted. It is asserted in opposition alike to that Pantheism which underlay so much of the ancient heathen mythology, and which would worship the earth itself as the giver of its fruits, while here the homage is rendered to the Lord of the earth as distinct from and infinitely exalted above the earth; and it is asserted in opposition to Deism, which would so separate the Deity from His works as to make them in a sense independent of Him, while here He is recognized as their immediate Ruler and the Author of every earthly blessing.

IV. Leaven, which is for the most part forbidden in oblations, and altogether prohibited from coming upon the altar, is here commanded for the wave offering of the first-fruits of the wheat harvest, very plainly for the express object of teaching that the ordinary food of the people is to be sanctified by an offering to God, and thus in all things He is first of all to be recognized.

V. The peculiarity of a peace offering from the whole congregation marks the Pentecostal feast alone. At the beginning of the wheat harvest, the principal harvest of human food, it was peculiarly appropriate that it should be marked by the sacrifice of communion with God.

VI. In connection with the feast of the harvest comes again into prominence the care for the poor in the prohibition of gleaning. God leaves the poor always with us that man may learn through them to imitate Himself in giving freely to those who need out of the abundance He has given to us.

HOMILETICAL AND PRACTICAL.

Lange: "The feasts of the Lord and the festal ordinances (ch. xxiii.). Their double basis: 1) the work, 2) the Sabbath. The Sabbath is the end of the trouble of labor, as Sunday is the beginning of festal work. The Old Testament feasts in the light of the New Testament. The Jewish Passover is a double feast; a type of Christmas and of Easter. The Jewish and the Christian Pentecostal feast. The Jewish feast of Atonement and the Christian Ascension-Day (comp. Heb. ix. 24). The Jewish feast of Tabernacles and the Christian harvest feast. The threefold Jewish harvest feast, Easter, Pentecost and Tabernacles, a threefold type of the Divine blessing in the kingdom of nature, and in the kingdom of grace (the first-fruits, the daily bread, the festival wine). The great Day of Atonement, as a day of repentance, and as a day of the Gospel. Comparison between the Day of Atonement and Good-Friday, between Christmas and the feast of Tabernacles. How all feasts by their historical significance are linked with one another, and by their spiritual significance play into one another. The feast is made gay with green boughs."

As the Sabbath is made the foundation of all festivals, so must the sanctification of the weekly day of rest ever be the condition of all acceptable consecration of "appointed times" to the Lord. The days on which no work at all might be done are only the weekly Sabbaths and the Day of Atonement; but the additional days on which no *servile work* might be done were nearly half as many more. These last therefore were days of rest to the slave and the hired laborer. The law would have days when the hard labor of life must cease without suspending its activity altogether, and gives its most numerous days of rest to those who must be employed in life's drudgery.

The rejoicing before the Lord which is here, ver. 40, and in Deut. xvi. 11 commanded with especial reference to the feasts of Tabernacles and of Pentecost, is elsewhere made into a more general duty, Deut. xii. 12, 18; xxvii. 7. If joy was a commanded duty under the Old Dispensation, how much more under the Christian. See Phil. iv. 4, *etc.*

The three great festivals were occasions of gathering all the males of Israel together, and promoting the sense of their common brotherhood. The effect in this regard of united worship is very plain. But especially at the feast of Tabernacles, all were required to dwell in booths, and for the time distinctions of rank and social position were levelled. Thus, as everywhere under the Old Dispensation, principles of the Gospel were taught by symbolical acts, and the brotherhood of all the people of God presented in sensible type and act.

SECOND SECTION.

Of the Holy Lamps, and the Shew Bread.

Chapter XXIV. 1–9.

1, 2 And the Lord spake unto Moses, saying, Command the children of Israel, that
they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn
3 continually. Without the vail of the testimony, in the tabernacle of the [*omit* the]
congregation, shall Aaron[1] order it from the evening unto the morning before the
4 Lord continually: *it shall be* a statute for ever in your generations. He shall
order the lamps upon the pure candlestick before the Lord continually.
5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals
6 shall be in one cake. And thou shalt set them in two rows [piles[2]], six on a row
7 [pile[2]], upon the pure table before the Lord. And thou shalt put pure frankincense[3] upon *each* row [pile[2]], that it may be on[4] the bread for a memorial, *even* an

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The Sam. and LXX. here insert *and his sons* from Ex. xxvii. 21.

[2] Vers. 6, 7. The Heb. מַעֲרֶכֶת, referring etymologically to an orderly arrangement, means either *a row* or *a pile*, and is used in both senses. The size of the loaves, however, containing each about six pounds and a quarter of flour, as compared with the size of the table, two cubits long by one broad, makes it more probable that *pile* was intended here. Josephus (*Ant.* III. 6, 6; 10, 7) expressly says, that this was the arrangement.

8 offering made by fire unto the LORD. Every sabbath he shall set it in order before the
LORD continually, *being taken* from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it[5] in the holy place:
for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

[3] Ver. 7. The LXX. adds *and salt*, which is probably to be understood in accordance with ii. 13, or the salt may have been used in making up the loaves.

[4] Ver. 7. לַלֶּחֶם. The force of the preposition is questioned. Both the senses *on* and *for* are true in themselves. The incense was placed *upon* the piles, according to Josephus (*ubi sup.*) in golden cups, and it was also burned *for* the bread as a memorial. The latter sense, however, is sufficiently expressed by the words **for a memorial.**

[5] Ver. 9. The pronoun, wanting in the Heb., is supplied in the Sam. and in 8 MSS.

EXEGETICAL AND CRITICAL.

The commands for the holy lights and the shewbread here follow in a special communication, to complete the provisions for the typical holiness of the Hebrew cultus. The former has already been given, almost verbatim in Ex. xxvii. 20, 21, prospectively in connection with the provisions for the whole service of the sanctuary. Now the command is actually given, and in Num. viii. 3 its fulfilment is recorded. The phraseology of ver. 2, **Command the children of Israel that they bring,** with that in ver. 8, **taken from the children of Israel,** shows that both the oil and the flour for the shewbread were of the nature of oblations, gifts to the Lord from the people continually. Vers. 2-4 relate to the oil and the lamps; vers. 5-9 to the shewbread.

Ver. 2. **Pure oil olive beaten—pure** in being freed before the berries were crushed from all leaves, twigs, dust, *etc.;* and **beaten** in contradistinction to pressed in the oil-presses. By this beating the oil of the best quality flowed out nearly colorless. **Continually,** ver. 8, refers to the perpetuity of the ordinance, not to the uninterrupted burning of the lamps; for according to the previous part of the verse, Aaron was to **order it from the evening unto the morning,** and according to Ex. xxx. 7, 8, he was to dress the lamps in the morning and to light them at even. The **pure candlestick** of ver. 4, like the **pure table** of ver. 6, refers to the pure gold with which they were made, and which was of course kept free from all stain.

Vers. 5–9. **Fine flour** always means of wheat. **The frankincense,** as a gift from the people, must necessarily be the natural gum, and is to be distinguished from the compound incense which was burnt daily upon the altar of incense. Lange (see below) is inclined to admit the opinion of Knobel that the loaves of shewbread were leavened; Josephus, however (*Ant.* III. 6, 6; 10, 7), distinctly asserts the contrary and nearly all Jewish and other authorities agree with him. "Since the bread was brought into the Holy place (which was not the case with the Pentecostal bread) it almost certainly came under the general law of the meat offerings, which excluded the use of leaven (ii. 11)." Clark. It may be added that the shewbread was changed only once a week, and leavened bread, exposed to the air, could hardly have been kept in condition for eating so long. The loaves were twelve in accordance with the number of the tribes of Israel. They were **most holy,** so that when removed from the table they might be eaten only by the priests in a holy place. The action of Abimelech therefore in giving them to David (1 Sam. xxi. 4-6) was a clear violation of the law, and is justified by our Lord (Matt. xii. 4) on the principle that there are cases of urgency which override the technical provisions of the statute.

Lange: "The holy candlestick, with the shewbread, here makes the tabernacle the inner centre of all consecrations, the holy place κατ' ἐξοχήν, which moves forth and spreads far into the holy land; and the innermost principle of this centre is the name of Jehovah which comes to be spoken farther on.

"On the holy candlestick see the particular directions, Ex. xxv. 30; xxxvii. 17, and Num. viii. 2; comp. Zech. iv. 2. But it is mentioned here the second time, not because according to the first command only Aaron was fitted for the function; but because it here forms the soul of the cultus, as farther on, in Num., it becomes the very climax of the theocratic political life, the light of the nation. Even less here than before can one speak of the lamp of good works. There is a strange propensity to place human attributes in place of Divine in the very house of God, even as far as to the Cherubim in the holy of holies.* The candlestick is the sevenfold figure of the revelation of Jehovah, the type of the Seven Spirits, Rev. i. But it must be noticed that the congregation had to furnish the anointing oil" [Salböl, *i. e.*, the oil for this sacred use, not the oil for anointing the priests, —F. G.], "for the congregation was to be the substratum of all illuminations, not the priesthood alone. In like manner is the command significant that the lamps were to be lit forever and ever.

"The shewbread is called 'bread of the presence,' 'of my presence' (Ex. xxv. 30) in that they lay before the presence of Jehovah, who, in a symbolical sense, here holds a meal with His priests (see Rev. iii. 20) as they in the first place represent the twelve tribes of the holy people. On this account, then, the loaves were twelve, and since they were arranged in two ordered rows of six opposite six loaves (differing from the twelve precious stones of the breastplate) they were called also the loaves of the ranging together, the table of the succession and similarly. Keil, p. 158." [Trans. p. 452. Keil

* Keil: "This service consisted in the fact, that in the oil of the lamps of the seven branched candlestick, which burned before Jehovah, the nation of Israel manifested itself as a congregation which caused its light to shine in the darkness of this world; and that in the shewbread it offered the fruits of its labor in the field of the kingdom of God, as a spiritual sacrifice to Jehovah." [Trans. p. 451].

thinks that the loaves were placed in rows, but does not mention these names. On the arrangement, see Textual Note 2 on ver. 6.—F. G.]. "And since it is known that leaven in itself contains nothing evil, although like honey it might not be placed upon the altar, the supposition of Knobel (Keil to the contrary) has nothing hazardous, that the shewbread was leavened. Undoubtedly it is to be considered that among the later Jews they were unleavened; but against this must be weighed the fact that they formed an important constituent of the food of the officiating priests who ate them as a most holy thing, after they were carried out, and that these loaves were never actually offered, but only hallowed to Jehovah, while their offering was signified by the incense which went with them as a memorial (ver. 7, *Azkara*). The view that the incense was not strewed upon the bread, but placed beside it in golden shells, is certainly strengthened by the purpose of incense, which was burned as an offering made by fire unto Jehovah. It is the sacrifice of prayer which is especially associated with the priestly communion, a "Grace" said before the Lord in the highest sense.

"The supposition of Knobel and others that the table, with shewbread and kindred things, represented the house of God as an imitation of a human house, is a flat travesty of the holy house into that which is common; it rests upon a misunderstanding of the religious symbolism of the house of God, and in it the sleeping chamber, *e. g.*, the bed, and similar things must be missed." [To define the exact boundaries between anthropomorphic language and representations on the one hand, and pure statements of truth and pure symbolism on the other, is extremely difficult, and will probably always remain impossible, while man is still compelled to use so much of anthropomorphic terms even in the most abstract and philosophical discussion of Divine things. Undoubtedly the Hebrew mind was gradually led up to the conception of Divine realities by the exaltation of human expressions, and hence occur such forms as "the food," "the table," "the house of the Lord;" in grosser minds these would have been associated with grosser ideas, while for those of higher spiritual elevation, there was just enough of symbolism in these terms to enable them, by their means, to rise above them to more spiritual and exalted conceptions. To this it was essential that the human imagery should be imperfect and wanting in many particulars.—F. G.].

DOCTRINAL AND ETHICAL.

I. The symbolism of the seven-branched candlestick is applied in the Apocalypse to the Holy Spirit. Meantime in its perpetual burning during the night there is also the subordinate teaching that from the worship of God all darkness and obscurity are to be banished by the influence of that Spirit. To this the people are themselves to contribute by bringing the purest oil for the feeding of the lamps. The Holy Spirit ever works upon man through that which is in man, and man may receive the Divine Guest in his heart, or may grieve Him and quench His holy influence.

II. In the shewbread, as the culmination of all oblations, is expressed on the one hand the consecration to God of all that belongs to man by placing bread, the staff of human life, continually before His presence; and on the other, the condescension of God to communion with man in making these loaves the food of His priests. The incense, burned as a memorial, represented the Divine acceptance of the gift, and, as Lange has suggested, symbolized the prayer with which the priests must draw near to this communion. It is further to be noted that this was not the sacred incense of the sanctuary, but the frankincense of the people's offering. As the loaves represented the twelve tribes, so this frankincense represented the people's prayers; and in this symbolic act of communion, the priests on God's behalf pratook of the food, as in the case of the sin offering.

HOMILETICAL AND PRACTICAL.

Lange: "The proper maintenance for the candlestick in the house of God. The table of the Lord in the Old Testament and in the New Testament forms. The Lord at His table: 1) as the Bread of heaven; 2) as the Host; 3) as the Guest."

In the worship of God light and clearness are ever to take the place of darkness and obscurity. The clear shining of the Holy Spirit's direction is always to be sought in all approach to God, and to this end the pure oil is to be furnished by the people for the lamps; an honest and good heart is to be prepared for the Spirit's dwelling.

Through the grace of God man becomes a partaker of the table of the Lord. This must be accompanied with the incense of prayer. It was to be a statute for ever, a perpetually recurring act of communion with God.

Origen: The light of the Jews grew dim as the oil of their piety failed; the foolish virgins were excluded from the marriage when their lamps were gone out for the want of oil; so Christians must furnish the oil of earnest effort after holiness, that the flame of the Spirit may burn in their hearts, so that men may see their good works, and that their lamps may be burning when the Master comes.

THIRD SECTION.

Historical.—The Punishment of a Blasphemer.

"*The keeping holy of the Theocratic Religion, and of the Name of Jehovah, by means of an explicit example.*"—Vers. 10–16.

"*The keeping holy of punishnent, and of the distinction of punishment, whose culmination is stoning.*" Vers. 17–23.—Lange.

Chapter XXIV. 10–23.

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out
among the children of Israel: and this son of the Israelitish *woman* and a man of
11 Israel strove together in the camp; and the Israelitish woman's son blasphemed[1]
the name *of the LORD* [*omit of the LORD*[2]], and cursed. And they brought him
unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the
12 tribe of Dan:) and they put him in ward, that the mind of the Lord might be
shewed them.
13, 14 And the Lord spake unto Moses, saying, Bring forth him that hath cursed
without the camp; and let all that heard *him* lay their hands upon his head, and
15 let all the congregation stone him. And thou shalt speak unto the children of
16 Israel, saying, Whosoever curseth his God shall bear his sin. And he that blas-
phemeth the name of the Lord, he shall surely be put to death, *and* all the con-
gregation shall certainly stone him: as well the stranger as he that is born in the
land, when he blasphemeth[1] the name *of the LORD* [*omit of the LORD*[2]] shall be
put to death.
17, 18 And he that killeth[3] any man shall surely be put to death. And he that kill-
19 eth[3] a beast shall make it good; beast[3] for beast.[3] And if a man cause a blemish
20 in his neighbour; as he hath done, so shall it be done to him; breach for breach,
eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be
21 done to him *again*. And he that killeth[3] a beast, he shall restore it: and he that
22 killeth[3] a man, he shall be put to death. Ye[4] shall have one manner of law, as
well for the stranger as for one of your own country: for I *am* the Lord your God.
23 And Moses spake to the children of Israel, that they should bring forth him that
had cursed out of the camp, and stone him with stones. And the children of Israel
did as the Lord commanded Moses.

TEXTUAL AND GRAMMATICAL.

[1] Vers. 11, 16. נָקַב according to all the best critical authorities, means *to revile, to blaspheme*; the LXX. and Targums, however, interpret it as meaning *to utter distinctly*, thus embodying the Jewish tradition of the unlawfulness of uttering the name of Jehovah. See the Exeg.

[2] Vers. 11, 16. The words in italics are better omitted, allowing the sense to stand exactly as in the Heb. and all the Ancient Versions, where **the Name** evidently means the Name *κατ ἐξοχήν*, the name of Jehovah. In ver. 16 the article is omitted in the Heb., but supplied in the Sam.

[3] Vers. 17, 18, 21. The Heb. here uses the word נֶפֶשׁ very freely, as is in part indicated in the marginal readings of the A. V. Translating נֶפֶשׁ *soul*, vers. 17, 18 will read literally, And he that smiteth the soul of any man shall die the death, and he that smiteth the soul of a beast shall make it good; soul for soul. Similarly in ver. 21. A few MSS. omit the נֶפֶשׁ before beast in vers. 18 and 21.

[4] Ver. 22. The Sam. has the sing. Seven MSS. of that version, however, follow the plural form of the Heb.

EXEGETICAL AND CRITICAL.

The whole of Lange's Exegetical is here given. "According to Knobel the foregoing section stands disconnectedly in this place. But certainly in this place ought to stand the principle of all consecrations, the name of Jehovah, and it fits in with the high importance of keeping this Name holy that the law, in its genesis, should be introduced with a fearful example. Similarly the history of the Sabbath-breaker is introduced.

Num. xv. 32." [Of course the immediate reason for the introduction of the narrative is that the event actually occurred just at this point in the communication of this legislation to the people, and it thus constitutes one of the strong incidental marks of the time when that legislation was given. Lange shows that its mention was the very reverse of inopportune. It is noticeable that the patronymic *Israelite* is found elsewhere only in 2 Sam. xvii. 25; and the adjective *Israelitish* occurs only here. It is used in opposition to *Egyptian* as the two terms are likely to have been used at the time in the camp. So in 2 Sam. xvii. 25 it is used of a man of the ten tribes in opposition to the two. —F. G.].

"The son of an Israelitish woman and an Egyptian man went out into the midst of the Israelites, *i. e.*, he betook himself to the camp of the latter. He belonged to the strangers who journeyed with Israel (Ex. xii. 38). As an Egyptian, he dwelt certainly somewhat removed, since he was not a member of the congregation of Jehovah; for only in the third generation was an Egyptian to be taken in (Deut. xxiii. 8)." [Although this law had not yet been announced, Lange's supposition is altogether probable, and the man doubtless formed one of the "mixed multitude" who lived on the outskirts of the camp, comp. Num. xi. 1, 4.—F. G.]. "The Israelites encamped according to the houses of their tribes" (Num. ii. 2). In the camp a strife arose; "a quarrel sprang up between him and the Israelitish man, that is, between him and the men of Israel" (Knobel). Against the very appropriate view that איש stands collectively, see the grammatical note of Keil, p. 158.

"The history certainly tells us how the Egyptian offended in an ascending scale, even up to the blaspheming Jehovah. The text, ver. 10, shows that the Egyptian man had come in with a certain degree of impudence into the midst of the camp of Israel, where he did not belong. From this it is also to be concluded that he excited here a religious quarrel, and it could only have been with one, as the issue proves." [In the entire absence of reliable knowledge of the cause of this quarrel the tradition embodied in the Targs. of Jerus. and Jon. may be noted. According to these the Egyptian was the son of an Egyptian who had slain an Israelite in the land of Egypt and then had gone in to his wife. She had borne the child among the Israelites, being herself of the tribe of Dan. In the desert this man claimed the right to pitch his tent with the tribe of Dan, and the right being resisted by a man of that tribe, they took the case before the judge, where it was decided against the Egyptian. On coming out under this adverse judgment, he committed his offense.—F. G.]. "Thus his insolence rose to blaspheming "THE NAME." This expression: the Name, absolutely, raises the name of Jehovah above all names, and blasphemy against it was not only blasphemy against the God of Israel, but also against the religion of His revelation, against the covenant with Jehovah, and thus against the holy Source of all consecrations. So he was led before Moses. That he was **put in ward** shows that the measure of punishment for this unheard of transgression had not yet been made clear. And it had not been settled for the reason that he did not belong to the commonwealth of Israel in the stricter sense. Hence the punishment was made known to Moses by an especial revelation from Jehovah. The greatness of the crime is shown by the following particulars:

"1. The punishment of stoning was to be solemnly performed by the whole congregation, because the blasphemy rested, like a curse, upon the whole congregation.

"2. All who had heard the blasphemy must lay their hands on the head of the criminal before the execution. Until this expiation they are contaminated with a complicity in guilt (see ch. v. 1), which they must discharge from themselves upon the guilty head." [Keil refers to the washing of hands in Deut. xxi. 6 as analogous. Knobel, however, considers that the command is connected with Deut. xvii. 7, requiring the witnesses to throw the first stones. They were in either case thus to make themselves responsible for the truth of the accusation.—F. G.].

"3. The greatness of the guilt is in the first place to be compared with the lesser guilt of a man's cursing his God, *i. e.*, his *Elohim* in His peculiar relation to him, wherein he might mean, *e. g.* that this *Elohim* had done him wrong. This קלל may have very different degrees, even to speaking evil; therefore he **shall bear his sin**: in the first place, his evil conscience; then his sentence according to the judgment of the theocratic tribunal." [As this particular offender was an Egyptian, and as the law (ver. 16) includes **the stranger** generally, many commentators have understood the expression **his God** to mean the Deity whom he is accustomed to worship. In confirmation of this it is urged that penalty for him that **curseth his God** in ver. 15 is only that he **shall bear his sin**; while in ver. 16 **he that blasphemeth** (or revileth, a feebler expression than curseth) **the name of the LORD, he shall surely be put to death.** For the last reason, others have maintained that אֱלֹהִים does not here signify God at all, but human magistrates. The reason, however, is of little weight. In ver. 15 is given the general law with the indefinite penalty; in ver. 16 it is repeated for the sake of emphasis, with definiteness in regard to every particular, the sin, the punishment, the executioners, and the application of the law to the stranger as well as the native. The reference of ver. 15 to the gods of the strangers is peculiarly unfortunate. It cannot be imagined that the law of Jehovah should thus provide for the honor of those false gods whom it aims to bring into contempt.—F. G.].

"4. This punishment of stoning should apply to the stranger as well as to the Israelite, because in the first place, he entered the congregation of Israel as a blasphemer of its name; and in the second place, proved thereby that he did not do it unconsciously, but had an idea of the signification of this name.

"5. If then the object of the ordinances for punishment next following was that the penal law of the Israelites should also apply to the stranger who sojourned in their community;

yet the immediately following degrees of punishment form a scale which gives one a clear idea of the greatness of the blasphemer's crime against Majesty. The death penalty for the murderer forms a basis. Behind this follow the various degrees, severe according to the law of compensation (Ex. xxi. 23), but yet the blasphemer stands pre-eminent, far above the murderer. The principal reason for this arrangement lies indeed in this: that the capital punishment of the Egyptian might easily excite a fanatical contempt and misusage of the stranger; therefore it is here most fittingly made prominent that the Jews [Israelites] and strangers, stand under the same law, and that the murdering of the stranger must also be punished with death. With the elevation and hallowing of the punishment here appointed above all partisan fanaticism, it became self-evident that the same punishment must fall upon the Jews [Israelites]. How proper is it that the name of Jehovah should be again inserted for the purpose that the stranger might have equal administration of justice with the Jew [Israelite]. Manifold misunderstanding has attached itself to this legislation. The Jewish misinterpretation of נָקַב (in the sense of *to name*, instead of *to revile, to blaspheme*) has had for its consequence the Jewish superstition that man may not pronounce the name of Jehovah, and the after effect no less that in the LXX. the name κύριος is in the place of Jehovah, and also the placing of the name Lord in the German Bible" [and in the English, but here distinguished by small capital letters—F. G.], "also indirectly that the name Jehovah is now translated with the Jews: the Eternal.

"The Mediæval misinterpretation drew over into the New Testament time the penal justice touching it, and the reflection thereof still shows itself in the history of the Church of Geneva. The mention of the mother of the blasphemer, Shelomith (the peaceable), daughter of Dibri (my word), of the tribe of Dan appears to be only a mark of definite remembrance. A community which suffers the reviling of the principle of their community without reaction, is morally fallen to pieces. This holds good also of the religious community. The reaction of the theocracy could not and should not transplant itself into the Church; but since it was outstripped by the middle ages, there has come in more recent time, over against this extreme, a fearful relaxation, which misses the dynamic reaction against the impudent and the blasphemers of the principle of the community."

This chapter is founded upon the fact that among the Hebrews the child followed the condition of the father and not of the mother. It is probably only one of a multitude of instances of children born in Egypt of parentage of different nations, and many of the "mixed multitude" who followed the Israelites may have had Israelitish mothers. The doubt arising as to the punishment of a blasphemer who was not one of the covenant people, led to Moses' asking for Divine direction. In answer, not only this particular case is settled, but the Hebrew law generally is made applicable to the sojourner. In connection with the penalty for killing cattle is announced in express terms (vers. 18, 21), that which had only been implied before (Ex. xxi. 33-36). The law for the punishment of blasphemy in ver. 16 is perfectly clear; it was from a wrong conception of the fact, not of the law, that the Jews stoned St. Stephen, and would gladly have stoned our Lord Himself. The capital punishment of the murderer in vers. 17, 21, is not to be considered as a part simply of the *lex talionis*, but rather as a positive Divine command given in accordance with Gen. ix. 6. The *lex talionis* on the other hand, of vers. 19, 20, is permissive and restrictive, like so much else in the Mosaic legislation. The fundamental principle which should govern man's conduct towards his neighbor is given in xix. 18; but as the people were so little able to bear this, the ancient indulgence of unlimited revenge is restricted at least to the equivalent of the injury suffered. After the announcement of these general laws, the people carried into execution the sentence pronounced upon the Egyptian blasphemer.

DOCTRINAL AND ETHICAL.

I. The fundamental moral laws apply equally to all mankind. No one can be exempted from them on the ground that he is not in covenant relation with their author, or does not acknowledge himself to be bound by them.

II. Blasphemy against God is a crime of the deepest character, and demands the severest punishment.

III. Exact justice demands the restoration to one's neighbor of the precise equivalent of any harm done to him, and in case this is a personal injury, of a corresponding injury to the offender. The law of love comes in to forbid the exaction of this penalty on the part of him who is injured; but the same law should lead the offender to restore in more ample measure.

HOMILETICAL AND PRACTICAL.

Lange: "Blasphemy against the name of Jehovah as the great mortal offence in Israel. Culmination of the revelation of salvation in Christianity; wherefore here especially the death penalty must fall away. The accusation of Christ, that He blasphemed God. The blasphemy in the New Testament era, above all others, a blasphemy against the grace of God in Christ. The name of Jehovah is the witness of His covenant truth.—The fearful decree of death which lies in this blasphemy itself."

The evil of marriages with the ungodly is here apparent; also the influence of an ungodly father upon the life and character of his child. The law requires every accusation to be substantiated by the most solemn act of the accuser; no one has the right to bring a charge against another to the truth of which he cannot positively testify, and which he is not prepared to support in such wise that, if untrue, guilt must recoil on his own head. The equality of all men before the law of God is here, as everywhere in the law, made very prominent. In the sufferance of the law of revenge, we see that God's will is not always to be known by what

He may permit to sinful man; He suffers many things "for the hardness of their hearts." All these commands, and all commands given to man rest upon the ultimate ground **I am the LORD your God.**

But little is said in the New Testament of blasphemy, God's displeasure at this sin having been expressed so plainly in the Old, and His will remaining always unalterably the same.

FOURTH SECTION.

Of the Sabbatical and Jubilee Years.

"*The keeping holy of the hallowed territory, the holy land, by the Sabbatical year; of the consecrated inheritance by the Jubilee Year, and thus also of those who had become impoverished, the Israelites who had fallen into servitude; the keeping holy of the outward appearance of the holy land (streets and ways); of the public Sabbath feast and of the Sanctuary of the religion of the land. Ch. xxv. 1—xxvi. 2.*"—LANGE.

CHAPTER XXV. 1–55.

1, 2 AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the chil-
dren of Israel, and say unto them, When ye come into the land which I give you,
3 then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy
field, and six years thou shalt prune thy vineyard [fruit garden[1]], and gather in
4 the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land,
a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard
5 [fruit garden[1]]. [2]That which groweth of its own accord of thy harvest thou shalt
not reap, neither gather the grapes of thy vine undressed:[3] *for* it is a year of rest
6 unto the land. And the sabbath of the land shall be meat for you; for thee, and
for thy servant,[4] and for thy maid, and for thy hired servant, and for thy stranger
7 that sojourneth with thee, and for thy cattle, and for the beasts [animals[5]] that *are*
in thy land, shall all the increase thereof be meat.
8 And thou shalt number seven sabbaths[6] of years unto thee, seven times seven
years; and the space of the seven sabbaths[6] of years shall be unto thee forty and
9 nine years. Then shalt thou cause the trumpet of the jubile to sound [cause the
sound of the cornet to go through *the land*[7]] on the tenth *day* of the seventh
month, in the day of atonement shall ye make the trumpet sound throughout
10 all your land. And ye shall hallow the fiftieth year, and proclaim liberty
throughout *all* the land unto all the inhabitants thereof: it shall be a jubile[8]
unto you; and ye shall return every man unto his possession, and ye shall

TEXTUAL AND GRAMMATICAL.

[1] Vers. 3, 4. כֶּרֶם. See Textual Note [6] on xix. 10.

[2] Ver. 5. The Sam., LXX. and Syr. prefix the conjunction.

[3] Vers. 5, 11. נָזִיר means primarily *the separated* (see Gen. xlix. 26; Deut. xxxiii. 16), then *the consecrated*. Except in the passages referred to, and in this chap., it is always used of the *Nazarite*. It is applied to the vine either as for this year consecrated, so LXX. ἁγιάσματος σου; or by a figure of speech, *thy Nazarite vine*, as having its branches unpruned like the unshorn locks of the Nazarite. The latter is generally preferred by the commentators. See Keil who refers to the Latin *viridis coma*, Tibull. i. 7, 34; Propert. ii. 15, 12. Ten MSS., the Syr. and Vulg. read the word in the plural.

[4] Ver. 6. The Sam. and Syr. read this and the three following words in the plural.

[5] Ver. 7. וְלַחַיָּה. See Textual Note [1] on xi. 2.

[6] Ver. 8. Sabbath is used here as in xxiii. 15 (see note there) rather in a figurative way than with the definite sense of *weeks*.

[7] Ver. 9. The word יוֹבֵל—*Jubile* of ver. 10 does not occur in this verse, and there is no occasion for its insertion. The שׁוֹפַר תְּרוּעָה is the loud sound, *clangor*, of an instrument usually translated *trumpet* in the A. V., but occasionally (1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xcviii. 6, *etc.*) more correctly *cornet*. It was either the horn of an animal (according to the Mishna, of chamois or wild goat), or made of metal in the fashion of a horn. The LXX. renders σάλπιγξ, the Vulg. *buccina*.

[8] Vers. 10, 11, 12, 13, *etc.* יוֹבֵל is translated throughout this chapter and ch. xxvii., *jubile*. So also Num. xxxvi. 4. In Ex. xix. 13 it is rendered *trumpet* (marg. *cornet*), and in the only other places where it occurs, Josh. vi. 4, 5, 6, 8, 13, *ram's horns*. Outside of the Bible the word is always spelt *jubilee*, but being here spelt *jubile*, Clark considers that it was intended to be pronounced as a dissyllable, making a close imitation of the Heb. word. Authorities differ as to its sense etymologically. See the subject discussed in Bochart, Hieroz. I. c. 43 (vol. I., pp. 463-466 ed. Rosen.), and Gesen. *Thes. s. v.* The LXX. renders ἄφεσις with relation to what was to be done in this year rather than as a translation of the Heb. word.

11 return every man unto his family. A jubile[8] shall that fiftieth year be unto you:
ye shall not sow, neither reap that which groweth of itself in it, nor gather *the*
12 *grapes* in it of thy vine undressed.[8] For it *is* the jubile;[8] it shall be holy unto
you: ye shall eat the increase thereof out of the field.
13 In the year of this jubile[8] ye shall return every man unto his possession.
14 And if thou sell[9] ought unto thy neighbor, or buyest *ought* of thy neighbor's hand,
15 ye shall not oppress [overreach[10]] one another: according to the number of years
after the jubile[8] thou shalt buy of thy neighbor, *and* according unto the number
16 of years of the fruits he shall sell unto thee: according to the multitude of years
thou shalt increase the price thereof, and according to the fewness of years thou
shalt diminish the price of it: for *according* to the number *of the years* of the fruits
17 doth he sell unto thee. Ye shall not therefore oppress [overreach[10]] one another;
but thou shalt fear thy God: for I *am* the LORD your God.
18 Wherefore ye shall do my statutes and keep my judgments, and do them; and
19 ye shall dwell in the land in safety. And the land shall yield her fruit, and ye
20 shall eat your fill, and dwell therein in safety. And if ye shall say, What shall
we eat the seventh year? behold, we shall not sow, nor gather in our increase:
21 then I will command my blessing upon you in the sixth year, and it shall bring
22 forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old
fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.
23 The land shall not be sold for ever:[11] for the land *is* mine; for ye *are* strangers
24 and sojourners with me. And in all the land of your possession ye shall grant a
25 redemption for the land. If thy brother be waxen poor, and hath sold away *some*
of his possession, and if any of his kin come to redeem it, then shall he redeem that
26 which his brother sold. And if the man have none to redeem it, and himself be
27 [has become[12]] able to redeem it; then let him count the years of the sale thereof,
and restore the overplus unto the man to whom he sold it: that he may return
28 unto his possession. But if he be not able to restore *it* to him, then that which is
sold shall remain in the hand of him that hath bought it until the year of jubile:[8]
and in the jubile[8] it shall go out, and he shall return unto his possession.
29 And if a man sell a dwelling house in a walled city, then he may redeem it
within a whole year after it is sold; *within* a full year [a term of days[13]] may he
30 redeem it. And if it be not redeemed with the space of a full year, then the house
that *is* in the walled city shall be established for ever to him[14] that bought it
31 throughout his generations: it shall not go out in the jubile.[8] But the houses of
the villages which have no wall round about them shall be counted[15] as the fields
of the country: they may be redeemed, and they shall go out in the jubile.[8]
32 Notwithstanding [But concerning[16]] the cities of the Levites, *and* [*omit and*] the
33 houses of the cities of their possession, may the Levites redeem at any time. And
if a man purchase of the Levites,[17] then the house that was sold, and [in[18]] the city

Josephus (*Ant.* III. 12, 3) uses the Heb. word *ἰωβήλος*, which he explains as meaning liberty, *ἐλευθερίαν δὲ σημαίνει τοὔνομα*. The Vulg. has *jubileus*. In Ezek. xlvi. 17 it is called שְׁנַת הַדְּרוֹר—*the year of liberty*, from which Josephus probably derived his interpretation. This accords well with the context in ver. 11, and also with the derivation from יָבַל—*to flow freely*.

[9] Ver. 14. The Heb. has the verb in the plural; but the Sam. has the sing. in accordance with the sing. pronouns following. The word buy, קָנֹה, is inf. abs., as in Gen. xli. 43.

[10] Ver. 14. אַל־תּוֹנוּ. The verb יָנָה in the Hiph. applies especially to that sort of civil oppression brought about by fraud, which is best expressed in English by the word overreach.

[11] Ver. 23. לִצְמִתֻת, lit. *for cutting off* (as in marg. A. V.), *viz.* from all hope of redemption. In modern phrase, *in perpetuity*.

[12] Ver. 26. The marg. *his hand hath attained and found sufficiency* exactly renders the Heb.; but the text of the A. V. is a sufficiently good translation except in failing to bring out the idea that the ability to redeem has come about since the sale took place. The Jewish interpretation was accordingly correct, that the right of redemption should only accrue in case the ability to re-purchase was gained *after* the sale had taken place; a merely voluntary sale must hold until the jubilee year.

[13] Ver. 29. יָמִים תִּהְיֶה גְאֻלָּתוֹ, lit. *days shall its redemption be*, *i. e.* the right of redemption shall continue for a definite time and no longer, which time has been explained in the previous clause to be a year; it is better, however, to let the translation follow the Heb. than to paraphrase so much as has been done in the A. V.

[14] Ver. 30. The k'ri לוֹ for the text לֹא is also the reading of the Sam. and of thirteen MSS.

[15] Ver. 31. יֵחָשֵׁב is sing. The Sam., LXX. and Syr. have the plural.

[16] Ver. 32. On this use of the particle ו see Nordheimer's *Heb. Gr.* § 1093, 6, c, h. It is evident that there is nothing said about the redemption of the *cities*, which the form of the A. V. would seem to imply, but only of the houses in them.

[17] Ver. 33. There is much diversity of opinion as to the meaning of this clause. The text of the A. V. is supported by

of his possession, shall go out in *the year of* jubile:[8] for the houses of the cities of
34 the Levites *are* their possession among the children of Israel. But the field of the
suburbs of their cities may not be sold; for it *is* their perpetual possession.
35 And if thy brother be waxen poor, and fallen in decay with thee; then thou
shalt relieve him: *yea, though he be* a stranger [poor, and his hand trembles by
thee, thou shalt hold him up *as* a stranger[19]], or a sojourner; that he may live[20]
36 with thee. Take thou no usury of him, or increase: but fear thy God; that thy
37 brother may live with thee. Thou shalt not give him thy money upon usury, nor
38 lend him thy victuals for increase. I *am* the LORD your God, which brought you
forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.
39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee;
40 thou shalt not compel him to serve as a bondservant: *but* as an hired servant, *and*
as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:[8]
41 and *then* shall he depart from thee, *both* he and his children with him, and shall
return unto his own family, and unto the possession of his fathers shall he return.
42 For they *are* my servants, which I brought forth out of the land of Egypt: they
43 shall not be sold as bondmen. Thou shalt not rule over him with rigor; but shalt
44 fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have,
shall be of the heathen that are round about you; of them shall ye buy bondmen
45 and bondmaids. Moreover of the children of the strangers that do sojourn among
you, of them shall ye buy, and of their families that *are* with you, which they begat
46 in your land: and they shall be your possession. And ye shall take them as an
inheritance for your children after you, to inherit *them for* a possession; they shall
be your bondmen for ever: but over your brethren the children of Israel, ye shall
not rule one over another with rigor.
47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by
him wax poor, and sell himself unto the stranger *or*[21] sojourner by thee, or to the stock
48 of the stranger's family: after that he is sold he may be redeemed again; one of his
49 brethren may redeem him; either his uncle, or his uncle's son, may redeem him,
or *any* that is nigh of kin[22] unto him of his family may redeem him; or if he be
50 able, he may redeem himself. And he shall reckon with him that bought him
from the year that he was sold to him unto the year of jubile:[8] and the price of
his sale shall be according unto the number of years, according to the time of an
51 hired servant shall it be with him. If *there be* yet many years *behind*, according
unto them he shall give again the price of his redemption out of the money that
52 he was bought for. And if there remain but few years unto the year of jubile,[8]
then he shall count with him, *and* according unto his years shall he give him again
53 the price of his redemption. *And* as a yearly hired servant shall he be with him:
54 *and the other* shall not rule with rigor over him in thy sight. And if he be not
redeemed in these *years* [by these *means*[23]], then he shall go out in the year of jubi-

the LXX. and by the Targums, and is defended by Keil. A difficulty arises from the use of the word יִגְאַל—*redeem;* but Keil maintains, on the authority of the Rabbins, that this is used in the sense of קָנָה—*to buy.* He grounds the usage on the fact that the Levitical cities were originally assigned to the tribes as a part of their inheritance; they relinquished the houses, or a part of the houses in them (together with pasture grounds) to the Levites for dwelling-places. When therefore one of another tribe purchased of a Levite, he was in fact *redeeming* the inheritance of his tribe. So Murphy. On the other hand, the reading: "*If one of the Levites redeems a house in the city* (according to the marg. of the A. V.), is preferred by Clark following Rosenmüller, De Wette, Kranold, Herxheimer and others. The meaning will then be, that if a Levite has sold a house to one of another tribe, and another Levite redeem it, then in the Jubilee year it must revert to its original possessor. But it is more than questionable whether the Levites had any such general right of redemption on behalf of their fellow Levites as this would suppose. The Vulg. inserts a negative, *Si redemptæ (sc. ædes) non fuerint*, and this is sustained by Houbigant, and preferred by Woide, Ewald, Bunsen and Knobel. It is adopted by Lange in the translation and exegesis; but it is a serious objection that it would require a change in the Heb. On the whole, the text of the A. V. seems best sustained, and gives the clearest sense.

[18] Ver. 33. On the use of וְ in the figure *Hendiadys* see Gesen. *s. v.* 1, b.

[19] Ver. 35. The particle *as* is inserted here by the LXX., Vulg., Targums, Luther, *etc.*, and is recognized as to be supplied by many commentators, as Keil, Clark and others. So also Riggs. On the other hand the Syr. gives just the opposite sense: thou shalt not hold him for a sojourner or foreigner; but he shall live with thee. Others, as Lange, adopt the sense expressed in the A. V.

[20] Ver. 35. וָחֵי according to Keil, an abbreviation for וְחַי occurring only here.

[21] Ver. 47. The missing conjunction is supplied in ten MSS., the LXX. and Syr.

[22] Ver. 49. See Textual Note [4] on xviii. 6.

[23] Ver. 54. The Heb. does not express the noun at all. That supplied by the marg. of the A. V. is clearly more agreeable to the context than that in the text. So Lange, following the Syr. The other ancient versions do not supply the ellipsis.

55 le,[9] *both* he, and his children with him. For unto me the children of Israel *are*
servants; they *are* my servants whom I brought forth out of the land of Egypt: I
am the LORD your God.

EXEGETICAL AND CRITICAL.

This chapter, with the first two verses of the following one, forms another *Parashah*. or proper lesson of the law; the parallel lesson from the prophets is Jer. xxxii. 6-27, concerning Jeremiah's redemption of Hanameel's field in Anathoth. This and the following chapter, which is the conclusion of the book proper, form a single Divine communication. "The institution of the jubilee years corresponds to the institution of the day of atonement (ch. xvi.). Just as all the sins and uncleannesses of the whole congregation, which had remained unatoned for and uncleansed in the course of the year, were to be wiped away by the all-embracing expiation of the yearly recurring day of atonement, and an undisturbed relation to be restored between Jehovah and His people; so, by the appointment of the year of jubilee, the disturbance and confusion of the divinely appointed relations, which had been introduced in the course of time through the inconstancy of all human or earthly things, were to be removed by the appointment of the year of Jubilee, and the kingdom of Israel to be brought back to its original condition." Keil. The systematic character and correspondence of the two great divisions of Leviticus are thus brought into view.

The institution of the Sabbatical year occupies the first seven verses, and that of the year of Jubilee, with its effects upon rights and property, the remainder of the chapter. The latter may be subdivided into the institution itself (vers. 8-12); the legal return of every man to his own land, and the effect of this on contracts (vers. 13-34); and finally the emancipation of the Hebrew slave with its consequences (vers. 35-55). "The Sabbatical year and the year of Jubilee belong to that great Sabbatical system which runs through the religious observances of the law. They were solemnly connected with the sacred Covenant." Clark. They are therefore appropriately placed immediately after the "appointed seasons" of the previous chapter; yet they are also somewhat separated from these, as "they were distinguished by no religious ceremonies, they were accompanied by no act of religious worship. There were no sacrifices, nor Holy Convocations belonging to them." Although forming a part of the Hebrew ecclesiastical system, they were yet chiefly marked in their effects by their civil and social relations. As the whole civil polity of Israel was fundamentally theocratic, so were these remarkable provisions in their national life placed upon a religious basis.

"There are perhaps in the whole ancient world no institutions bearing comparison with the Hebrew year of release and of Jubilee, either in comprehensiveness or in loftiness of principle. It is impossible to appreciate too highly the wonderful consistency with which the Sabbath was made the foundation of a grand series of celebrations extending from the Sabbath-day to the Sabbath-month, and the Sabbath-year, and lastly to a great Sabbath-period of years. And all these institutions were associated with ideas admirably calculated to foster both a sense of dignity and humility, both zeal in practical pursuits and spiritual elevation, both prudence and charity." Kalisch.

"The fundamental thought is: Jehovah is the Lord of the land of Jehovah, with all its blessings, with its soil and its harvests, with its inheritances and its dwellings, with its rich and its poor, with its free and its slaves, its roads and its bye-ways, its holy seasons, the Sabbath days and its central holy place, the Tabernacle." Lange.

Vers. 1-7. **In mount Sinai** clearly means in the region about the mountain, as in vii. 38; xxvi. 46; xxvii. 34, *etc.* "Mount Sinai is emphasized to allow the immediately following ordinance to come into prominence as a prophecy of the distant future." Lange. Neither the Sabbatical nor the Jubilee year were to be observed until the settlement of the people in the promised land. On ver. 4 Lange quotes Keil as follows: "The omission of sowing and reaping presupposed that the Sabbatical year commenced with the civil year, in the autumn of the sixth year of labor, and not with the ecclesiastical year, on the first of Abib (Nisan), and that it lasted till the Autumn of the seventh year, when the cultivation of the land would commence again with the preparation of the ground and the sowing of the seed for the eighth year; and with this the command to proclaim the jubilee year 'on the tenth day of the seventh month' throughout all the land (ver. 9), and the calculation in vers. 21, 22, fully agree." On the expression *Sabbath Sabbathon* of ver. 4, see Textual Note 2 on xxiii. 3. In vers. 4-7 all agricultural labor is forbidden for the Sabbatical year. Two questions arise: how were the wants of the people to be provided for during the year? and how was the time thus freed from its usual employments to be spent? In regard to the first, reference is usually made to the great productiveness of the land, and to the fact that there would be a considerable spontaneous growth of grain, while the fruit trees and the vine would of course bear nearly as usual. Greater use would also have been made of animal food by those who possessed cattle, or were able to purchase it, and the uncropped fields would have allowed of the support of herds and flocks in unusual numbers. These facts lessen the difficulty, and indeed remove it altogether for the wealthy and for the poor also during several months of the year; all this spontaneous produce was common property, and might be gathered by any one for immediate use but not stored. Undoubtedly during the time of the ripening of the various cereals there would thus be abundant provision for the wants of the whole population. But after all, the main reliance must have been upon the stores laid up previously in view of the coming on of the Sabbatical year, and this is pointed out in vers. 20, 21. It is also to be noticed that only agricul-

tural labor was suspended, and that the commerce of the cities went on as usual. In regard to the employment of the time: the command is given in Deut. xxxi. 10-12, that at the feast of Tabernacles in this year the law should be read in the hearing of all the people, including not merely the men who were alone required in other years to assemble at the feast, but also the women and children. This provision, joined with the analogy of the seventh day, shows that the leisure of the Sabbatical year was to be improved in acquiring a knowledge of the Divine law, and doubtless in renewing family ties and associations. It is distinguished not as an idle year, but as a year of intellectual and moral, rather than of manual occupation. Other passages in the law on this subject are Ex. xxiii. 10, 11, and Deut. xv. 1-18. The latter is the most detailed of all, and provides for the release in that year of all debts due from Israelites, and of all Israelites in bond-service. The Sabbatical year was doubtless provided for the sake of man and its bearing upon his spiritual welfare; yet when the law pronounces (ver. 2) **the land shall keep a Sabbath unto the LORD**, we are forced to see a symbolical significance in the very rest of the land itself. "The earth was to be saved from the hand of man exhausting its power for earthly purposes as his own property, and to enjoy the holy rest with which God had blessed the earth and all its productions after the creation. From this, Israel, as the nation of God, was to learn, on the one hand, that although the earth was created for man, it was not merely created for him to draw out its powers for his own use, but also to be holy to the Lord, and participate in His blessed rest; and on the other hand, that the great purpose for which the congregation of the Lord existed, did not consist in the uninterrupted tilling of the earth, connected with bitter labor in the sweat of his brow (Gen. iii. 17, 19), but in the peaceful enjoyment of the fruits of the earth, which the Lord their God had given them, and would give them still without the labor of their hands, if they strove to keep His covenant and satisfy themselves with His grace." Keil. The law of the Sabbatical year was not to come into operation until after the completion of the conquest. It is hardly probable that it was actually observed until the Captivity, see 2 Chron. xxxvi. 21, unless possibly a few times in the very beginning of the settlement in Canaan. Later, "there are found several historical notices which imply its observance. The Jews were exempted from tribute in the Sabbatical year by Alexander the Great (Jos. *Ant.* xi. 8, 6), and by Julius Cæsar (*ib.* xiv. 10, 6). The inhabitants of Bethsura could not stand out when besieged by Antiochus Epiphanes, because they had no store of provisions owing to the Sabbatical year (1 Macc. vi. 49), and the inhabitants of Jerusalem suffered from a like cause when they were besieged by Herod (Jos. *Ant.* xiv. 16, 2; xv. 1, 2)." Clark. Tacitus also mentions the Jewish "seventh year given to indolence" (*Hist.* v. 2, 4), and St. Paul (Gal. iv. 10) charges the Judaizers with observing *years* as well as days and months.

Vers. 8-12. The institution of the year of Jubilee. The present chapter contains the whole literature of the Jubilee year to be found in the Pentateuch, except the discussion of its effect upon fields dedicated to the Lord in xxvii. 16-25, and except also the allusion in the case of the daughters of Zelophehad, Num. xxxvi. 4. Lange: "The relation of the last Sabbatical year to the Jubilee year itself creates a special difficulty. If the people did not sow or reap during two years, there would result a stoppage of four years." [This seems to overlook the fact that the Jubilee was proclaimed on the 10th Tisri, when the whole work of the agricultural year had been rounded out and completed, so that the break of two years, serious as this was, did not extend either forward or backward in its effects beyond those years themselves.—F. G.]. "On this account it has indeed been supposed that the 49th year itself was the Jubilee year (see Keil, p. 162 [Trans. p. 458]. Art. *Sabbath* and *Jobeljahr* in Herzog's *Real-encyclopädie*)." [This view was first advocated by R. Jehuda, and has been adopted by Scaliger, Usher, Petavius, Rosenmüller, and others, and hesitatingly by Clark in his commentary. It is entirely rejected by Keil as contradictory to the plain language of the text, and by Clark in his Art. *Jubilee* in Smith's *Bibl. Dict.* The text (vers. 8-11) is perfectly plain, using the same forms of language as in regard to the feast of Pentecost after the completion of the seven weeks, between which and this Pentecostal year there is a clear analogy. Notwithstanding the authority of the critics above referred to, it must be considered as certain that the Jubilee followed the seventh Sabbatical year, and that thus once in every half century two fallow years were to occur together. The provisions for food were the same in the one case as in the other: no agricultural labor was to be performed, but the spontaneous productions of the earth were the common property of the whole population. Large reliance must therefore have been placed upon food previously stored and, perhaps, on foreign commerce.—F. G.] "We see from the book of Jeremiah that this feast was poorly kept in Israel, not on account of apprehended need, but in consequence of the hardening effect of proprietary relations, and the hard-heartedness of the powerful and great (Knobel, p. 568. Jer. xxxiv.). But the year of Jubilee formed the culmination of the ideal relations of Israel which the law aimed at without actually reaching. . . . It is most full of significance that on the 10th of the 7th month (at the end of the seven Sabbatical years on the great day of Atonement, without doubt immediately after the full accomplishment of the propitiation) the trombone was to sound through all the land to announce the year of Jubilee as a year of freedom (דְּרוֹר), the highest feast of the laborer, and of nature, the redemption of lost inheritances, the ransom of the enslaved, the year of the restoration of all things (Isa. lxi.). The instrument of the announcement is the trombone, the horn (שׁוֹפָר), the sound of which יֹבֵל had proclaimed also the feast of the covenant of the law." After the solemn quiet of the day when all the people must "afflict their souls," and when the great rites of the annual propitiation had been completed, probably at the

time of the evening sacrifice, the sudden burst of sound proclaiming the year of Jubilee must have been peculiarly impressive. The proclamation of freedom was most appropriate just after the great reconciliation of the people with God had been symbolically completed. The chief allusions to this year in the prophets are Isa. lxi. 1, 2; Jer. xxxii. 6-15; Ezek. vii. 12, 13; xlvi. 16-18.

Vers. 13-34. In the year of Jubilee every man was to return to his inherited possession. The principle on which this law is based is given in ver. 23: The land was the absolute possession of Jehovah alone; He had allotted it to the families of Israel as **strangers and sojourners** with Him, and however these allotments might be temporarily disturbed in the exigencies of life, in the Jubilee they must all be restored again. Ver. 14. **Sell aught** refers only to land and houses in the country. Personal property (except slaves) was not affected by the Jubilee as debts were by the Sabbatical year (Deut. xv. 1-11). The price of the land was determined (vers. 15, 16) by the value of the harvests remaining until the Jubilee. "In the valuation of the harvest there was always opportunity for fraud; therefore the earnest warning not to oppress [**overreach**] one's neighbor." Lange. Vers. 20-22 relate in terms to the sabbatical year, but only in regard to the supply of food. This is, of course, equally applicable to the Jubilee year, and thus both cases are covered. The question arises in connection with the latter, but needs also to be answered for the former, and is therefore arranged with reference to that as the more frequently recurring. The verses stand therefore quite in their proper place; if placed, as various critics would have them, just after ver. 7, the Jubilee year could only be provided for by a repetition. Vers. 23-28. Lange: "The land shall not be sold even to defeasance, *i. e.*, completely. It shall also not be sold absolutely; the form is not an hereditary lease, once for all, but a temporary lease for a course of years.—**For the land is Mine.** Jehovah says, and **ye are strangers and sojourners with Me.**—Therefore the soil throughout the whole land was placed under the law of redemption. Also redemption could take place before the 50th year if the nearest *Goel* or redeemer of the impoverished man stepped in and bought back for his benefit that which had been alienated. If the redeemers (relatives, according to their degrees of relationship, having the ability and the will) failed, then the case was conceivable that the impoverished man himself might come into the possession of means before the 50th year, and then the redemption was reserved to him according to the usufruct of the yet remaining years." If neither of these means of redemption were availed of, then the law of reversion absolutely and without consideration came into play in the Jubilee year. There could never be injustice in this, as all purchases had been made with a full knowledge of the law. The law, **if thy brother be waxen poor,** throughout presupposes that no Israelite would sell his inheritance except under the pressure of poverty. Comp. 1 Kings xxi. 3.

Vers. 29-34. The alienation and redemption of houses (*a*) of the people generally, vers. 29-31; (*b*) of the Levites, vers. 32-34. (*a*) Lange: "A dwelling-house within a walled city could be redeemed within the space of the first year, but not afterwards. The law could not be brought to bear upon the more fixed relations of cities without prejudice to justice and order. The reason certainly is not that the houses in the cities belonged "to the full proprietorship of their possessors." The possessors themselves were really tenants of Jehovah." [The law of redemption relates to land, and is based upon the original division of the land among the families of Israel. In cities the original value of the land constituted but a small part of the value of a house; the rest was the creation of human industry. The property represented by the original value of the land is recognized in the right of redemption for a year, which also concurred with the general purpose of the law in checking the sale of real estate; but beyond this the house in the city was justly treated as of the nature of personal property. Calvin also observes justly that there was not the same objection to the falling of city houses into the hands of the wealthy as of those in the country. On the one hand, the expense of maintaining them was greater, and could be better borne by the wealthy; and on the other, the possession of a house was not at all as necessary to a poor man in the city as in the country where he could scarcely otherwise find shelter.—F. G.] "But the houses in open places were put, as an appurtenance to the farm, under the law of redemption within the fiftieth year, or of reversion at the end of that period." (*b*) See the Textual Notes on vers. 32, 33. Lange, in his translation and exegesis of ver. 33, follows the Vulgate, and objects to the view of Keil as too subtle, and as inapplicable to the clause: **and the city of his possession.** The latter objection is removed by considering this as a *hendiadys*, and translating **in the city**. Lange considers that the clause "has something like these the senses: even houses of the Levites fall back again, even if they were the whole city. Or again: only by this means the Levitical cities remain guaranteed as such." The pasturage of the Levites was absolutely inalienable, even temporarily (ver. 34), and the reason for extending the law of redemption to their houses in the cities is evidently that they had no other inheritance, and it was therefore necessary in this to assimilate them to the rest of the people that they might enjoy the same safeguards against hopeless poverty with their brethren. This provision applied to the priests also, who constituted one family of the Levites, and were in the same situation as their brethren in regard to landed property. It is noticeable on the one hand that this is the only mention of the Levites in this book; and on the other, that the provision of cities for them had not yet been announced. Both facts admit of the easy explanation that the whole legislation had been communicated to Moses in the Mount, so that any part of it may presuppose another; but that he was to announce it to the people in the order best adapted to their needs. The Levites are not therefore spoken of in this book, except thus incidentally in order to keep them distinct from the priests;

and the law in regard to the redemption of their houses in their cities is given to complete the law of Jubilee; but the assignment of the cities themselves is reserved to the directions for the division of the land.

Vers. 35-55. The emancipation of the Hebrew slave with its consequences. The main subject is still the law of Jubilee; but in connection with the effect of this upon the Hebrew slave, the treatment of the poor generally is spoken of.—**And if thy brother**, *i. e.* an Israelite, **be waxen poor**, he was not to be treated as an outcast, but with the consideration shown to a resident foreigner, who also had no landed possession. Vers. 36, 37, forbid the taking of **usury of him, or increase.** In the latter verse this is applied also to the furnishing of food. It is entirely clear that the prohibition is not simply of what is now commonly called *usurious interest*, but of any interest whatever. There was no law regulating the amount of interest; no interest was allowed to be taken of a Hebrew brother, and no limitation was put upon that which might be demanded of a foreigner. Lange, however, considers the words: **a stranger or a sojourner** (ver. 35) as in apposition with the pronoun **him**, and taking the view expressed in the A. V., says: "It is very noticeable that this holds good also of the foreigner." See Textual Note 19. Lange adds: "Jehovah says this, the great Benefactor, who has delivered His Israel out of Egypt, and purposes to give him the whole land of Canaan, in order to make him, through thankfulness, like-minded with his God." (Ver. 38.) Vers. 39-43. Hebrew servants to Hebrews. The law provides that such servants shall not be treated as ordinary slaves entirely dependent upon the will of their master, but rather as simply under a contract, like a hired servant. In Ex. xxi. 1-4 it has already been provided that the term of servitude for the Israelites should not extend beyond six years, and in the seventh they should go out free; it is now further provided, as an almost necessary supplement to that law, that, whatever the number of years he might chance to have served, he should go free in the Jubilee when the land of his inheritance reverted to him, and would need his care. "Through this principle slavery was completely abolished, so far as the people of the theocracy were concerned." Oehler. In Ex. the freedom of his wife and children is also assured, unless the wife be one given him by his master, and therefore his slave. In that case the wife and children remained the master's, and the same qualification is doubtless to be understood of ver. 41 here. In Ex. xxi. 5, 6, provision is made for the case of a slave who preferred to continue with his master; it would have been unnecessary at any rate to mention this unusual exception here; but probably it applied only to the ordinary release in the seventh year of service, and was not intended to take place also at the Jubilee. If the slave freed at the Jubilee chose to go back to his master, he could of course do so, but could only devote himself to perpetual servitude after another six years' service. Vers. 42, 43. Lange: "The Israelites were not allowed to become men's slaves, because they were God's slaves. The Jews could misinterpret these noble words in arrogance in opposition to the heathen (Jno. viii.); but Christian industry has read them too little." Vers. 44-46. Heathen slaves of Hebrew masters. The Israelites, in common with all nations of their time, were permitted to hold heathen slaves. It was a patriarchal custom of long standing, and the supply was kept up by natural descent, by purchase from foreigners, and by captives taken in war. The people were not yet prepared for the abrogation of this, and in consequence the Mosaic law permits its continuance, but in many ways mitigates its rigor (see Ex. xxi. 16, 21, 26, 27), especially by providing that the slave might adopt the religion of his master, and be circumcised, and thus entitled to all the privileges of a Hebrew servant (comp. Ex. xii. 44). This had certainly been done with all the slaves of Abraham, and probably with those of Isaac and Jacob. It is likely that no inconsiderable portion of the Israelites of the time of Moses were the descendants of slaves thus manumitted. Vers. 47-55. Hebrew servants to foreign masters. By this addition all possible cases of servitude are covered. Lange: "The prohibition of oppressive power against an Israelite brother occurs again ver. 43, and again ver. 46. So strongly were the Israelites now bound to charitableness and to the fostering of freedom; so strongly also was the power of the stranger and foreigner coming into Israel limited in relation to heathen encroachments upon the Jewish right of freedom. If an impoverished Jew sold himself or his house to a foreigner, any one of his kindred might become his redeemer, the brother, the uncle, the uncle's son, or any blood relation; also he might redeem himself, if he had laid by enough for the purpose. Everything breathed the tendency to freedom; but it was conditioned by law. The price of the redemption was fixed according to the years which he had yet to serve to the year of Jubilee, and according to the usual wages. In case there was no redemption, he was set free in the year of Jubilee. At the close occurs yet once more the solemn sanction of the law, ver. 55." This law evidently contemplates the acquisition of wealth by foreigners residing in Israel, and their living in undisturbed prosperity. The Hebrew slave of a Hebrew was released without redemption after six years of service, and also in the year of Jubilee whenever that might occur; but apparently the law of Ex. xxi. does not apply to foreign masters, and here nothing is said of release, except by redemption, until the Jubilee. This would be a strong inducement to an impoverished Hebrew to sell himself to an Israelite rather than a foreigner, and concurs with the general tendency of the law to discourage any subjection to foreigners.

Lange connects the first two verses of the following chapter with this section as is done in the Jewish *Parashah.* They seem, however, to belong to the general conclusion of the book contained in the following chapter.

DOCTRINAL AND ETHICAL.

I. Lange (under Exegetical): "The chosen land, seen from a distance, appears as a paradi-

saical world, inexhaustible in fruitfulness. . . . But it is to be particularly noticed that the prescribed Sabbath rest of the land forced the people back again to the inexhaustible source of food in the breeding of cattle, and so far to simple Idyllic relations; the breaking the hardness of purchase and property relations would further the return of Idyllic simplicity, soften the differences of rank, and above all, avert the so-called proletarian relations, and glorify Jehovah as the gentle sovereign Lord and manor Lord of the families of Israel joined together in brotherhood. By this also comfort was brought to the cattle, and even to the wild animal. In later times the turbulent, restless pressing on of industry is not appeased by voluntary or legal times of rest and years of remission, but indeed by commercial crises, civil catastrophes and extraordinary helps in necessity; but the proper ideas or ideal of the Sabbatical and Jubilee years have not yet come to be clearly seen in the Christian consciousness of the time." What is noted by H. Spencer as the rythmic flow of all things in the universe is provided for in regard to human activity in this wonderful legislation; the disastrous consequences attending its absence are noted above by Lange.

II. Lange (also under Exeg.): "The limitation of human proprietary right to the soil has also its permanent ideal significance. God challenges to Himself the royal right over terrestrial nature, as a clear idea of this is given indeed in the winter storm over the sea, the Alpine glacier and the deserts. Man is inclined, in his egotistical industry, to harass nature as his beast."

III. "Looking at the law of Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies. . . . . But in its more special character, as a law given by Jehovah to His peculiar people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the land of Promise had been conferred upon them. All the land belonged to Jehovah as its supreme Lord, every Israelite as His vassal belonged to Him." Clark.

IV. The law of slavery as understood among ancient nations generally is here essentially modified and softened, the Levitical precepts tending in the same direction with those of the Gospel which, after so long a time, have now nearly effected its abolition throughout the civilized world. But in regard to the Hebrews themselves, the law went much further, and substantially abolished slavery at once, reducing it to a six years' service, and even this interrupted by the year of Jubilee, and subject to many restrictions. It is still further to be remembered that any foreign slave might be admitted to the privileges of the Hebrew, by becoming an Israelite through the reception of circumcision. Thus strongly did the law set its face against the institution of slavery.

HOMILETICAL AND PRACTICAL.

Lange (under Exeg.): "The Sabbath year is the germ of the Jubilee year, as this is a type of the New Testament time of deliverance, restoration and freedom (Isa. lxi.; Luke iv. 18), and further, a prelude and a prophecy of the heavenly and eternal Sabbath itself (Heb. iv.)."

Lange (*Homiletik*): "The year of Jubilee of the theocratic land. The great year of rejoicing in the theocratic community. Ideals which have been scantily and scarcely fulfilled in the letter in Israel, but which in Christianity are continually being realized in the spirit. And this indeed in the commendable care of the fields and forests; in the dread of a gross profit out of nature; in the limitation of the proprietary right of individuals over nature; in customs of gentleness; in the consecration of the social right of fellowship; the right of the poor, the right of the laboring man, the right of rent and purchase. The later dismal caricatures of these ideals. Seven years a period after which the administration of nature required a new revision; forty [fifty] years a period after which the arrangements of business required a revision. The neglect of reform a source of revolution. The Jubilee year a type of the Gospel time of deliverance (Isa. lxi.; Luke iv. 16). The true preaching of the Gospel always a proclamation of the true Jubilee year. The Jewish and the Christian emancipation from slavery: 1) its common foundation, 2) its greater difference, 3) its unceasing development in the world."

As the law provided for a redeemer for the poor, so, says Wordsworth, Christ became the Redeemer for the spiritually poor, reinstating us in our lost estate, and delivering us from the bondage of sin; and this He was entitled to do because by His incarnation He took our nature and became our Kinsman.

By the prohibition of sowing and harvesting in the Sabbatical and Jubilee years was again taught that principle which the Israelites learned from the manna in the wilderness, and which the words of Christ make of perpetual validity, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

Very full and striking are the provisions of this chapter for the loving care of the poor, not for the sake of the poor only, but for the sake of him who should show them kindness. That the blessing of this lesson might not cease with the Mosaic dispensation, God has provided that we shall have the poor always with us, and our Lord has elevated our ministrations to them into ministrations to Himself. Similarly kindness and consideration towards those who labor for us is taught by Moses, and is ever made one of the prominent practical duties of Christianity. See Eph. vi. 9, *etc.*

PART FOURTH.

Conclusion.—Promises and Threats.

Chapter XXVI. 1–46.

1 Ye shall make you no idols[1] nor graven image,[2] neither rear you up a standing
image,[3] neither shall ye set up *any* image of stone[4] in your land, to bow down unto[5]
2 it: for I *am* the Lord your God. Ye shall keep my sabbaths, and reverence my
sanctuary: I *am* the Lord.
3, 4 If ye walk in my statutes, and keep my commandments, and do them; then
will I give you rain in due season, and the land shall yield her increase, and the
5 trees of the field shall yield their fruit. And your threshing shall reach unto the
vintage, and the vintage shall reach unto the sowing time: and ye shall eat your
6 bread to the full, and dwell in your land safely. And I will give peace in the land,
and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts
7 [animals[6]] out of the land, neither shall the sword go through your land. And ye
8 shall chase your enemies, and they shall fall before you by the sword. And five
of you shall chase an hundred, and an hundred of you shall put ten thousand to
9 flight: and your enemies shall fall before you by the sword. For I will have re-
spect unto you, and make you fruitful, and multiply you, and establish my cove-
10 nant with you. And ye shall eat old store, and bring forth [clear away[7]] the old
11 because of the new. And I will set my tabernacle [dwelling-place[8]] among you:
12 and my soul shall not abhor you. And I will walk among you, and will be your
13 God, and ye shall be my people. I *am* the Lord your God, which brought you
forth out of the land of Egypt, that ye should not be their bondmen: and I have
broken the bands[9] of your yoke, and made you go upright.
14 But if ye will not hearken unto me, and will not do all these commandments;
15 and[10] if ye shall despise my statutes, or if your soul abhor my judgments, so that ye

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. אֱלִילִם. See Textual Note [3] on xix. 4.

[2] Ver. 1. פֶּסֶל, from פָּסַל *to carve*, is used of an image of any material, but is here taken, as in Isa. xliv. 15, 17; xlv. 20, of an image of wood.

[3] Ver. 1. מַצֵּבָה lit. *anything set up*. Hence used of a memorial stone, Gen. xxviii. 18-22; xxxv. 14; Isa. xix. 19; answering to the λίθαροι λιπαροί of the ancients. As these came to be used for idolatrous purposes the word obtained its secondary sense as in the text (Ex. xxiii. 24; 2 Ki. iii. 2, *etc.*). The marg. of the A. V. follows the LXX. στύλην. The Vulg. has *titulum*.

[4] Ver. 1. מַשְׂכִּית does not elsewhere occur in connection with אֶבֶן, but its meaning by itself *figure, imagery*, is sufficiently well settled. The only question here is whether the phrase denotes an *image of stone* (A. V. so Keil), or *a stone with images sculptured upon it* (A. V. marg. Rosen.). The latter is probably the more correct view, but not sufficiently certain to warrant a change in the text. LXX. λίθον σκοπὸν apparently in the sense of a *prophylactery*, and of this the Vulg. *lapidem insignem* may be a translation. Targ. Onk., and Jon. and Syr. *stone of adoration*; Targ. Jerus. *stone of error*.

[5] Ver. 1. The construction of עַל here has somewhat perplexed the critics. Geddes contends that as it never elsewhere precedes the object of adoration, it must here signify *at, by*, or *upon*. Keil explains it "on the ground that the worshipper of a stone image rises above it (for עַל in this sense, see Gen. xviii. 2)." But this fact is, at the least, very doubtful; and the ordinary meaning of עַל as signifying *motion towards*, ἐπί, seems to be all that the connection requires.

[6] Ver. 6. חַיָּה. See Textual Note [1] on xi. 2.

[7] Ver. 10. תּוֹצִיאוּ is exactly rendered by the A. V., but the sense intended is better conveyed by the suggested emendation of Clark.

[8] Ver. 11. מִשְׁכָּנִי. See Textual Note [8] on xv. 31.

[9] Ver. 13. "מֹטֹת עֹל, *lit.* the poles of the yoke (comp. Ezek. xxxiv. 27), *i. e.*, the poles which are laid upon the necks of beasts of burden (Jer. xxvii. 2) as a yoke." Keil. For עֹל the Sam. and many MSS. have the fuller form עוֹל.

[10] Ver. 15. The conjunction is wanting in 6 MSS., the Sam., Vulg., and Syr.

16 will not do all my commandments, *but* that ye break my covenant: I also will do
this unto you; I will even appoint over you terror,[11] consumption, and the burning
ague [wasting away, and the burning fever[12]] that shall consume the eyes, and cause
sorrow of heart [the soul to pine away[13]]: and ye shall sow your seed in vain, for your
17 enemies shall eat it. And I will set my face against you, and ye shall be slain
before your enemies: they that hate you shall reign over you; and ye shall flee
18 when none pursueth you. And if ye will not yet for all this hearken unto me, then
19 I will punish you seven times more for your sins. And I will break the pride of
20 your power; and I will make your heaven as iron, and your earth as brass: and
your strength shall be spent in vain: for your land shall not yield her increase,
21 neither shall the trees of the land[14] yield their fruits. And if ye walk contrary
unto me, and will not hearken unto me; I will bring seven times more plagues
22 upon you according to your sins. I will also send wild beasts [animals[6]] among
you, which shall rob you of your children [make you childless[15]], and destroy your
23 cattle, and make you few in number; and your *high* ways shall be desolate. And
if ye will not be reformed by me by these things, but will walk contrary unto me;
24 then will I also walk contrary unto you, and will punish you yet seven times for
25 your sins. And I will bring a sword upon you, that shall avenge the quarrel of
[*omit* the quarrel of[16]] *my* covenant: and when ye are gathered together within
your cities, I will send a pestilence among you; and ye shall be delivered into the
26 hand of the enemy. [;] *And* [*omit And*] when I have broken the staff of your bread,
ten women shall bake your bread in one oven, and they shall deliver *you* your bread
27 again by weight: and ye shall eat, and not be satisfied. And if ye will not for all
28 this hearken unto me, but walk contrary unto me; then I will walk contrary unto
29 you also in fury; and I, even I, will chastise you seven times for your sins. And
ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will destroy your high places, and cut down your images,[17] and cast your
31 carcases upon the carcases of your idols,[18] and my soul shall abhor you. And I
will make your cities waste, and bring your sanctuaries[19] unto desolation, and I will
32 not smell the savour of your sweet odours. And I will bring the land into desola-
33 tion: and your enemies which dwell therein shall be astonished at it. And I will
scatter you among the heathen, and will draw out a sword after you; and your land
shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in
35 your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As
long as it lieth desolate it shall rest; because [all the days of its desolation it shall

[11] Ver. 16. For בֶּהָלָה — *terror* the Sam. reads בֶּחָלָה — *sickness* as a general term including the specifications that follow. The word is rendered in the A. V. of Jer. xv. 8 as here, and in Ps. lxxviii. 33; Isa. lxv. 23, *trouble*. It does not occur elsewhere. The idea is that of "mens' hearts failing them for fear," Luke xxi. 26.

[12] Ver. 16. שַׁחֶפֶת — *wasting away* is well expressed by the *consumption* of the A. V. in its etymological sense, but is in danger of being misunderstood of the specific disease of that name which is rare in Palestine and Syria. The LXX., however, has ψώραν. קַדַּחַת, LXX. πυρετός, according to all authorities should be *burning fever*. Fevers are the most common of all diseases in Syria and the neighboring countries. These words occur only in the parallel, Deut. xxviii. 22.

[13] Ver. 16. מְדִיבֹת נָפֶשׁ. The literal translation is more expressive than the paraphrase of the A. V.

[14] Ver. 20. For הארץ 21 MSS. and the LXX. read השדה.

[15] Ver. 22. שִׁכְּלָה אֶתְכֶם. The literal rendering is sufficient.

[16] Ver. 25. נֹקֶמֶת נְקַם־בְּרִית *lit.* "avenging the covenant vengeance." As this cannot be expressed in English the נָקָם is better left untranslated than rendered by *quarrel*, which it does not mean.

[17] Ver. 30. חַמָּנֵיכֶם. In most other places where the word occurs (2 Chr. xiv. 5 (4); xxxiv. 4; Isa. xvii. 8; Ezek. vi. 4) the marg. of the A. V. has *sun-images*. Such was undoubtedly the original meaning of the word; but Gesenius (*Thes.*) shows that the word was applied to images of Baal and Astarte as the deities of the sun and moon. The word indicates "idols of the Canaanitish nature-worship." Keil.

[18] Ver. 30. גִּלֻּלִים — *something to be rolled about*, a contemptuous expression for idols. The Heb. had three different words which are rendered *idol* in the A. V., and seven which are rendered *image*.

[19] Ver. 31. More than 50 MSS., the Sam. and the Syr., have the sing. The plural refers to "the holy things of the worship of Jehovah, the tabernacle and temple, with their altars, and the rest of their holy furniture, as in Ps. lxviii. 36; lxxiv. 6," Keil; and not to the sanctuaries of false gods (Rosen. and others).

[20] Ver. 35. Here also it is better to keep to the literal rendering of the Heb. כָּל־יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר וגו׳. The land should rest not merely **because**, but it should actually rest the time which it had not rested.

36 rest that which[20]] it did not rest in your sabbaths, when ye dwelt upon it. And
upon them that are left *alive* of you I will send a faintness[21] into their hearts in the
lands of their enemies; and the sound of a shaken leaf shall chase them; and they
37 shall flee, as fleeing from a sword; and they shall fall when none pursueth. And
they shall fall one upon another, as it were before a sword, when none pursueth:
38 and ye shall have no power to stand before your enemies. And ye shall perish
39 among the heathen, and the land of your enemies shall eat you up. And they that
are left of you shall pine away in their iniquity[22] in your[23] enemies' lands; and also
in the iniquities of their fathers shall they pine away with them.
40 If they shall confess their iniquity, and the iniquity of their fathers, with their
trespass which they trespassed against me, and that also they have walked contrary
41 unto me; and *that* I also have walked contrary unto them, and have brought them
into the land of their enemies; if then their uncircumcised hearts be humbled, and
42 they then accept[24] of the punishment of their iniquity: then will I remember my
covenant with Jacob, and also my covenant with Isaac, and also my covenant with
Abraham will I remember; and I will remember the land.
43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth
desolate without them: and they shall accept[24] of the punishment of their iniquity:
because, even because they despised my judgments, and because their soul abhorred
my statutes.
44 And yet for all that, when they be in the land of their enemies, I will not cast
them away, neither will I abhor them, to destroy them utterly, and to break my
45 covenant with them; for I *am* the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of
Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.
46 These *are* the statutes and judgments and laws, which the LORD made between
him and the children of Israel in mount Sinai by the hand of Moses.

[21] Ver. 36. מֹרֶךְ ἅπ. λεγ. LXX. δειλία, Vulg. *pavor*. It "signifies that inward anguish, fear, and despair, which rend the heart and destroy the life." Keil. Comp. Deut. xxviii. 65.

[22] Ver. 39. עָוֹן is either *iniquity* (as here twice and in the next verse twice), or *the punishment of iniquity* (as in ver. 41). The phrase "perish in one's iniquity" is however sufficiently common, and there is no occasion to change the translation here. The אִתָּם — **with them** at the close of the verse refers to the iniquities.

[23] Ver. 39. For *your* ־כֶם more than 80 MSS. read *their* ־הֶם, so also the Sam., LXX., Sym., Theod., Vulg. and Syr. as the text in ver. 41.

[24] Vers. 41, 43. יִרְצוּ. The same word as is used in vers. 34, 43, **the land shall enjoy her sabbaths.** The literal rendering is perhaps too bold for our version; but the meaning is really this. "The land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. So the LXX. and Syriac." Clark. Comp. Isa. xl. 2. נִרְצָה עֲוֹנָהּ.

EXEGETICAL AND CRITICAL.

Lange here again insists that vers. 1 and 2 are properly the close of the foregoing section. It was already too late to adopt his division when his work appeared; but independently of this the connection with the present chap. is preferred. The verses reiterate the most fundamental requirements of the law, and thus form an appropriate introduction to these concluding promises and threats.

The whole precepts and prohibitions of the Book of Leviticus have now been given, and here the people are incited to their faithful observance by promises of blessings on their obedience and curses upon their disobedience. This arrangement is both natural in itself, and is in accordance with the analogy of the warnings and promises (Ex. xxiii. 20-33) at the close of the "Book of the Covenant," (Ex. xx. 22—xxiii. 19) and in the parting exhortations of Moses (Deut. xxix., xxx.). The passage in Exodus, however, relates to the conquest of the land, while here the subsequent history of the nation is had in view. The chapter contains: first, promises upon their obedience (3-13); it then describes the consequences of disobedience (14-39), which are put hypothetically, but evidently contemplated as likely to occur; and finally, looks forward to the restoration of the covenant on the repentance of the people (40-44), which is also put hypothetically, but is evidently prophetic. Ver. 46 forms the conclusion of this whole series of legislation.

Objection has been made to the Mosaic origin of this chap. by rationalistic critics on account of its prophetic character. Certainly it is prophetic, and if this be objected to any portion of Scripture, the objector must be met on other than merely exegetical grounds, but here the rationalistic argument may be fully met in a different way. It is impossible to conceive that the author of the remarkable legislation contained in this book, possessed of as intimate knowledge as he must have been of the people under his charge, should not have foreseen that they would fail to maintain the standard of holiness here required, and that consequently God,

whose holiness and majesty it has been his object to set forth, would visit them for their transgressions. It is but a step beyond this to look forward to the effect of chastisement and humiliation in producing repentance, and when this had been effected, his knowledge of the mercy and loving-kindness of God assured him of the restoration of the people to His favor. See this point admirably treated by Keil in a note on p. 468.

Lange: "The germ of this whole setting forth of blessing and curse already lies in the decalogue itself (Ex. xx. 5, 12), but especially as a conditional promise of blessing in the section Ex. xxiii. 23-33. It is appropriate to the purpose of Leviticus that this germ now comes here to its development, that by the side of the promise of blessing on the keeping of the covenant comes out very explicitly the threatening of curse on the breach of the covenant; for the contrast of blessing and curse goes forth from the religious behaviour or misbehaviour towards the law of God as a whole, as all particular commands are summed up therein. . . . . It must not be overlooked that the subject is here always Israel in its totality, the nation as a whole. The date of this section is thereby shown to be very ancient; for it would have been otherwise from the days of Messianic prophecy. Then the contrast comes forward very strongly: the apostate Israel, and the Israel reforming itself; also the contrast: the Israel of the mass, and the Israel of the poor, of the humble, of the purified remnant. For this reason it would be a false inference to consider the conditional prediction of our section as apodictical, or indeed to suppose that the curse would fall upon every individual of the nation of Israel. The apostasy of Israel has often been treated as if the flower of its elect had fallen under the curse, although history declares that the Gentile church was grafted upon the stock of the Jewish, and Paul can designate the unbelieving portion of the Jews as "some," notwithstanding its numerical majority, in contrast to the dynamical majority whose central point is Christ Himself. The national curse has then been fulfilled only in a conditional degree in contrast to the dynamical blessing overmastering all curse; but nevertheless in a degree which has shown in fearful majesty the reality of the threatening of the curse. It is a vain attempt when one seeks to intimate, like Knobel, that our prophecy looks back upon that which has already occurred in isolated particulars; at all events, this creates no prejudice against its Mosaic origin, for its fulfilment has been progressing even to the present day, and is not yet fully accomplished. Yet even at the present day the emphasis falls upon the fearful realization of the curse upon the nation; upon individuals, however, as such, only in proportion as they transmit the fanatical or unbelieving spirit of the community.

"Our section, moreover, is characterized as a prophetic word in that it brings into view in grand outlines a future which it cannot and will not describe with verbal definiteness. Yet a progress consonant to nature is to be observed in the gradations of the curse, which one might enjoy as a physiological picture of development.

"If we suppose that one may speak of the Divine government or word blamelessly if the section before us is invested with a less mysterious aspect, we overlook the fact that the course of things immanent in life remains the same although the prophetic character of the word be set aside; that the chapters of calamity remain the same although one seek to erase the superscription from the punishment and from the judgment. Strange that one should think the world will thereupon cheer up when he traces back the dark destiny of a people to a gloomy fate, instead of to the justice of the living God. It is the very nobility of apostate Israel that its Jehovah is, and has been, jealous with such burning jealousy over its fall; and it would even seem worthy of contempt if it were considered as the football of a gloomy destiny—its sorrows without reason, without proportion, and without purpose. Certainly also the continuing motive for the rejection of Israel itself is its ill-will-against Jehovah, or indeed against the Gentiles, in return for which it must acknowledge in its history its well deserved visitation. . . . .

"That the bearing of God towards Israel was an impartial bearing, which could only be obscured through the idea of a national God, is proved even by our section with its threatenings in presence of the development of the history of Israel itself: they have been brought out of Egypt, and Canaan must become their land; but when they apostatize, they must lose Canaan and must be scattered among the heathen (Keil, p. 169 [Trans. p. 468]). Not only the impartiality indeed, but the jealousy of Jehovah must be made manifest in this. The idea or key of the whole history and destiny of Israel is: vengeance of the covenant. The people could fall so low because they stood so high, because they were the first-fruits, the first-born son, the favorite of God (Jeshurun). But for this reason especially the promise of their restoration is bound up with the prophecy of their curse (Isa., Jer., Ezek., Hos., *etc.*, Rom. xi). Knobel gives prominence to the peculiarly elevated language of this section; it cannot be explained by the ordinary mechanicism of 'Elohistic and Jehovistic documents.'"

This chapter forms a part of the same Divine communication with the preceding one.

Vers. 1, 2. These verses include substantially the first table of the decalogue, and by this short summary the whole duty of the Israelites toward God is called to mind and made the basis of the following promises and warnings. On ver. 1 see the Textual Notes. Ver. 2 is a repetition *verbatim* of xix. 30. Here, at least, it must be understood to include the whole of the "appointed seasons" as well as the weekly Sabbaths.

A. The Blessing. Vers. 3–13.

With ver. 3 a new *Parashah* of the law begins, extending to the close of Leviticus. The parallel proper lesson from the prophets is Jer. xvi. 19—xvii. 14. "The subject here is not the isolated good conduct of individuals, but the keeping of the Covenant of the people as a whole and its general tendency to blessing; the contrast to which, the breach of the Covenant, is moulded into the tendency to curse." Lange.

Ver. 4. Lange: "Rain in its season appears here as the first gift of Jehovah. When He gives

the rain from heaven, the earth gives its produce and the fruit-trees give their fruit; there is formed a chain of gifts whose beginning lies in the mysterious hand of God. "The allusion here is to the showers which fall at the two rainy seasons, and upon which the fruitfulness of Palestine depends, *viz.*, the early and latter rain (Deut. xi. 14). The former of these occurs after the autumnal equinox, at the time of the winter-sowing of wheat and barley, in the latter half of October or beginning of November. It generally falls in heavy showers in Nov. and Dec., and then after that only at long intervals, and not so heavily. The latter, or so-called latter rain, falls in March before the beginning of the harvest of the winter crops, at the time of the sowing of the summer seed, and lasts only a few days, in some years only a few hours (see Robinson, *Pal.* ii., pp. 97 sqq.)." Keil. [Also Robinson, *Phys. Geog. of the H. L.*, p. 263.] "In consequence of these rains the land should yield so rich an increase that **your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time** (for the next year). [Ver. 5. Comp. Amos ix. 13.]

"Vers. 6-8. The second yet higher gift of blessing is peace in the land, and that in relation to wild beasts" [חַיָּה רָעָה, an *evil animal*, for a beast of prey, as in Gen. xxxvii. 20. Keil] "as well as to war; therefore they **shall lie down** as a herd which no beast of prey and no robber shall affright. Yet more: **neither shall the sword go through your land**, because they should drive back triumphantly from their borders the enemies who should make any attack. The aggressor should fall by the sword upon the border." On the language in ver. 6 comp. Job xi. 19; Ps. cxlvii. 14; Ezek. xxxiv. 25-28. Ver. 8 is "a proverbial mode of expression for superiority in warlike prowess." Comp. Deut. xxxii. 30; Josh. xxiii. 10; Isa. xxx. 17.

Vers. 9, 10. Lange: "The third blessing is fruitfulness: increase upon increase of the people, and the strengthening of the Covenant under the special support of Jehovah." The multiplication of the people was a part of the covenant promise (Gen. xvii. 4-6), and its fulfillment established the covenant (*ib.* 7); not merely preserved it, but became the means by which it should be extended ever farther and farther. In view of this increase the promise of ver. 10 becomes more emphatic: so far from a dearth being caused by the multitude, the new store should be reached before the old could be consumed. This constitutes the fourth particular of the blessing.

Vers. 11-13. Lange: "The fifth blessing is the highest: the flower of their religion and religiousness. Jehovah will establish His dwelling (His living habitation) among them.—**And I will walk among you**, *etc.*—This promise touches typically even upon the height of the Christological incarnation. Jno. i. 14." [As this whole chapter has in view their residence in Canaan, so this promise in particular does not refer to God's leading His people in their wanderings, but to His continual manifestation of Himself in their midst in their settled home.—F. G.] "For these promises, spiritually and dynamically understood, Jehovah, the personal God of Israel, makes Himself security; and He has given them their deliverance from Egypt as a proof and pledge. They shall not become the slaves of men through distress, but shall stand upright as the servants of God." That is, the yoke of bondage which bowed down their heads as beasts of burden had been broken, and God had made them in consequence walk upright.

B. The Curse. Vers. 14-33.

Vers. 14, 15. Lange: "The breach of the Covenant. He begins with the external contempt of the ordinances of the covenant, and goes on to the internal scorn and rejection of the covenant law, a transgression therefore of the commands in their totality." This is carefully to be borne in mind in regard to these warnings. These "judgments are threatened, not for single breaches of the law, but for contempt of all the laws, amounting to inward contempt of the Divine commandments and a breach of the covenant (vers. 14, 15)—for presumptuous and obstinate rebellion, therefore, against God and His commandments." Keil. Single sins, or sins of individuals, are not the subject, but the general apostasy of the nation.

Vers. 16, 17, contain what Lange describes as "the punishment in the first grade;" it is the warning of visitation upon apostasy alone before it has become complicated with the added guilt of obdurate persistency. Three punishments are mentioned which are to be sent together, and not singly as they were offered to the choice of David after his sin in numbering the people (2 Sam. xxiv. 12-14)—disease, famine and defeat. It is easy to see how all these might (and historically did) come upon Israel as a natural consequence of their neglect of the Divine law; but they were none the less judgments of Him who had commanded that law and ordained that nature itself should protect it. Lange justly says: "One must not overlook the spirit of the Divine action; it is called **visitation** (ver. 16), and henceforth this is the principal thought and purpose which pervades all the punishments. It is also of a deeper meaning here that Jehovah will set His face against them: for their enemies are His instruments, and they will be smitten." Comp. Ezek. xxxiii. 27-29.

Vers. 18-20. According to Lange, "the punishment in the second grade," or the first of the more severe measures to be visited upon obdurate disobedience. Here, and in each of the three remaining stages (vers. 18, 21, 24, 28), the expression **seven times** is used. It is at once the number of perfection, indicating the full strength of the visitation, and also the sabbatical number, reminding the people of the broken covenant. Comp. Gen. iv. 15, 24; Ps. lxxix. 12; Prov. xxiv. 16; Luke xvii. 4. "There are five degrees in the ever seven times more severe punishment. God punishes so, that He always in wrath remembers mercy, and gives time for repentance. But no punishment is so great that a greater cannot follow it." Von Gerlach.

Vers. 21, 22. Lange: "The punishment in the third grade. The godlessness becomes ag-

gressive; they walk inimically towards Jehovah, the apostasy advances to bolder idolatry and contempt of God. But meanwhile, Jehovah yet stands still, and only sends against them the forerunners of His vengeance: ravaging beasts —a symptom of falling into decay: robbers of children, calamities among live stock, depopulation, desolated highways. The beasts may here be understood not merely literally." Comp. Judg. v. 6; Isa. xxxiii. 8; Ezek. v. 17; xiv. 15. "הָלַךְ קֶרִי עִם" (*to go to a meeting with a person, i. e.*, to meet a person in a hostile manner, to fight against him) only occurs here in vers. 21 and 23, and is strengthened in vers. 24, 27, 28, 40, 41, into הָלַךְ בְּקֶרִי עִם, to engage in a hostile encounter with a person." Keil.

Vers. 23-26. Lange: "The punishment in the fourth grade. Now Jehovah also becomes aggressive and acts inimically towards them, as if He would destroy them. Now the breach of the covenant is decided, and the sword comes over them as the avenger of the covenant. Picturesque delineation of the three dark riders, Rev. vi., only that here the plague goes before the famine." The idea of the text is clearly that by the inroads of the enemy Israel would be shut up in their cities, and while besieged there, would be visited with pestilence and famine. Such calamities were repeatedly experienced, 2 Kings vi. 24-29, *etc.* Comp. Isa. iii. 1; Jer. xiv. 18; Ezek. iv. 16; v. 12, and especially the story of the siege of Jerusalem by the Romans. To *break the staff of bread* is a frequent proverbial expression for the infliction of extreme scarcity. One oven should suffice for the bread of families ordinarily baked in ten, and in its scarcity it should be dealt out by weight.

Vers. 27-33. Lange: "The punishment in the fifth grade. Now Jehovah moves against them verily in fury, and the last catastrophes follow: despair even to madness; the eating of their own children (Knobel, Keil, and the Jewish history) [comp. Deut. xxviii. 53; 2 Kings vi. 28, 29; Jer. xiv. 12; Lam. ii. 20; iv. 10; Ezek. v. 10. Also Jos. *Bel. Jud.* v. 10, 3.—F. G.]; overthrow of their idolatrous cultus, in the sarcastic conception that the dead bodies of men fall down on the mock dead bodies of their idols, carcases upon carcases" [comp. 2 Kings xxiii. 16; Ezek. vi. 4. The **high places** refer to places of idolatrous worship as in use among the Canaanites and most other nations, and which must have been already sufficiently familiar to Moses and his people.—F. G.]; "overthrow of even the real historical sanctuary; repudiation of the sacrificial cultus, ver. 31" [comp. 2 Kings xxv. 9; Ps. lxxiv. 6, 7]; "desolation of the land, so that even the enemies settling therein recognize the dismal footprints of punitive justice, deportations of the people (one after another, comp. the Jewish history from Alexander to Hadrian)." Comp. Jer. ix. 16-22; xviii. 16; xix. 8; Ezek. v. Also Deut. iv. 27, 28; xxviii. 37, 64-68.

Effects of these Visitations. Vers. 34-39.

Vers. 34, 35, express the restorative effect accomplished by the punishment itself. The land must needs enjoy its Sabbaths while it lay desolate. In regard to the kingdom of Judah, 2 Chron. xxxvi. 21 expressly fixes the length of the Babylonish captivity with reference to the number of unobserved Sabbatical years. These constituted *the Sabbaths of the land*, the weekly Sabbath of one day being too brief for effect upon the soil. Vers. 36-39 describe in fearful terms the effect of the Divine visitation upon the remnant who should escape immediate destruction. On the language of ver. 38 comp. Num. xiii. 32; Ezek. xxxvi. 13.

C. The Restoration of the Covenant.
Vers. 40-45.

Lange: "The first thing is the acknowledgment and confession of guilt. But the repentance would be thorough only in case the misdeeds of the fathers were acknowledged along with their own misdeeds, see Ps. li. The view that Jehovah has interposed, contending against them because they contended against Him, is the second thing, ver. 41.—(Repeated declaration in regard to the cause of the punishments.) The humiliation under the judgment of their having an uncircumcised heart, *i. e.*, of their being heathen in a spiritual sense, is the third. Yes, they come now to bless the punishments of their misdeeds, to rejoice over them, since God has visited them in this manner (יִרְצוּ). Keil accepts the translation of the LXX. εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν, "they will take pleasure, rejoice in their misdeeds, *i. e.*, in the consequences and results of them." We hold with Luther to the idea of עָוֹן (see Gesen.) as sufficient punishment; the paradox itself *O felix culpa* could not be translated: they have pleasure in their misdeeds. But to salute the cross is a proof in action of a deeper religiousness, which here already germinates." [See, however, Textual Note 24.—F. G.]

"Ver. 41. In a religious sense the divine pardon is the cause, in a moral sense the consequence of the repentance of the people; the remembrance of the Covenant with Jacob and Isaac and Abraham, *i. e.* an ever-deepening, inward remembrance of the old love, appears to awake in Jehovah, for it does awake in the consciousness of the people. The holy land itself, which cannot be forgotten and is kindly, receives now a peculiarly affecting form. The land whose mourning is changed to feasts, and the people whose penitence is changed to feasts, accord so affectingly with Jehovah, that, so to speak, He reveals Himself again as justifying: **because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that**— their pardon is approaching: *viz.* the restoration, and that truly entirely according to the analogy of the restoration from the land of Egypt. That this promise is effective for the nation of Israel, but is not to be understood of the spiritual Israel as such, needs no argument. At the close again, אֲנִי יְהוָה." [The promise of mercy upon Israel when they should repent and turn to the Lord, was certainly a promise to the covenant people, and was repeatedly fulfilled in their history, especially in the restoration from the captivity

of Babylon. But the promise (Jer. xxxi. 31-34) was that in the days to come God would make a new covenant with His people of a more spiritual character, and in the Ep. to the Heb (viii. 10-12; x. 15-18) we are told that this has been accomplished in the Christian Church springing from the bosom of the Jewish. The continued faithfulness of God to His people according to the promises of this section, must therefore be now looked for after a Christian and spiritual, rather than a Jewish and temporal fashion.—F. G.]

"And thus it is conformable to the truth of a personal God that He should attach the utmost importance to afflicting the personal life of His people, and then reanimating it again. If it is said: What shall it profit a man, if he shall gain the whole world, and lose his own soul? so is it likewise said: What shall it harm a man, if he shall lose the whole world, and his soul thereby be delivered? Would a philosophy in opposition to this, which has sunk the personal life in impersonal things, be a higher wisdom?

"It is to be understood that the principles of this Divine government over Israel apply, according to their modifications, to His government over every nation."

At the beginning of this chapter Lange says: "It cannot be concluded from ver. 46 that Leviticus should properly end with this section; ver. 46 much rather looks back to ver. 3, and makes it clear that the subject here is the Covenant bond between Jehovah and the people of Israel." Ver. 46 undoubtedly looks back immediately to xxv. 1, the beginning of the Divine communication of which this is the end; but as it also forms the close of ch. xxvi., so we cannot but regard this chapter itself as closing the Book of Leviticus proper. The analogy of this with other portions of the law has already been pointed out, and the reasons for regarding ch. xxvii. as an appendix will be mentioned in the treatment of that chapter.

DOCTRINAL AND ETHICAL.

I. The warnings and promises of this chapter show it was foreseen that much of the Mosaic legislation was likely to be neglected by the people. Nevertheless God gave it. The same is true of much of Christian duty, both in regard to definite observances as baptism and the Lord's Supper, and still more in regard to the standard of Christian life and character. But because man does not come up to its requirements, the law is not thereby foiled of its purpose; its requirements were not lowered to the level of human weakness and sinfulness, but rather designed to set forth so much of the Divine holiness and purity as would be instrumental in raising man to a higher level. "It was not like the legislation of ordinary states, intended primarily to meet the exigencies of existing facts and to keep offenders in order. Its purpose was to help and instruct the best of the people, not merely to chastise the worst. Other legislators have taken their starting points from human facts: Moses took his from the character and purpose of God." Clark. And in this, to the thoughtful man, is a really powerful evidence of the Divine authorship of the legislation.

II. In vers. 39, 40, **the iniquity of their fathers** is made a part of the sin for which the people were to suffer, and on the confession of which they were to be forgiven. As this is God's revealed word, so does all history show that it is in accordance with His government of nature that in nations, as in individuals, the sins of the fathers are visited upon the children; but all this is nevertheless under the law that the sincere repentance of the children shall avert from them the punishment of their forefathers' sins as well as of their own.

III. Illustrative of ver. 41 is 2 Cor. vii. 10 and Heb. xii. 11. The punishments of God leading to repentance, however grievous they may seem, are yet truly occasions of rejoicing in view of their higher object.

IV. In ver. 46 the covenant legislation of Mt. Sinai is expressly said to have been given **by the hand of Moses.** This fact is sufficiently patent throughout the whole story of the legislation; but its emphatic mention here has a double use: first, in showing that this book *claims* a contemporary origin; and second, in bringing out the fact of the necessity of a mediator between man and God. If Moses was only a human mediator, especially strengthened and authorized for this purpose; yet he points forward typically to the one true Mediator from whom alone man may know the will of God, and through whom alone he may draw near to His inapproachable majesty.

V. Although it is abundantly evident from the warnings of this chapter that man is unable so to keep God's commandments as to claim any reward as of merit; yet it is also clear from its promises, and especially from these as contrasted with the warnings, that He does look with favor upon and will bless and reward the honest effort to do His will. These things are spoken of Israel as a nation, and are true of all nations in all time; but nations are made up of individuals, and the principles of the Divine bearing towards man are as true of the component elements as of the mass in its totality.

HOMILETICAL AND PRACTICAL.

Lange: "The great contrast of blessing and of curse which lies in the law—which the law strengthens. The law speaks not only of curse, as many imagine; it speaks also of blessing. For it is one thing to be occupied with the works of the law and to seek righteousness through the law and by means of works (according to Gal. iii. 10 sqq.), and another thing to stand under the law in the true fear of God, and to strive after its righteousness until one comes to the righteousness which is of faith (according to Rom. vii.). The law of Jehovah ever stands under the protection of the Lawgiver. It is the rule of His power; it is the spirit of the world's history; it is the voice of conscience (Rom. ii.), and the disposition of the heart. The blessings of fidelity to the law: the piety of a people, the fruitfulness of the land, peace, victory, *etc.*, *etc.* (xxvi. 1 sqq.). The fearful gradations of the curse. Particular blessings. Particular curses. The final promise of the restoration of Israel out of the state

of the curse. Jehovah will remember His covenant for all those who reform themselves."

"There is a marvellous and grand display of the greatness of God in the fact, that He holds out before the people, whom He has just delivered from the hands of the heathen and gathered round Himself, the prospect of being scattered again among the heathen, and that, even before the land is taken by the Israelites, He predicts its return to desolation. These words could only be spoken by One who has the future really before His mind, who sees through the whole depth of sin, and who can destroy His own work, and yet attain His end. But so much the more adorable and marvellous is the grace, which nevertheless begins its work among such sinners, and is certain of victory notwithstanding all retarding and opposing influences." Auberlen.

God promises in vers. 11, 12, that He will set His tabernacle and will walk among His people —a typical promise, fulfilled in Christ who *tabernacled* in us (John i. 14), and through whom we become Temples of God the Holy Ghost (1 Cor. iii. 16, 17; vi. 19), and God will "tabernacle for ever" with us (Rev. vii. 15; xxi. 3). Wordsworth.

Origen deduces from this chapter a commentary on 2 Timothy ii. 5: "If a man strive for masteries, yet is he not crowned except he strive lawfully." Our efforts to obtain God's blessing, our hope of avoiding His wrath, must be in the way of His commandment. We can only please Him by seeking to do His will, and He has made it known to us.

There is ever a due relation between the temporal and the spiritual, and these promises show that the rewards held out before the Israelites were of a spiritual as well as a temporal character; so it is to be remembered that along with the more spiritual rewards of the Christian religion, it has the "promise of the life that now is," as well as of that which is to come. Calvin.

APPENDIX.

Of Vows.

Chap. XXVII. 1–34.

1, 2 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and
say unto them, When a man shall make a singular vow, the persons *shall be* for
the Lord by thy estimation [special[1] vow, the souls *shall be* to the Lord according
3 to an[2] estimation]. And thy[2] estimation shall be of the male from twenty years
old even unto sixty years old, even thy[2] estimation shall be fifty shekels of silver,
4 after the shekel of the sanctuary. And if it *be* a female, then thy[2] estimation shall
5 be thirty shekels. And if *it be* from five years old even unto twenty years old, then
thy[2] estimation shall be of the male twenty shekels, and for the female ten shekels.
6 And if *it be* for a month old even unto five years old, then thy[2] estimation shall be
of the male five shekels of silver, and for the female thy[2] estimation *shall be* three
7 shekels of silver. And if *it be* from sixty years old and above; if *it be* a male,
8 then thy[2] estimation shall be fifteen shekels, and for the female ten shekels. But
if he be poorer than thy[2] [be too poor *to pay* the[2]] estimation, then he shall present
himself before the priest, and the priest shall value him: according to his ability
that vowed shall the priest value him.
9 And if *it be* a beast, whereof men bring an offering unto the Lord, all that *any*
10 *man* giveth of such unto the Lord shall be holy. He shall not alter it, nor change
it, a good for a bad, or a bad for a good: and if he shall at all change beast for
11 beast, then it and the exchange thereof shall be holy. And if *it be* any unclean
beast, of which they do not offer a sacrifice [an offering[3]] unto the Lord, then he

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. "הִפְלִא נֶדֶר does not mean to dedicate or set apart a vow, but to make a special vow." Keil.

[2] Vers. 2, 3, 5, 6, 7, 8, *etc.* "The second כ in בְּעֶרְכְּךָ is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix." Horsley. "The Heb. subst. ערך, *estimation* or *value*, is never found in Scripture, but with the pronoun of the second person joined to it; and which is an *expletive*, having no use but to distinguish it from the meaning of an ordinance, or laying in order." Delgado. According to Fürst "the *suf.* refers to the person valued." The LXX., Onk., Vulg. and Syr. omit the pronoun altogether.

[3] Ver. 11. קָרְבָּן. See Textual Note [2] on ii. 1.

12 shall present the beast before the priest: and the priest shall value [estimate[4]] it,
whether it be good or bad: as thou valuest it, *who art* the priest [according to the[3]
13 estimation[4] of the priest], so shall it be. But if he will at all redeem it, then he
shall add a fifth *part* thereof unto thy[3] estimation.
14 And when a man shall sanctify his house *to be* holy unto the LORD, then the
priest shall estimate it, whether it be good or bad: as the priest shall estimate it,
15 so shall it stand. And if he that sanctified it will redeem his house, then he shall
add the fifth *part* of the money of thy[3] estimation unto it, and it shall be his.
16 And if a man shall sanctify unto the LORD *some part* of a field of his possession
[inheritance[5]], then thy[3] estimation shall be according to the seed thereof: an homer
17 of barley seed *shall be valued* at fifty shekels of silver. [6]If he sanctify his field from
18 the year of jubile, according to thy[3] estimation it shall stand. But if he sanctify
his field after the jubile, then the priest shall reckon unto him the money according
to the years that remain, even unto the year of the jubile, and it shall be abated
19 from thy[3] estimation. And if he that sanctified the field will in any wise redeem
it, then he shall add the fifth *part* of the money of thy[3] estimation unto it, and it
20 shall be assured to him. And if he will not redeem the field, or if he have sold the
21 field to another man, it shall not be redeemed any more. But the field, when it
goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the pos-
22 session [inheritance[5]] thereof shall be the priest's. And if *a man* sanctify unto the
LORD a field which he hath bought, which *is* not of the fields of his possession
23 [inheritance[5]]; then the priest shall reckon unto him the worth of thy[3] estimation,
even unto the year of the jubile: and he shall give thine[3] estimation in that day,
24 *as* a holy thing unto the LORD. In the year of the jubile the field shall return
unto him of whom it was bought, *even* to him to whom the possession [inheritance[5]]
of the land *did belong*.
25 And all thy[3] estimations shall be according to the shekel of the sanctuary:
twenty gerahs shall be the shekel.
26 Only the firstling of the beasts, which should be the LORD's firstling, no man
shall sanctify it; whether *it be* ox, or sheep [one of the flock[7]], it *is* the LORD's.
27 And if *it be* of an unclean beast, then he shall redeem [free[8]] *it* according to thine[3]
estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it
shall be sold according to thy[3] estimation.
28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of
all that he hath, *both* of man and beast, and of the field of his possession, shall be
29 sold or redeemed: every devoted thing *is* most holy unto the LORD. None devoted,
which shall be devoted of men, shall be redeemed [freed[8]], *but* shall surely be put
to death.
30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of
31 the tree, *is* the LORD'S: *it is* holy unto the LORD. And if a man will at all redeem
ought of his tithes, he shall add thereto the fifth *part* thereof.
32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth
33 under the rod, the tenth shall be holy unto the LORD. He shall not search whe-
ther it be good or bad, neither shall he change it: and if he change it at all, then
both it and the change thereof shall be holy; it shall not be redeemed.
34 These *are* the commandments, which the LORD commanded Moses for the chil-
dren of Israel in mount Sinai.

[4] Ver. 12. *Valuation* is quite as good a translation of עֵרֶךְ; but as the A. V. has *estimation* in all other places in this chapter, it should be retained here.

[5] Ver. 16. אֲחֻזָּתוֹ—*possession* here means *possession by inheritance*, and it is better to mark this in the translation as purchased fields (ver. 22) come under another law.

[6] Ver. 17. A conjunction is here supplied by the Sam., 16 MSS., the LXX., Chald. and Syr.

[7] Ver. 26. שֶׂה. See Textual Note [6] on xii. 8.

[8] Vers. 27, 29. פָּדָה—*free* or *deliver*. It is a different word from the גָּאַל of the second clause of ver. 27 and of both clauses of ver. 20, and should be differently translated.

EXEGETICAL AND CRITICAL.

The question of the relation of this chapter to the rest of the book is partly a matter of form, and partly to be determined by the contents. As to the former, the preceding chapter of promises and warnings is an appropriate close of the legislation, and its last verse certainly has the air of the subscription to a finished work. The present chapter also closes with an abbreviated form of the same subscription. It may be compared to the close of John xx., after which ch. xxi. follows plainly as an addition. As to the subject matter: our chapter is very clearly distinguished from the rest of the book in that it treats of special voluntary consecrations to the Lord; and yet it is connected with the foregoing, in that these also are to be brought under the same general law of sacred fidelity. The chapter therefore constitutes precisely what is understood by an *appendix*, appropriate to the book. Lange's objection to this seems based upon a different idea of the word, and his arguments go to show only that it is appropriate. He says, "1. With our section corresponds Num. vi.; xxx.; Deut. xxiii. 21; Judges xi. 35 [34–40]; Eccl. v. 5. According to Keil this section should be an appendix—contrary to the declaration at the close of ver. 34. He gives as his reason: "The directions concerning vows follow the express termination of the Sinaitic law-giving (xxvi. 46), as an appendix to it, because vows formed no integral part of the covenant laws, but were a freewill expression of piety common to almost all nations, and belonged to the modes of worship current in all religions, which were not demanded, and might be omitted altogether, and which really lay outside the law, though it was necessary to bring them into harmony with the demands of the law upon Israel." According to this apprehension, however, much of the Mosaic legislation must stand in an appendix; indeed, it may be said of the sacrifices, that they are the theocratic regulation of a primeval sacrificial custom, and not originally theocratically commanded. We accept then the view that the prescriptions of this section are attached to the foregoing chapter as a law of keeping the covenant in particulars, *viz.* in relation to the pledged word, or as a law of particular and individual duties under the law of keeping the covenant as a whole." [We cannot see that this could be better defined than by the word *Appendix*.—F. G.] "The superscription of this section 'Of vows' is not truly congruous with the whole. The unity is: of special consecrations, or of the keeping holy of special covenant duties in relation to their remissibleness or their irremissibility, and indeed 1) of voluntary and remissible vows or consecrations, vers. 1-27; 2) of the extraordinary, but commanded and irremissible consecration, or of the ban, vers. 28, 29; 3) of the consecrated holy first-fruits, or of the tithes, partly redeemable and partly unredeemable. Vers. 30–33 (34).

2. "The religious fundamental thought of the section. Cursorily considered, it appears a kind of regulation for the remissible and irremissible special duties of the covenant, and in particular it assumes the external character of a tax; the ideal germ of the whole, however, is again the keeping holy of the personal life in relation to the personal Jehovah, the manliness of individual piety; one might say: the keeping pure of the religious vow, of the word given to God; the Divine ordinance of the ban; the holy fruit-tax which is appointed for the maintenance of the priests and Levites in the same way as the temple-tax for the support of the temple and the sacrifice. . . . .

"3. The vows. On the meaning and the nature itself, comp. the lexicons, especially both the articles in Herzog's *Real-encyklopädie*. Writings on this subject of Weise and others." [See also the archæologies, Art. *vows* in Smith's *Bib. Dict.*, and important observations scattered in Michaelis' *laws*, Art. 73, 83, 124, 145.—F. G.]. "We distinguish promissory vows and vows of renunciation, ... so that it may be not without meaning that the vows are spoken of here, as efficient Levitical consecrations; the renunciations, or Nazarite vows, on the other hand, in the book of Numbers, the book of the social relations of the commonwealth. Samson was qualified as a Nazarite for a theocratico-political action; Paul's Nazarite vow also was devoted to ecclesiastical politics (Acts xxi.); and James the Just had consecrated himself as a Nazarite to the deliverance of his nation. The religious vows, as such, form a parallel to the peace offerings and partly indeed were connected with them. The ethics of the Old Testament vows consists in this: first, that they are not commanded but voluntary, Deut. xxiii. 22-24 (consequently not the object of the mediæval so-called *consilia evangelica*); and secondly, that as a pledged word they must be held inviolable (Prov. xx. 25; Eccl. v. 3, 5), yet not literally, since equivalents for their discharge were legally prescribed; thirdly, that the neglect of their fulfilment is to be expiated with a sin offering (v. 4-6). The vows were formal promises given to God for the benefit of the Sanctuary; they had for their object not only cattle, houses, and lands, but also persons, of course, dependent children and slaves. The examples of Jacob (Gen. xxxv. 14) and others, show how significantly the vows of the Old Testament operated. The superstitious misinterpretation of the vow of Jephthah, according to the corrections of Hengstenberg, P. Cassel, and others previously, appears yet capable of being held tolerably righteous. It is indeed one of the exegetical prejudices in which, from different motives, literal orthodoxy and negative criticism come together." [The question of the actual sacrifice of Jephthah's daughter has always divided opinion in ancient as well as modern times. Jewish tradition is decided for the actual sacrifice as an unrighteous act. There are several reasons why it is not likely to have taken place: no priest could have been found to offer it; nor could it possibly have received the Divine acceptance; and it is contrary to the most probable interpretation of the closing verses of the story (Judg. xi. 37-40). Moreover it is unlikely that Jephthah would have committed such an act when he was not bound to it by his vow; the vow was an alternative one,—that he would dedicate what met him to the Lord, OR offer it as a

sacrifice. That this is the true sense of ו and not AND, as in the A. V., is plain, for even the most rash of men must have remembered the great improbability that the first thing he met on his return would be either one "of the flock of the herd," or a pigeon, the only animals admissible in sacrifice. There is therefore in the execution of the vow of Jephthah no just ground for the absurd charge of the allowance of human sacrifices among the Israelites.—F. G.]. "There is no question that the vows, on account of their legal character, belong more to the Old than to the New Testament; although they still have their place in the New Testament time also, but certainly not in the sense of the mediæval, avaricious priesthood."

The general principle on the subject of vows is clearly laid down in Deut. xxiii. 21-24: they were not obligatory, and no sin was incurred by not making them; but once made they were to be conscientiously kept, and their neglect (ch. v. 4-6) required the expiation of the sin offering. It appears from this chapter that nothing could be made the subject of a vow which was already marked out by the law as belonging to God; but anything else might be, and having been vowed, might be redeemed, with the exception of the sacrificial animals, and except also things or persons **devoted**, vers. 28, 29. The subject of this chapter is the ordinary vow, and has no reference to the vow of the Nazarite, Num. vi. 1-21. The exceptional conditions under which the vow was not binding are detailed in Num. xxx.

Vers. 1–25. regulate the commutation of vows; vers. 28, 29 declare the incommutability of things devoted; vers. 30-33 declare what tithes and under what conditions may be commuted: while ver. 34 closes the whole. Under the first head, vers. 2-8 relate to the commutation of persons; 9-13, of cattle; 14, 15, of houses; 16-25, of land.

Vers. 2–8. Lange: "According to Knobel the consecration of persons means that one allots himself, or another of whom he has the disposal, to the service of the Sanctuary. He cites as examples the consecration of Samuel, the Gibeonites, the augmentation of the temple slaves by David and Solomon, Ezra ii. 58; viii. 20; Neh. vii. 60; xi. 3 (p. 583). Keil, on the other hand, asserts that in every vow of a person redemption must take place according to the value, with reference to the Mishna (see p. 179). [Trans. p. 480 and note. Keil also cites Saalschutz, and thinks Oehler wrong in referring to 1 Sam. ii. 11, 22, 28, in proof of the opposite view.—F. G.]. "But the appointed valuation little accords with this. It is inconceivable why in this case old men and old women should have been redeemed at a smaller cost than men and women in their vigor. Keil himself makes prominent that the valuation was conformed to the vitality and skill. Besides the diversity of the valuation, it was entrusted to the priest to value a poor man less, from which it does not follow that he *must* be redeemed, but only that he *might* be. The fact that children under five years of age could not be consecrated, points also to the ability to serve." In regard to the difference of valuation, Lange's argument does not seem to be a determining one; on either theory the valuation would naturally be based upon what might be called the actual *worth* of the person; but there would be no object in a valuation at all except for the purpose of redemption, and it is expressly provided that all persons who had been vowed must be valued. The diminished valuation of a poor man was a merciful provision analogous to the alternate sin offering in case of poverty. Notwithstanding Lange's view, it seems to point very strongly to the universality of redemption; otherwise there would be no reason why the poor man should not have worked out his vow, or why he should have been redeemed at a lower rate than others whose services were of the same intrinsic value. In saying "that children under five years could not be consecrated," Lange must have overlooked ver. 6, which expressly provides a valuation for those vowed from one month to five years. The form of expression in ver. 2, moreover, seems to contemplate redemption in all cases of personal vows. The objection to this view is that a personal vow thereby becomes only a roundabout and awkward way of consecrating the amount of the redemption money to the Lord; but the moral effect appears to have been different, and with the personal vow there is to be supposed a sense of spiritual consecration to God which was not removed by the payment of the redemption. Kalisch speaks very strongly: "To our author vowing a person to God meant neither offering him up as a sacrifice, nor dedicating him to the service of the temple, and much less selling him as a slave, but simply redeeming him by money in favor of the sacred treasury; so foreign were the two former alternatives to his mind, that he utterly ignored them, and stated the third as a matter of course, and the only one to be considered."

Vers. 9–13. Vows of animals. The right of redemption in this case depended upon the nature of the animal; if it was one suitable for sacrifice (vers. 9, 10), after being once vowed, it could not be redeemed or exchanged, and the result of an attempt at exchange was that both animals should belong to the Lord. It does not follow that the animals were to be immediately sacrificed, but they may have been put into the herd from which the public sacrifices were taken. The case of animals of the sacrificial kinds, with blemishes which unfitted them for the altar, is not especially mentioned; but after the analogy of ver. 33, these probably went to the support of the priests. If, on the other hand, the animal was unclean (vers. 11-13), it must be valued by the priest; then it might be redeemed by adding one-fifth to its value, or else it belonged to the sanctuary. Keil thinks it was then sold for the benefit of the sanctuary; but in this case the original owner would have had no occasion to redeem it at a higher price since he could have bought it at its estimated value. It is more likely therefore that such animals were retained, at least for a time, for the use of the priests and Levites. Keil considers that the Heb. בֵּין . . . . וּבֵין means "'between good and bad,' *i. e.*, neither very high as if it were very good, nor very low as if it were bad, but at a medium price." The A. V., however, is in accordance with the ancient versions, and is sustained by Gesenius.

Vers. 14, 15. The law for houses is the same

as for unclean animals. It relates probably only to houses in the cities, as those in the country would come under the following law for land.

Vers. 16–24. Lange: "Lands, a. Inheritances. If they were not redeemed they lapsed in the year of Jubilee to the Sanctuary. If they were redeemed, the price was determined partly according to the money value of the seed for the land, partly according to the number of sowings or seed years to the Jubilee year, and a fifth part of the amount must be added besides. These ordinances applied also to the purchaser (the under tenant). A field was taken for the measure of valuation which yielded until the year of Jubilee one Homer (225 pounds, or two bushels of seed)." [The expression (ver. 16) **according to the seed thereof** is generally understood to mean, according to the seed required to sow it; but the difference is immaterial; it is merely an expression of the measure of valuation, and the proportion will remain the same whatever it be. The value of the homer of barley, however (estimated by Thenius at 225 pounds), is so great, amounting probably to about twenty-seven dollars, that it is necessary to understand it, as Lange has done, not of the single *homer*, but of a *homer* annually during the forty-two years (omitting the seven Sabbatical years) intervening between two Jubilee years. This would make the money value of the single homer of barley about 64 cts.; but it is to be remembered that on the average it was to be paid many years in advance, so that we cannot estimate from this the actual price of the barley. Others however (as Clarke and Keil) think it was an annual payment as it accrued. The meaning of the expression, ver. 20, **if he have sold the field to another man** is uncertain. According to Knobel it means "if he has fraudulently sold the field to another, and taken the price to himself, after having vowed it to the sanctuary." In this case the confiscation of the field to the Lord would be the penalty upon his trickery and deceit. Keil rejects this view, and supposes that the owner continued to cultivate the land himself, paying a yearly rent to the sanctuary; in such a case the basis of sale would be the possible surplus of the produce above the yearly rental, and the fault of the seller "consisted simply in the fact that he had looked upon the land which he vowed to the Lord as though it were his own property, still and entirely at his own disposal, and therefore had allowed himself to violate the rights of the Lord by the sale of his land." Wordsworth, following Jarchi, suggests another interpretation; that the pronoun *he* is used impersonally, and the expression means, if the field had been sold by the treasurer for the benefit of the sanctuary. The object would then be to make the title given by the sanctuary in all cases perfect. A simpler explanation is to understand **have sold** in a pluperfect sense= *had sold—viz.:* before making his vow. In this case he would have no claim upon it until after the Jubilee (except by redemption), and therefore his vow could only be accomplished by the land falling to the sanctuary at the Jubilee. The reason for the same result in case of refusal to redeem is apparently based upon the persistent wish of the owner. He might redeem at any time up to the Jubilee; and if he did not, he showed that he wished absolutely to give the field to the Lord. It does not appear that the landed possessions of the sanctuary ever grew large in this way.—F. G.]. "*b.* Purchased possessions. Since these must fall back in the Jubilee year to the heir, they could only become the subject of vows in a very limited sense." The vow of a purchased field *required* (ver. 23) the immediate payment of its full value (without addition) to the year of Jubilee. In this case the actual occupation and usufruct of the land undoubtedly remained with the one who had made the vow, subject to the ordinary law of redemption (xxv. 23–28). The requirement here of immediate payment does not imply that in the former case (ver. 19) the payment was annual (so Keil, Clark, and others), but only that here the money must be immediately paid down as the only security for its payment at all.

Ver. 25 simply provides that the standard of all valuations must be **the shekel of the sanctuary**—a silver coin estimated at 54 cents. It was divided into 20 gerahs of 2.7 cts. each. The LXX. uses the word δίδραχμα, which is employed in Matt. xvii. 24 for the *half*-shekel, the Alexandrian δραχμὴ being double the Attic.

Vers. 26, 27. The positive law concerning vows is now completed. It remains to treat negatively of certain things which were not allowed to become the subject of vows. First, all the first-born of animals are excluded as already belonging to the Lord, and therefore incapable of being given to Him either by vow or in any other way: **no man shall sanctify it.** A firstling **of an unclean beast,** however, might be redeemed by adding a fifth to its valuation—otherwise it was to be sold for the benefit of the sanctuary. The reason for its peremptory sale in this case, instead of its retention for use, was doubtless the tender age of the firstlings, so that if they were retained they must have occupied much time and care. Lange: "Keil remarks 'By this regulation the earlier law, which commanded that an ass should either be redeemed with a sheep or else be put to death (Ex. xiii. 13; xxxiv. 20) was modified in favor of the revenues of the sanctuary and its servants.' Comp. WINER, *etc.* We cannot consider this correct. Concerning the first-born of an unclean beast, the law was peremptory. And how should the law-giver here come back once more to the unclean beast? Nevertheless, a special ordinance concerning the first-born might certainly be met with which had dropped out through a defect under the law of unclean animals." Keil, Clark and others must have overlooked the fact that the law of Exodus is only a special law concerning the *ass*, but making no mention of other unclean animals; while here the law is a general one which, as often in general laws, does not mention the already known and established exception. It had been but a year since the law for the ass was first given in Exodus, and less than this since its repetition in Ex. xxxiv. 20. The time is too short, therefore, for the reason given by Keil and Clark for its modification.

Vers. 28, 29. From redeemable vows is also to be excepted every **devoted thing,** whether of man, or beast, or land. This is the first in-

stance of the use of the word חֵרֶם, and it occurs afterwards in the law but seldom (Num. xviii. 14; Deut. vii. 26, *bis;* xiii. 17). It is introduced as a term already familiar. It is translated by various words in the A. V. (as *curse, accursed, dedicated, devoted, appointed to utter destruction, etc.*), but etymologically and by usage always means irrevocably cut off from all common use—in the case of persons, devoted to destruction—in the case of things entirely surrendered to the Lord to be disposed of at His will. "What was devoted could never be offered in sacrifice; but in all places where mention is elsewhere made of the ban laid on any thing (Num. xviii. 14; xxxi.; Deut. ii. 34; xiii. 12-18; xxv. 19; Josh. vi. 17-19; Mal. iv. 6) this appears as a dedication to destruction, as a fulfilling of the Divine vengeance, as an honoring of God *on* those *in* whom He cannot show Himself holy and glorious." Von Gerlach. In regard to inanimate objects the meaning is therefore clear enough; but the expression **which shall be devoted of men** (ver. 29) has been the occasion of some difficulty. This much is certainly plain: that the sentence of *cherem* once pronounced was absolutely irrevocable, and in 1 Sam. xv. 21, 33, we have an instance of the prophet's indignant rebuke of the attempt to set it aside. Beyond this, the only instances of the *cherem* in Scripture are those which rested upon an express Divine command. Jephthah's vow does not come under this category at all, for that was a vow either to offer a burnt offering, or to devote to the Lord; but the *cherem* is not treated as a vow at all, and is separated from ordinary vows by being irredeemable. The general sense of the passage, historically interpreted, is therefore that man may not interfere to thwart the purpose of the Almighty: Jehovah's sentence of destruction must always be unflinchingly carried out. Ver. 28, however, clearly asserts that an individual man might **devote** persons belonging to him in the same way that he could his animals or fields, while ver. 29 requires that any one so devoted must be put to death. The meaning of this very mysterious provision must be gathered from the historical instances of the *cherem.* It could have applied only to the devoting of those who were already manifestly under the ban of Jehovah—those guilty of such outrageous and flagrant violation of the fundamental law of the covenant that they manifestly came under the penalty of death. Such persons, instead of being tried and condemned, might be at once **devoted** and put to death. Lange's exegesis is as follows: "That which had been placed under *the ban* was absolutely irredeemable. No object was banned, however, or consecrated to Jehovah by an irrevocable reversion (for the use of the Sanctuary in the case of impersonal things, or for death instead of capital punishment in the case of persons) through any private will; only Jehovah, or the community in His service, executed the ban. The various particulars of the ban are explained by Knobel, p. 588." See also Selden *de Jure Gent.* IV., vi.-xi.; Waterland *Scripture vindicated,* Works IV., p. 226–229.

Vers. 30–33. Tithes also are to be excluded from the possible subjects of vows, since they already belonged to the Lord; in certain cases, however, they might be redeemed like vows. The tithe, like the thing devoted, is referred to as something already familiar. From Abraham's tithe to Melchizedec (Gen. xiv. 20) and Jacob's vow (Gen. xxviii. 22), and probably from still far earlier times, it had been immemorially an essential part of the worship of God. The tithe is here spoken of, therefore, not for the purpose of enjoining it, but to exclude it from vows, and to prescribe how far and under what conditions, like vows, it might be redeemed. In Num. xviii. 20-32; Deut. xii. 6, 11; xiv. 22, directions are given as to the use and the collection of the tithes. "According to Rabbinical tradition, the animals to be tithed were enclosed in a pen, and as they went out, one by one at the opening, every tenth animal was touched with a rod dipped in vermilion. Comp. Jerem. xxxiii. 13; Ezek. xx. 37." Clark. The tithe was applied, of course, only to the *increase* of the flock and the herd, *i. e.*, to animals which had never been tithed before. Lange: "It must not be overlooked that the tithes were a ground-rent in favor of the hierarchy, primarily of the Levites, who again must themselves pay tithes to the priest; and were also a perpetual theocratic civil tax which could not properly be maintained in Christian times by the side of other taxes, notwithstanding the strong Old Testament disposition of the middle ages in this matter. It is easy to see that at the present day, by the side of the modern forms of voluntary and involuntary taxes, ecclesiastical and secular, tithes can only be claimed by an overstrained literal zeal." The law (32, 33) absolutely forbade the redemption or exchange of the tithe of sacrificial animals, as in case of a vow; other tithes were also under the same law as the vow, and might be redeemed by the payment of their value with one-fifth in addition.

Ver. 34 closes this appendix, and forms, as it were, a second close to the whole book of Leviticus, the aim and object of which has been *holiness*—holiness to be typically acquired by the sacrificial system prescribed to point to "the Lord our righteousness;" and to be preserved by those many legal enactments superadded to the great law of faith, "because of transgressions, until the promised seed should come."

DOCTRINAL AND ETHICAL.

I. In the law for the redemption of personal vows is again brought out very strongly the equality of all men before God. Differences were made according to sex and age, but none according to social position and rank. The redemption for the high-priest himself was precisely the same as for the day-laborer.

II. In the prohibition of vows of the first-born, of tithes, *etc.*, which already belonged to the Lord, the general principle is taught that man may not make that a matter of extraordinary piety which already forms a part of his ordinary duty. In a sense this would absolutely exclude all vows, since the Christian requirement is that we should devote ourselves with all that we have to Him who gave Himself for us, and indeed the highest standard of the Christian life, making

of that life itself one perpetual vow, necessarily supercedes all minor vows; but nevertheless practically, special dedications of ourselves and ours may be made, and when made are to be sacredly kept. See Eccl. v. 4, 5.

III. Here as elsewhere Moses is made only the channel and instrument by whom the laws are given; their authorship is expressly referred to the Lord Himself. Accepting this as a truth, the wonderful character of this legislation occasions no difficulty; but if with the negative critics, it be denied and the legislation be referred to human authorship, we have in this book the impossible phenomenon of a legislation wholly occupied with the promotion of holiness, and yet stamped with fraud and deliberate forgery upon its very front. We have also a legislation far superior to that of any nation of antiquity, and indeed morally superior to any that has ever existed except under the influence of Christianity, proceeding from a people whose history shows them to have been unfitted for the conception, much more the enactment of even a very inferior code.

HOMILETICAL AND PRACTICAL.

Lange: "The religious observance of vows. Before all things man must not be willing to cheat Jehovah; also he must be thoroughly honest and true in his vows, his professions, his fasts, his devotion, and his religious duties generally."

Also under exegetical: "The importance of these prescriptions is that they oppose all unmanliness in relation to a pledged word, confirmation vows, marriage vows, ordination vows, false discharge of fasting that has been vowed by fish-eating and the like; the removal of all evasions of criminal justice and of churchly discipline, and finally, of all frauds in regard to the duties which one owes to the cultus and to the religious rights of the community. The ordinance concerning the irremissibility of various actions shows clearly that there can be a true freedom within this obligation. The sanctification of manliness—thus might the whole section be entitled."

Also under the same: "It is an old story that worldliness, cunning, and impiety, very willingly put obstructions in the way of religious, theocratic, and ecclesiastical discharge of duty, and the complaints of the Old Testament of the want of manliness in this matter, which was connected with dimness of faith in the Omniscient, have been continually repeated even to the present. But here Jehovah, who deals faithfully and reliably with His holy people, approaches with the demand in regard to them, that they should hold themselves holy, and faithful, and trustworthy in all their business in regard to Him. If moral laxity begins first in concealments in relation to God and His institutions, it will diffuse itself more widely until it completes its process of dissolution in religious and moral deceptions, especially in the province of all religious and moral vows."

THE END.

DATE ISSUED	DATE DUE	DATE ISSUED	DATE DUE
MAY 1 6 [redacted]	JUN 1 2 '73		